

THE W^RORKES Of the Reverend, tru-

ly Pious, and Iudiciously Learned
ROBERT BOLTON,
Batchelour in Divinity, late Fellow
of *Brazen-Nose Colledge in OXFORD*
and Rector of *Broughton in Northampton-*
Shire, as they were finished by him-
selfe in his life time.

The Life and death of the Author, by
E. B. Esquire.

A Discourse about the State of True Happiness.
Directions for a comfortable Walking with GOD.
Instructions for a Right comforting Afflicted Con-
sciences, &c.

His Foure last things, Death, Judgment, Hell and
Heaven, &c.

His Funerall Sermon, by *Nicolas Estwick Batchelour*
in Divinity.

L O N D O N Printed by George Miller, M D C X L I.



A <sup>D. Thomas
1639</sup>
Banding or
THREE-FOLD
TREATISE:

Containing the
Sure and perpetuall GUIDE.
SAINTS Selfe-enriching EXAMINATION.
Soule-fattning FASTING.

OR,
MEDITATIONS, Concerning the
Word, the Sacrement of the Lord's
Supper, and FASTING.

BY
The Labours of that late Reverend, and Learned
Divine, Master ROBERT BOLTON, Bach-
elor in Divinitie, and sometimes Preacher
of God's Word at Bungay in
Norfolkshire.



LONDON,
Printed by E. Purflow, for Raph Harford, in
Queenes-head-Alley in Peter-Nester-Row, &c.
the Signe of the Gile Bible, 1634.

A
THREE-FOLD
TREATISE:

Containing the

Curious and Interesting Observations

Illustrating the History of Examination

and Testing of Evidence.

OR

EXPLANATION, Containing the

True and Precise Meaning of the Terms

Used in Evidence.



Introducing a New and Valuable Particular

and Curious Discovery, the Substance Whereof

is Given in Full, and Explanatory Notes

are Annexed.



LONDON,

Printed for E. Bury, for Ralph H้าย, in

the Strand, 1711. MDCCLXI.

Price 6d. Octavo. 12mo. 13mo.

TO
THE R I G H T
W O R S H I P F V L L ,
I O H N C R V E , Esquire , one of
his Majesties Justices of the Peace
and Quorum, &c. for the County of
N O R T H A M P T O N :

C. C. w i s b e t increase of Grace and Peace
in CHRIST, here, and eternall
Glory hereafter.

R I G H T W O R S H I P F V L L ,

BOTH Law and well
aprooved Custome
hath long establish-
ed it, That the Heire
should succeed in *uni-
versum jus defuncti*, and
have interest, title,
and just claimeto all
the possessions and rights of the party
deceased : yea, they adde also, that *hereditas*

Sylvest. Sam.

The Epistle Dedicatore.

* *magis amare*
xpi nos.
Phil. 3. 23.

* *Gal. 3. 29.*

transi cun omni, the Inheritance cannot be severed from the troubles and incumbrances they go alonge with. Upon which ground, seeing it hath pleased your worthy Father, Sir Thomas Crue, (who is now at rest with C H R I S T, which is * exceedingly farre more better than all other excellencies the Lord had here graced him with) with much favour and willingness to undertake the Patronage of these Posthumous Writings in his life time; my earnest desire unto your Worship is, (who are *Patri bors ex ase*, and, I doubt not, but also * *secundum promissionem*) that you would administer in these, as a parcell of his goods and chattels, (as they call them) and succeed in the protection of them. That as the memorie of your naturall Father is preserved and honoured in them, so the honour and glory of your spirituall may be promoted and advanced by these.

Besides which premisses, I hope that the very Name of that worthy and faithfull Minister of I E S U S C H R I S T, Master Robert Bolion (*in memoriam*, that late bright-shining Starre in the Firmament of our Church;

The Epistle Dedicatory.

Church ; a man boch well knowne and approved of you , as being a neighbour Minister, and so greatly renowned for his Learning and Labours in his former Writings , amongst all them that have read them , that they may acknowledge it to be more truly said of him, that was sometimes spoken of Aristotle , * That his very Pen was dipt in Vnderstanding , and all kind of Learning was the Inke that hee wrote withall, in regard of that profound wisedome and refined knowledge and eloquence that flowed from it:) I say, I am confident, that his very Name will make an easie way for his Writings unto your Worship ; who for the care and endevour to advance the glory of God, and to further the welfare and edification of his Church, and for the love to godly and painefull Ministers , and the godlinesse professed, preached, and practised by them, and many other gracious endowments wherewith the Lord hath enriched you, have the love and admiration and high estimation of all those that feare God , that know you, or have heard of you.

(23)

This

* περι φιλοσοφίας
οὐ τοῦ τελεόντος
εἰδέναι.
Αριστοτέλη.

The Epistle Dedicatore.

This confidence hath emboldened me
to present these ensuing Treatises unto
your Meditation, and Patronage; beset-
ching the Lord of his mercie to sanctifie
them to your owne and the Churches be-
nefit, and to blesse your selfe and all yours
with all spirituall Blessings in hea-
venly things, in I E S V S

C H R I S T.

Your Worships humbly desirous,

in all dely endeavours, W

C. & C.

TO
THE CHRISTIAN
READER.

Good Reader,

HAN not deny, but that the arguments handled in these three following Treatises, are common, and the ordinary subjects of many Sermons and printed Books in these days: yet wee know, that the commandes of Men doe yeeld the most wholesome nourishment, whereas artificall Dishes doe but clogge the stomache, and fill the body with unwholesome humours. Besides, if the sound and verie manner of handling common things may commend them, (as it ever did) then I hope, that this worke will be welcome unto thee. Thou knowest well, I daule not, the singular dexteritie of this Reverend and able Minister of Iesus Christ, by his former writings, in handling the Scripture, how hee shewed himselfe (as Paul exhorteth Timothy, 2 Tim. 2. 15. to be) a Workman that needeth not to be ashamed, rightly dividing the Word of Truth. Only understand now by the right dividing of the word, the subtle and curiou-

To the Reader.

Annot. Beza, in
locum.

FULL. MISC. SACRA.
I.3. c.16.

neuriae Edu.
phorw.

chopping and mincing of the Word by Dichotomies, Divisions, and Sub-divisions, (as ordinarily in these dayes:) but (as the meaning of the word is, and the Syriacke verion confirmes it) to handle and preach the word aright, i. as M. Beza expounds it well; For the Doctrine it selfe to omit nothing that makes for the clearing of it; to adde nothing of his owne, to diminish nothing, to mangle nothing, to wrest nothing; lastly, to consider diligently what the capacite of the hearers is able to beare, and whatsover may tend to edification; or, as learned Fuller expounds it, to set open or make plaine as it were the right way of the Word of Truth. So this worthy Author hath done; he hath traced out and opened the right way of truth and halynesse out of the holy Scriptures.

His writings I may justly commend for three or four notable excellencies (so naming no more.)

First, For their cleare discovering of sinne, and their exact searching and siftting of a Christians heart, to plucke off the Wizard of all sorts of Hypocrites, and to bring to light, and lay open to the eyes of the world, by the Touchstone of Truth, their counterfeit and unsound Graces, and to find out the endlesse windings and labyrinths of spirituall guile in self-deceiving hearts. This he doth excellently by the cleare light of Gods word, which hath an admirable vertue shew this way, Heb. 4. 12. being a discerner of the thoughts & intents of the heart, and putting a cleare difference betweene the precioues and the vile.

Secondly, for the Style, as being full of divine eloquence, his Lips and Pen dropping abundance of the sweetest of that word, which is sweeter than the Honey or the dropping Honey-combes, Psal. 19. 10.

Thirdly,

To the Reader.

Thirdly, The Author being a man so well versed in ancient writers of the Printed vices, thou mayest finde in his Bookes (no small task whereof you have had) a much better estimate of their Labours, than is made by many Divines; seeing he hath proved abundantly one of them the first points of sanctification. His Quotations indeed in these last seeme not so numerous as in his precedent works : the reason is, because in those, for the most part, the Authors are mostly quoted, their words not produced, as nor having some of them, and the rest two of the same Editions, so had his laborious hands helped us to his intended reader.

Fourthly, I may not misse that (which in other writers is commonly accounted blame-worthy, but in him a singular excellency, and commendable) his long digressions from his maine purpose in hand, yea reading, I conceive, out of the abundance of his heart, and long experience in Gods wayes : as those that by long travelling in many, pre-well acquainted with his, and finding one all the by-wayes, and blind-paths about it, which our Author hath excellently done: So, that by his digressions out of the ordinary Road, he is more likely to set a wandering Soul into the right way againe.

Now, for the presenting or removing of all prejudiciale Opinions which may arise concerning these ensuing Treatises, (as though, strumper-like, any Bastardly Brood unlawfully begotten, should be fathered and fastened upon a truly scriptural and Divine Pen-man) this I can more than promise (verbo Ministri) That there is nothing in them, for matter or manner, either spurious, or surreptitious; nothing but what is genuine, and the Authors owne; the immediate issue of his working Braine;

and

To the Reader.

and flowing from his onne so loftie Pen. which may be a
seasonable advertisement unto thee for the future, from
whom and which way thou art to expect, upon the further
perusal of his scattered Manuscripts, what else shall be
deemed worthy to be polished, and so published. If there
be anything in that which is here presented to thy view,
that likes not thee, because not like the Author, failing
for depth of learning, or varietie of eloquence; blame not
him deceased, (who being dead, yet speaketh) but impute
it to the substituted surviving Midwife, that had no lea-
sure sufficient, it being come to the Birth, to attend its
bringing forth. I meane, my selfe; who for the multitude
of distractions and pressing occasions, since these writings
were intrusted to me, as also for the imperfectedesse and
defect of the Coppies, could not spend so much time and
paines in the exact perusing, polishing, and perfecting of it,
as I shoule and would have done: which must be the Apo-
logie to plead for pardon. But yet I have not bee ne wan-
ting to cull out such space hours as I could, to bring this
worke to light, and to prepare it for the Preffe, as also for
thy view and benefit; which, I hope, thou wyl finde, by
the due and diligent reading and practising of
it. Which I command unto thy selfe, and
thy selfe, with the worke, unto the
Lords Bleffing.

Thine in Christ Iesuſ,

C. C.

THE
SAINTS SVRE
AND PERPETVALL
G V I D E.

O R.
A Treatise concerning the
WORD.

Which, as the *Israelites* Cloud, conducts
us from *Egypt* to *Canaan*, wherunto we
must take heed, as unto a Light that shineth in
a darke place, till the Day dawne, and the Day
starte arise in our hearts.

BY
That Reverend, Learned, and Godly Minister
of Christ Jesus, ROBERT BOLTON, Bach-
elor of Divinitie, and late Preacher of
Gods Word at Brugles in
Northumbris-shire.

JOHN 3. 19, 21.

*Every one that doth evill, hatthe the light, neither committeth to the light,
lest his deeds should be reproved.*

*But he that doth the truth, committeth to the light, that his deuds may
be made manifest, that they are wrought in God.*

LONDON,
Printed by E. Purflow, for *Rapha Harford*, in
Queenes-head-Alley in Pater-Noster-Row, at
the Signe of the Gilt Bible. 1634.

S A I N T S S A R E
A N D P E R P E T U A L
C A T H O

A Tragedy continuing life. W^od

What is the University's Code of Conduct?

that's this in our present
adventure, till we get back again to D-
many years ago now, as into a picture-book history in
our first visit to Canada; which includes all

Dear Mr. and Mrs. Thompson,
We are very sorry to hear of the death of your son, and extend our
sympathies to you in your bereavement.



*Magis sibi ut discimus velim, quod si dicitur quod non possit
discimus ut hinc dico, non possumus ut dico
quod dico sibi non potest dici ut discimus, dico sibi dico sibi ut te dico
dico ut discimus ut dico sibi, dico dico dico ut*

London
Printed by E. Parker, for G. Kearsley,
Opposite Fleet-Street, 1790.

THE
S A I N T S
S V R E . A N D
P E R P E T U A L L
G V I D E .

P S A L M . V E R . 1 0 5 .

Thy Word is a Lamp unto my feet, and a Light unto my paths.

F all other parts of the holy Bible,
this Booke of the *Psalmes*, (penned
for the most part by *David*, the
sweet Singer of *Israel*, and a man
after Gods owne heart) is stufft and
fill'd with greatest plentie and varietie of pre-
cious Lessons and instructions unto eternall life.
The choice and flower of all things profitable
and comfortable for the right course of a Chri-

(b)

stian

The Content
and the be-
nefit of the
Psalmes in ge-
nerall.

The Saints sure

stian life, is therein briefly contained, and very movingly and feelingly express. In them we may be acquainted with the Majellie and Mysteries of God, with the Sufferings of Christ, with unfaid Repentance, unwearied Patience, spirituall Wisedome, and wonderfull Courage of the godly man, and true Christian. In them we may behold the terrors of Wrath, and the anguishes of an afflicted Conscience, the comforts of Grace, and great Deliverances, the wonderfull workes of Providence over this World, and the promised Ioyes of that World which is to come. In a word, all good necessarily to be either knowne or done, or had, is plentifull, as out of a rich Treasurie, reveal'd and offer'd unto us in these heavenly Songs of David.

Of the 119.
in particular.

The Division
of it.

Amongst which, this 119. Psalme (a part of which I have now read unto you) is, as it were, a precious Jewell, one faire Cryfull; wherein wee may see the right temper and state of true godlinesse, and sinceritie, the markes and properties of all true worshippers of God, the zeale and affectiōns of all faithfull Christians, the very lively Anatomie and laying open of a good and gracious Soule.

This whole Psalme doth consist of 12. Parts or Portions of Staves, or Octaves, even just so many as there be Letters in the Hebrew Alphabet; and every Portion containeth in it eight Verses; and every Verse of every Portion, or Staffe, begins with the same Hebrew Letter. The which speciall and extraordinarie penning and disposing of

the

and perpetuall Guide.

the Psalme, doth declare and set out unto us these three thinges :

a. The diligent intention of mind, and carefull meditation of the Author, in the framing and composing of it.

b. The preciousnesse and worth of the matter contain'd in it ; in that it pleased the Spirit of God to deliver it in choice and speciall order.

c. A desire and purpose, that it might more easily be learn'd by heart, and committed to me, moro , and often and earnestly meditated and thought upon, being set downe unto us in so faire and easie order of the Hebrew Letters.

This Part, or Portion, which wee have now in hand, is the fourteenth, and doth containe in it many worthy and gracious Lessons for our instruction and devotion in heavenly things, proposed unto us out of the practice and Christian carriage of this holy Prophet, and *Man of God, David*, a perfect patterne of all true zeale and pietie.

In the thirteenth Portion, immediately going before, *David* had delivered specially two things.

First, How by his love, reading, study, and meditation in Gods Word, he had attayned most excellent knowledge, wisedome, and understanding; so that thereby he was become *farre more wise than his enemies*; that is, than *saints* and all his politike Counctys and Counsellors of State. Hee had *more understanding than his Teachers*, than the great Doctors, and Rabbins; for all their deepe Learning being not sanctified unto them. He understood more than the grave and ancient men, for all

Three Lessons
to be learned
thence.

Two things
observable in
the 13. Part.

I
How *David*
became wiser
than his ene-
mies.

The Saintes Surenes

the worldly wisedome and great experiance they had gathered in many yeeres, and through length of dayes. Whereto by the way, take this Lesson.

Doll.

True wi^dome
to be had only
from and in
the Word.

The Reason.

Because other
wisdom pro-
vides only for
the body, but
this for the
soule.

There is no wit or policie, nor all the Learning in the World, or worldly wisedome, can make a man truly wise, (that is, wise unto salvation) but only a powerfull and working knowledge out of the holy Word of God.

The Reason is: Because all other wisedome doth onely provide for the Body, for a temporall happinesse in this life, for a few and evill dayes, and leaves the Soule in a sinfull and wretched estate; shortly, in the day of Visitation, to be overtaken and fearefully confounded with strange astonishments, horrors, and despaire; and hereafter, woefully to be tormented amongst wicked Devils in the Lake that burnes with fire and Brimstone for evermore. But wisedome out of the Word of God doth so furnish a mans Soule with Grace, and all holy Vertues, that in despite of all creatures, hee may live comfortably in this Vale of teares, and incandleisse joyes in the World to come.

Now (I pray you) tell me, whether is truly the wiser man, hee that for an inch of time makes much of his wretched Body, that most shortly rot in the grave, and be devoured of Wormes, and turned into dust; but in the meane time lets his immortall Soule, that can never die, sinke into the Dungeon of everlasting woe and miserie: or hee, which by taking sound and saving counsell and direction out of the Word of God, and how-

and perpetuall Guide.

soever he be hated and neglected of this vaine
World, yet yeelding chearefull and constant obe-
dience therunto, provides unspeakable comfort,
rest, and blessednesse both for Body and Soule,
through all eternitie?

Secondly, In the second part and soure last
Verses of the former Portion, *David* sets downe
the fruit, use, and benefit which sprung from his
divine knowledge. It sweetned his heart with
much comfort, and found contentment, and chea-
red him with joy unspeakable, and glorious, amidst
all crosses and discomforts; it bridled and re-
strained him from every evill way; it kept and pre-
served him in the paths of righteousnesse; it bred
in him a hatred and loathing of the wayes of error,
falschood and hypocritic. Where, by the way, I
would give you this other Lesson.

We must labour and be sure that we draw our
knowledge in Gods VVord into practice, action,
and exercise; otherwise it will not onely be un-
profitable and unfruitfull unto us, but indeed
bring upon us a greater and more fearefull con-
demnation. For, *He that knowes his Masters will,*
and doth it not, shall be beaten with many stripes,
Luke 13.47. All our knowledge is in vaine, ex-
cept by the power of it our inward affections be
sanctified, our words seasoned with grace, our
actions and conversations guided with spirituall
wisedome and unfained sinceritie.

After *David* had thus, in the former Portion,
layd downe unto us, and confessio what excellent
knowledge he had got out of the Word of God,

2
He setteth downe
the fruits of
his knowledge

1.20.1.3.

Dost.
All our know-
ledge must be
practical.

Luke 13.47.

The fourteenth Part
explained.

and the precious fruit and benefit he had reaped and enjoyed by it: Now,

In the first Verse of this present Portion, hee makes, as it were, a protestation and profession, that he is wholly and onely enlightened and led in all his wayes by this holy Word of God, as by a Light or Lanterne: The brightnesse thereof doth not onely bring him into the wayes of righteousnesse, and blessed estate of Christianicie, but doth also conduct and guide him in all the parts and particulars of his life and actions, in all the parts and passages of his speciall calling: For he saith, *Thy Word is a Lampe unto my feet*] that is, whereby I see and discerne the way to Heaven, and the narrow path through the Kingdome of Grace; and *a Light unto my paths*] that is, a guide to direct me in every particular step, at every turning, that so I may keepe a straight course, and the readie way to the Kingdome of Glory.

That David had thus wholly yeilded and refigned up himselfe to be guided and governed by the glorioues Light of Gods holy Word, appears in the Verses following.

First, in *Vers. 106.* by a solemae Oath and sacred resolution to keepe Gods righteous judgements, and an unfained and constante purpose to performe the same; *I have sworne, and will performe it, that I will keepe thy righteous judgements.*

Secondly, in *Vers. 107.* by his patiencie and sufferance of wrongs, disgraces, and afflictions, which the wicked and prophane World heaped upon him, for his profession of holinesse and sinnes

*1
Vers. 106.*

*2
Vers. 107.*

and perpetuall Guide.

7

ceritie. For, except he had loved and followed the Light of divine Truth, whensoever the fire of persecution and tribulation, because of the Word, had beeene kindled against him, hee had shrunke backe and fallen away; *I am afflitted very much, quicken me, O Lord, according to thy word.*

Thirdly, in Vers. 108. by the offerings of his mouth, and calves of his lips; that is, the spirituall sacrifices of prayers, thanksgiving, and gracious Vowes for Gods service, which with a free and fervent spirit, and earnest desire of acceptation, he continually offered unto the Lord; *O Lord I beseech thee, accept the free-will offerings of my mouth, and teach me thy judgements.*

Fourthly, in Vers. 109, 110. by his stedfastnesse and sticking to the Law and Word of God, though hee was beset and strongly incompassed with snares, with dangers, and with death it selfe: *His soule was continually in his hand, that is, hee was ready and resolved every houre rather to part with his life, than with a good Conscience, to shed his bloud, rather than to forsake the Truth and Commandements of God: My soule is continually in my hand, yet doe I not forget thy Law: The wicked have laid a snare for me, yet I erred not from thy Precepts.*

In the two last Verses, upon the former reasons hee concludes the Point; That his heart and inward affect ions do dearely embrace Gods blessed Word, as a most rich and lasting Inheritance, as his sweetest and greatest joy; and, that hee bends all the powers of his soule, and best endevours, to be led with, and to follow the Light thereof even unto

3
Vers. 108.

4
Vers. 109, 110.

5
Vers. 111, 112.

1 Tim. 6. 16.

unto the end, untill it bring him to immortalitie
and Light, that no man can attaine unto : Thy testi-
monies have I taken as an heritage for ever, for they are
the rejoicing of my heart : I have inclined my heart to
performe thy Statutes alway, even to the end.

Thus you see in generall the meaning of this
Portion.

Sixe markes
to distinguishe
a godly man
and an hypo-
crite.

^t
Ver. 105.
A godly man is
guided by the
Word in all
his wayes.

A naturall
man not at all.

Or in part.

Before now I descend unto particulars, and
come to gather Notes severally from the Verses
in order, let vs take notice, I beseech you, (for our
instrucion and examination of our owne soules)
of sixe notable markes, and signes, by which a
true Christian may be discerned from a Tempor-
izer ; a sincere server of God, from a carnall
Gospeller.

The first I gather out of the first Verse : Every
sonne and servant of God doth with humilitie,
chearefulness, and obedience, yeeld and submit
himselfe to be wholly and onely directed and gui-
ded by the Light of Gods Word, in all his wayes,
both generally, of Christianitie, and particularly,
of his speciaall calling, as David here did. But
the naturall man, that is not yet entred into, or
acquainted with the state of Grace, is led and gui-
ded in his courses onely by the Light of Reason,
and worldly Wisedome ; by good Meanings,
without ground and warrant out of the Word ;
by a blind and ignorant Devotion ; by the Mu-
ltitude, Examples, Custome of the Times, and
such like blind Guides : But if he take any advice
and direction out of the Word of God, it is but
in part, by halves, and for a time.

A second

and perpetuall Guide.

A second ariseth out of the second Verse : Every Child of God doth not onely promise, vow, and purpose to forsake and abandon all his knowne sinnes, to watch carefully and conscientially over all his wayes, to delight in and to fort himselfe with godly and gracious compaines, to have a respect to all his Commandements, and to keepe his righteous Judgements ; but he doth also truly and throughly performe it : hee goes through-stitch with his spirituall affaires, and with constancie and courage walkes in a serled course of Christianitie. But the unregenerate man, not yet soundly seasoned with the power of Grace ; howsoever he hath sometimes good motions and purposes arise in his heart, to forsake his former evill wayes, and to fall to godlinesse, howsoever in the time of Sicknesse, of some great Judgement, or when his Conscience is terrified by the Ministerie of the Word, when he seriously thinkes upon the day of his death, and of that great and last Judgement, or the like ; hee makes Vowes with himselfe, perhaps, that hee will be a new man, and change his courses : But when he is once out of danger againe, when he comes to the point, and practice, he is not so good as his word, he doth not pay and performe his former Vowes and purposes ; hee is presently choaked againe with worldly Cares, and drowned in earthly Pleasures : And so all his goodness is at a morning Cloud, and to the morning Dew it goeth away.

The third marke lyeth in the third Verse : Every Child of God doth with contented patience, with

3
Ver. 105.
He performes
all his Vowes.

An unregen-
erate man doth
not pay them.

3
Ver. 107.

He patiently
suffers perse-
cution for the
Word.

2 Tim. 3. 12.

The carnall
Go'peller
spares him-
self.

Act. 14. 22.

4
Vers. 108.
He is frequent
in praying and
praying.
The other not.

with strong dependance upon Gods providence, with rejoicing in his sufferings, beare and endure many miseries and pressures layd upon him, for his profession and practice of sinceritie. He well knowes out of the Word of God, and feeleth by his owne experience, *That all which will live godly in Christ Iesu, shall suffer persecution*, 2 Tim. 3. 12. And therefore he makes up his account with the World, and is at a point with all that is under the Sunne; hee is perswaded, *that all the afflictions of this life are not worthy the glory which shall be revealed*, Rom. 8. 18.

But the carnall Gospeller he thinkes it is good sleeping in a whole skin; he lookes for a Gospel of ease, for a soft and silken service of God, for a Church (as one speaks) *all of velvet*. And therefore, rather than he will suffer any losse, or worsing, any diminution or disparagement in his outward estate, in his reputation, wealth, and worldly happiness, he will make shipwracke of a good Conscience; he will yeeld to the corruptions of the Times, and with the greater part, rest and repose himselfe peaceably and pleasantly upon his Bed of ease, and carnall securitie: never considering, that the Crosse is the Christians triumph; that Christ himselfe was crowned with Thornes; and, *that we must through many afflictions enter into the Kingdome of Heaven*, Act. 14. 22.

A fourth marke may be gathered out of the fourth Verse: The prayers and prayings of God, in the mouth of Gods Child, are frequent, free, and fervent; but with the carnall Gospeller, they are

and perpetuall Guide.

11

are very rare, cold, and formall. The Reason is, Gods Child is very sensible of his corruptions, and wants, hee still longs and gaspes for more grace, with a spirituall taste he sweetly relisheth Gods great mercie and goodnesse unto him; he hath the love of God and the spirit of prayer shed into his heart by the Spnke of Adoption; and therefore his heart is as full as the Moone, of godly motions and meditations, which like a continuall Spring fends out groanes and fighes unutterable, many zealous and faithfull prayers and thanksgivings unto his gracious God with a free and feeling affection. But the carnall Gospeller, because his understanding was never enlightened, his heart never truly humbled, his affections never sanctified, because he hath no sense of his wretched estate, nor present feeling of grace, nor sound hope and assurance of happiness in Heaven; why, therefore he hath no great mind, or heart, or lust to prayer; hee hath no great delight, or exercise, in this holy busynesse: and if he doe pray (which is but seldom, and coldly) it is but lip-labour, and lost labour, because it is without faith, and feeling; for fashion, custome, or company, because he was so taught in his youth; or that he superstitiously thinkes, the very worke wrought, and a number of prayers solemnely said over, will sanctifie him.

A fift marke may be gathered out of the fift and seventh Verses: The Child of God both not onely passe through with patience, for the profession of Gods truth and sinceritie, lesse and inferiour

The Reason,

alteration A
.

to bind A
Clype eazon
and Wate
and T floures

and all ad-

5^o

Vers. 109,110.

He will lose
his life for
God.

A temporarie
is offended.

Matt. 13. 21.

6

Vers. 111, 112.
A Child of
God counts
the Word his
greatest Treas-
ure.

* *Vers. 162.*

* *Vers. 72.*

The Reason.

riour miseries ; as losse of goods, losse of friends and reputation with the World, slanders, disgraces, and wrongs : but hee also holds his soule (as it were) continually in his hand, as David here sayes of himselfe ; readie (if need be, and the times so require) even to shed his bloud under the Sword of Persecution, or to lay downe his life in the flames , rather than to dishonour so mercifull a God, to betray his holy Truth ; or, by his backsliding and falling away , to hazard that Crowne of Glory, which by the eye of faith he hath alreadie in sight. But the carnall Gospeller, in time of peace and plentie, while he lives quietly, and at ease, without crosse or trouble, in faire and Sunshine dayes, may perhaps be a stout and peremptorie Professor, but hee ever shrinkes in the wetting ; he pulls in the head in the fierie triall ; even, when trouble or persecution commeth , because of the Word, by and by he is offended.

The sixt marke is gathered out of the two last Verses : The Child of God holds his Word farre more deare than any precious Treasure, than the richest Inheritance , than * great Spoyles , than * thousands of Gold and Silver : It is the joy of his heart ; and therefore it inclines and inflames his affections with love and zeale to doe Gods will, and fulfill all his Commandements. And no marvell though the true Christian find most sound and unconceivable delight in the Word of God, the Doctrine of Heaven : For by it, he is borne anew, and made heire of Heaven : by the Light of it, he sees his Name written in the Booke of Life, never

never to be rased out by man, or Devill; all the sweet and gracious promises of salvation and comfort revealed in it, are sure his owne: So that thence he knowes, and is perswaded undoubtedely, that after a few and evill dayes spent in this miserable life, he shall remaine and reigne eternally in the glory of God, of Christ Iesus, the blessed Spirit, and the holy Angels. But it is otherwise with the carnall Gospeller; for what soever shew or protestation he makes to the contrary, yet indeed in his heart, affections, and practice, hee prefers his pleasures, riches, and profit, before hearing of Gods Word, sacrificyng his Sabbaths, and obedience to his Commandements. And no marvel: for because hee yet never lived the life of faith, but is a meete stranger to the mysterie of godlinesse, hee hath no true interest nor sound assurance in the joyes of another World; and therefore feeds onely and fills himselfe with transitorie and earthly contentments.

Now I beseech you (beloved in Christ Iesus) let every one with singlenesse of heart, and sinceritie examine his owne Soule, and the spirituall state of his Conscience, by these signes and marks which I have now delivered to you, out of the example and precedencie of the Christian affections and holy disposition of David, a sanctified man, and a principall patterne of pietie and zeale for all faithfull ones. Know you not (saith the Apostle) that Iesu Christ is in you, except you be reprobrates? So undoubtedly, if Iesu Christ be in you, if you be of Davids shapre and temper, that

A Christian man hath such assurance in the good things of the world to come, that he can easily moderate his affections as touching earthly and transitorie things. It is otherwise with an Hypocrite.

And why?

Act. 13. 5.

The Saints sure

is, alreadie possessed of the state of grace, and marked out by the Spirit of sanctification, for the glory that shall be revealed; you doe find in some good measure these markes and signes of an holy man in your selves.

1 That you are enlightened and guided by the Word of God in all your wayes.

2 That you have not onely good motions and purposes for a zealous and constant service of God; but doe faithfully, with sinceritie and integritie of heart performe the same.

3 That you suffer joyfully and patiently afflictions and disgrace in the World, for the testimonie of Gods Truth, and profession of sinceritie.

4 That you freely and faithfully, with much feeling and fervencie of spirit, offer dayly prayers and prayses unto the Lord.

5 That you had rather part with the dearest and most precious things in this life, nay, life it selfe, than leave the service of God, and the testimonie of a good Conscience.

6 That you have more comfort and delight in hearing, reading, meditating, conferring of, and applying unto your owne soules the holy Word of God, than in the treasures and glory of the whole Earth.

Such markes as these you must finde in your selves, if you ever meane or hope to finde true contentment in this life, or the comforts of Heaven in the life to come.

Now I come to a more speciall and particular con-

consideration of every Verse in order; and thence to gather such Notes and Doctrines, as may best instruct us in the way to Heaven.

First, David tells us in the first Verse; That God's word is a Lanterne to his feet, and a Light unto his paths: Which, that you may better understand, I will tell you the meaning of the words, and ex-plainē unto you the severall meanes.

First, the Word may be taken three wayes.

1- For the Substantiall Word of God, the second Person in the Trinitie, *Ioh. 1. 1. In the beginning was the Word, and the Word was God.*

2- It may be taken for the written and sounding Word; as it onely strikes the eare, and informes the understanding, but it is not conveyed, neither sinkes it into the heart by the powerfull assistance and sanctified concurrence of Gods Spirit, it being not prayed for to the conversion and sanctification of the whole man. And so the Word is heard and understood of many, that shall never be saved, but returnes unfruitfull.

3- It may be taken for the working and effectuall Word, as it is the power of God unto salvation; as it is rightly understood, applyed unto the heart and Conscience, possesse of the thoughts and affections, and practised in the life and conversation. This Word thus understood, inlived, managed, and powerfully applyed by the Spirit of God, was a Light unto Davids steps; and so is a guide unto the paths of all true Christians, to the worlds end.

That you may understand how the Word is a Light, you must consider,

1- That

Vers. 105. Ps. 2.
Plained.

The Word is
taken three
wayes.

For the sub-
stantiall Word.

The written
and sounding
Word.

The effectuall
Word.
Roma. 1. 16.

2- What is meant
by Light?

*The Saints sure**John 1. 4.**Mal. 5. 14.**Phil. 2. 15, 16.**Prov. 4. 18.*1
Christ originally.*Mal. 4. 2.*2
Ministers, ministerially.*Rev. 1. 20.**Ad. 26. 18.*

1 That Christ is called *Light*, *Joh. 3. 4.* The Ministers are called the *Light of the World*, *Mat. 5. 14.* The faithfull are *Lights*, *Phil. 2. 15, 16.* *The way of the righteous* (saith *Solomon*, *Prov. 4. 18.*) *shineth as the Light, that shineth more and more unto the perfect day.* The Word of God is also called a *Light*; as in this place. But first,

Christ is Light of himselfe, and originally; he is the Fountaine and everlasting Spring of all the Light of Grace and Glory, both in Heaven and Earth; Hee is called, *The Sunne of Righteousnesse*. The Sunne, you know, hath his Light rooted in his owne faire Body, and receives that from none other; and with that, hee enlightens the Moone, the Starres, the Aire, the Earth, & all the World: Even so the blessed Sonne of God, *the Sunne of Righteousnesse*, hath in himselfe, and from himselfe, the Light of all Wildome and Knowledge, Mercie and Comfort; and from him floweth and springeth whatsoever Light of Glory is revealed unto his blessed Saints and Angels in Heaven, or whatsoever Light of Grace is shed into the hearts of his sonnes and servants here upon Earth.

2 The Preachers of the Word are Ministers and Messengers of this Light; and therefore are but Light ministerially. They are *as the Starres*, and so they are called, *Rev. 1. 20.* They receive all their Light from *the Sunne of Righteousnesse*, *CHRIST Iesus*, and either doe or should convey and cast their borrowed beames upon the earthly, cold, and darksome hearts of the people of God, that they might turne from *Darkenesse*.

to Light, from the power of Sathan unto God, 18.
26, 18.

3. The Word is Light instrumentally; which being powerfully sanctified unto us for our salvation, and being holden out unto us by a conscientiable Ministerie, is as a Candle or Torch, to guide us through the darknesse of this World, unto our eternall Rest.

4. Lastly, the faithfull are Lights Subjectes, because they receive this Light into their Understandings, (whereby they see the Wonders of Gods Law, the Secrets of his Kingdome, and the great Mysterie of Godlinesse, and the way to Heaven,) into their Consciences, (whereby they have their sinfull miserable estate by nature discovered unto them, and the way to Christ for remedie and salvation,) into their affections, (whereby they are enkindled with zeale for Gods truth, honour, and service,) into their actions, and conversation, whereby they shine as Lights in the world, amid a naughtie and crooked generation, Phil. 2.

15. And after the Sunne of Righteousnesse once arise in their hearts, like the Sunne in the Firmament, they shine more and more in all holy Vertues, unto the perfect day, untill they reach the height of Heaven, and the full glory of the Saints of God.

In the third place, [by *Fett*] is meant his minde and understanding, his affections, thoughtes, actions, his whole life, all his wayes. All these in *David*, were guided by the Light of Gods Word.

The Word instrumentally.

The faithfull are the subjects of this Light,

Phil. 2. 15.

3
What is meant by *Fett*.

4
What, by Paths.

The meaning
of the Verse.

Dott. 1.

Lastly, by *Paths*, are meant every particular step, every turning and narrow passage in his specciall calling. For this Light, the Word of God, doth not onely guide a mans feet into the way of peace, and put him in the right way to Heaven; but also goes along with him, inlightens and directs every step, that his feet doe not slide. It so informes him with spirituall wisedome, that hee layes hold on every occasion for the glorifying of God, deserues every little sinne, and appearance of evill; disposes every circumstance in his actions, with a good conscience, and warrant out of Gods Word.

This then is the meaning of this Verse. *David*, the man of God, had the Word of God working powerfully upon his soule, as a Light: that is; As a Lampe is to the life and safetie of the body, in darke and dangerous places; so was this Light to the life and salvation of *David*s soule, in the darkenesse of this World, and shadow of death: To guide his feet and paths; that is, his mind, affectiōns, thoughts, actions, his whole life, all his wayes, and every particular step and passage thereof.

This Verse being thus understood, let us now come to gather some Lessons and Doctrines for our instruction.

The first shall be this:

There is no man can hit the way to Heaven, or walke in the paths of Righteousnesse, through the Kingdome of Grace in this World, unto the Kingdome of Glory in the World to come, except he be inlightened, informed, and instructed in the holy Word of God.

and perpetuall Guide.

12

The second Note wee gather out of this Verse, shall be this :

The Vword of God is a Light, not onely to guide us into the way to Heaven, and instruct us in our generall calling of Christianitie; but also to lead us along in a course of godlinesse, and to direct us particularly in our speciall calling.

I will first follow the former Doctrine; which in few words, and plainly, I thus propose unto you.

No man can at first finde the entrance, or after hit the way to Heaven, except he be enlightened and led along by the holy Vword of God. For David, as here wee see, a man of great worth, and understanding, otherwise excellently and extraordinarily qualified, could not find out, or follow any other Guide, or direction to Heaven, but onely the Light of Gods Word.

The Reasons of this Doctrine, may be these which follow.

The first may be taken from the insufficiencie and inabilitie of all other meanes, to bring us to Heaven : as,

I All the greatest Learning and deepest knowledge in the World, will stand us in little stead in this businesse : Otherwise it had gone well with many ancient Heathens and Philosophers of old, who sadomed as deepe, and reached as high in the depths and mysteries of all humane Learning and knowledge, as the light of Reason and strength of Nature could possibly bring them : And yet they were utterly strangers to the life of

(c 2)

Doct. 2.

Doct. 1.

Reason 1.
No other
meanes can
bring us to
Heaven.

Not humane
Learning.

grace,

Eph. 2. 12.

Rom. 1. 22.

1 Cor. 1. 30.

Lev. 10. 14.

Not worldly
wisedome.
The wisedome
of Gods Book,
& mans brain,
stand at oddes,
with an ever-
lasting oppo-
sition, Rom. 8. 7.

* 1 Cor. 1. 19.

2 Sam. 16. 23.

grace, and without God in the world. When they pro-
fessed themselves to be wise, they became fooles, saith
Paul, Rom. 1. 22. They were puffed up with a
little vaine-glorious knowledge here upon Earth,
and got them a Name amongst men: But, alas,
what was this? When as for the want of the
Light of Divine Truth, they lost their Soules in
another World, and their Names never came in
the Booke of Life. Where is the wise? (saith
Paul in another place) Where is the Scribe? Where
is the Disputer of this World? As if hee shoule
have said: All the knowledge of the greatest
Doctors and leamedest Rabbins in the World,
without Grace, vanishest into nothing, into
vaine-glory, emptinesse, and aire; nay, castes
them with greater honor, and confutacion, into
the Pit of Hell. Every man (saith Jeremie) is
a Beast by his owne knowledge, נְבָעַ כִּילָּדָם
Jer. 10. 14. Except, besides all other know-
ledge, he be enlightened from above, and have
that Divine knowledge sanctified unto him, hee
can come no neerer the happinesse of Heaven,
than a very Beast.

Worldly wisedome and policie is so farre
from making men wise unto salvation, that it is
not onely starke foolishnesse with God and good
men, but it doth strongly set it selfe and is at en-
emie against God. Therefore, saith God, I will
destroy the wisedome of the wise, and will cast away the
understanding of the prudent, * 1 Cor. 1. 19. Abiopel
was so wise even in the affaires of Kingdomes, and
busynesse of State, that the counsellmēt he coustelled

in those dayes, was like as one had asked counsell at the Oracle of God; and yet all this great wisedome in the end ended in extreme folly: for upon a little discontent and disgrace in the World, he saddled his Arse, and went home unto his Citie, and put his household in order, and hanged himselfe, ^{2 Sam. 16. 23. & 17.} 23. Although the end of all worldly wisedome be not so shamefull in the eye of the World, yet undoubtedly it is most miserable and wofull in the World to come, except their wisedome be sanctified and over-ruled by the Light of Gods Word. Carnall wisedome can neither preserve a man from dearth, nor prepare him to die blessedly: it cannot stay his Life from going, neither can it stop the Curse from comming, it cannot deliver him from damnation in the World to come, but rather encraeseth the grievousnesse of his punishment: for in this life it hath kept possession against heavenly wisedome, it made him uncapable of all good instructions, it made him impatient of any rebuke, and held him in ignorance and disobedience all his life.

3 No good meanings or intentions, without knowledge and warrant in the Word of God, will ever serve our tyme for salvation, ^{ay,} indeed they are abominable and hatefull in Gods sight. Howsoever, thousands deceipt themselves in this point. *Nzzah* had a good meaning, in ^a Sam. 6. 6. whea hee put his hand to the Ark of God, and held it; for the Quicke did shake it: but notwithstanding, the Lord was very wroth with *Nzzah*, and God smote him in the same place, and there hee died.

(c 3)

^a Sam. 6. 6.

Not good
meanings.

^a Sam. 6. 6.

The Saints sure

Luk.9. 54,55.
1 Sam. 15.

20.13.2.

Not will-wor-
ship.
Col.2.23.

died. *James* and *John* had good meanings, when they called for fire from Heaven to consume the Samaritan, that would not entertaine Christ; but Iesus rebuked them, and told them, *they knew not of what spirit they were.* *Saul*, in 1 Sam. 15, had a good meaning, when he spared *Agag*, and the best of the Sheepe, and of the Oxen, to sacrifice them unto the Lord; but notwithstanding *Samuel* tells him, *that he had done wickedly in the sight of the Lord, and that the Lord had rent the Kingdome of Israel from him that day.* *Peter* had a good meaning, when in Joh. 13, 8, he would not suffer Christ to wash his feet; but Iesus answered him, and told him, *If I wash thee not, thou shalt have no part with me.* Good meanings then are wicked misings of the true service of God, except they be guided by knowledge, warrant, and ground out of the Booke of God. Let no man then tell of his good meaning, if he be ignorant in the Will and Word of God; for certainly it will never serve the turne, it will never hold out in the Day of Christ Iesus.

4 No will-worship, or will-service, or voluntarie Religion, as the Apostle calls it, Col. 2. 23. which is forged and framed out of a mans owne braine, humour, and conceit, without ground or warrant in the Booke of God; though it be performed with never so glorious a shew of zeale and paines, yet it is not any way availeable for our spirituall good, and eternall happiness: nay indeed, it is most odious in the eyes of God, and everlyable to a very high degree of his wrath and vengeance.

Baals

Baals Prophets, 1 Kings 18, 28. were so hot and hastic in their will-worship, that they cut themselves with knives, and lances, till the bloud gushed out upon them. The Papists they whip themselves, they vow Continencie, perpetuall Poverty, and Regular Obedience; and yet is the profession and practice of both bloudie and idolatrous. When the Iewes worshipped God after the devised fashions of the Gentiles, though their meaning was to worship nothing but God, yet the Text saith, *they worshipped nothing but Devils, Deut. 32. 17.* And God there protests, that therefore *a fire was kindled in his wrath, that should burne unto the bottome of Hell, and set on fire the foundations of the mountaines.* So hated of Almighty God is all service and worship devised by the wit and will of man, without warrant in the Word of God.

5 Lastly, nor the Word of God it selfe in the Letter, without the spirituall meaning, and the finger of Gods Spirit to apply it powerfully to our soules and consciences, is any sufficient rule of life, or able to bring us into the Light of Grace. This appeares in *Nicodemus*, who was a great Doctor in the Law, and the Prophets, a chiefe Master and Teacher in Israel; yet was a very Infant and Ideot in the power of Grace, and mysteric of godlinessse. For all his learning in the Letter of the Law, he had not yet made one step towards Heaven, for hee was not onely ignorant of, but had a very absurd and grosse conceit of the new birth, which is the very first entrance into the Kingdome of Grace. For when Christ told him, hee could

1 Kings 18, 28.

Deut. 32. 17.

Not the Word
it selfe in the
Letter, with-
out the mean-
ing.

16. 3. 10.

The Saints sure

Ver. 4.

not be saved, except hee were new borne, hee strangely and foolishly replyes; *How can a man be borne, which is old? How can he enter into his mothers Wombe againe, and be borne?* Thus you see, there can no other meanes be named, or thought upon; nor all humane Knowledge, nor worldly Wisedome, nor good Meanings, nor Will-worship, nor the Word it selfe in the Letter, which can leade us into the wayes of Righteousnesse, or bring us unto Heavea; but onely the Light of Gods holy Word, holden out unto us by a profitable Ministerie, and the power of the Spirit.

Reason 2.
The Word
workes regen-
eration; with-
out which, no
salvation.

*What regene-
ration is?*

1 Pet. 1. 23.

A second Reason of my Doctrine may be this: No man can ever see the Kingdome of God, except he be borne againe, except he be a new creature, a new man; as is plaine in Christ's words unto *Nicodemus*. For our new birth, or regeneration, is the necessarie passage from Nature to Grace; from prophanenesse, to sinceritie: It is that whereby wee are wholly sanctified and set apart unto God, from the sinfull corruption of our naturall birth, and the evill fruits thereof, to serve God in our whole man, both body, soule, and spirit. Now you must conceive, that this new birth must necessarily spring from the immortall Seed of the word of God; for so it is called, 1 Pet. 1. 23. It is the Seed of our new birth, salvation, and immortalitie. And you may as well looke for Come to grow up in your fields without sowing, without casting any Seed into the furrowes, as to looke for Grace to grow up in

in your hearts, or to reap the fruit of holinesse, everlasting life; except this immortall Seed, the Word of God, be first cast into the furrowes and fallow ground of your hearts, and be there received with reverence and attention, nourished with prayer and meditation, and fructifie in your lives and conversations. Hence it is, that Gods Word is called, *The word of Salvation*, *1 Thess. 1. 3.* *26. The word of Grace*, *1 Thess. 1. 3.* *The word of Life*, *Phil. 2. 16.* *The Power of God unto Salvation*, *Rom. 1. 16.* For there is no power of Grace, or spirituall life, to bee had ordinarily upon Earth, or salvation and eternall life to be hoped for in Heaven; except a man be enlightened with the knowledge, and enlived with the power of the holy Word of God. There is no entring into the Kingdome of God, except a man bee new borne, except hee bee first renewed in his spirit, soule, and body: And there is no new birth, without the * immortall Seed, the Word of God. And therefore, without knowledge and direction in the Word of God; no salvation.

The third Reason of my Doctrine, is this: The Word of God hath only the power and propertie to search inward to sanctifie the whole man; even to the inmost thoughts and the secretest cogitations of the heart. All the devices and imaginations of mans heart lye without the walke of humane justice, and censure: no word or writing of man is able to bridle them, or bring them within compasse; no Law of Nature, or Nation, can affright

1 Thess. 1. 3.

1 Thess. 1. 3.

Phil. 2. 16.

Rom. 1. 16.

at hys wold
-aviled of hys
-at hys wold ni yd
.adag

.adag

* See *Davies*,
pg. 325.

1 Cor. 4. 15.

James 3. 18.

.adag

Reason 3.
The Word is
able to sancti-
fie the whole
man.

.adag

2 Cor. 10. 4.

Heb. 4. 12.
opened.

The Word is
said to be lively
in three re-
gards.

It quickens.

It lasteth for
ever.
Psal. 119. 89.

It disperseth it
selfe, and scat-
tereth into e-
very part of
the soule.

or restraine the freedome and wanderings of thoughts: onely the Word of God can amaze, search, and sanctifie them. *The weapons of our war-
fare (saith Paul) are not carnall, but mightie through
God to cast downe Hells; casting downe the imagina-
tions, and every thing that is exalced against the know-
ledge of God, and bringing into captivitie every thought
into the obedience of Christ, 2 Cor. 10. 4,5.* The Word
of God (saith the Apostle to the Hebrewes) is lively
and mightie in operation, and sharper than any two-edged
sword; and entreth through, even to the dividing asunder
of the soule and the spirit, and of the joints and the
marrow, and is a discerner of the thoughts and the intents
of the heart, *Heb. 4. 12.*

The Word of God may be said to be living or
lively in three respects.

1 Because, whereas we naturally live under the
shadow of death, and in the darkenesse of sinne, it
quickens us with a new and spirituall life, it
cheares and comforts us with heavenly Light.

2 The Word may be called Living, because it
selfe is immortall, and lasteth for ever; as doth the
living and eternall God, the Author of it.

3 But most especially, and agreeably to the
place in the Hebrewes, it is called lively, because
it enters with great power and secret insinuation
into every part and power both of soule and body:
So that as our life is scattered and dispersed into
every little part, and least veine in us, and we feele
it both in paine and pleasure; even so the vertue
of the Word of God pierceth into every member,
into the most secret and hidden Closet of the
heart,

heart, either to break and bruise with terror and astonishment the very bones, & crush the sinewes of the sinfull soule, or to fill them with marrow and fatnesse, and to refresh the affections of the truly penitent with joy unspeakable, and glorious. God tells us in *Jeremy*, that his Word is like fire, and therefore it can easily infinuate into all the creekes and corners of our corruptions ; it can fully and clearly enlighten our Consciencies, and discover unto us the sinfulness of the most lurking and secret thoughts.

Thus you have this first Doctrine plainly proved and confirmed unto you.

No man can at first finde the entrance, or after hit the way to Heaven, except he be enlightened and led along by the saving knowledge of the holy Word of God.

No other meane, which the power of Nature, Wisedome, Learning, or the whole World can afford, will serve the turne in this busynesse of Salvation. It is the Seed of our new birth (as I told you;) there can be no growing of grace, or reaping of glory, without it : It hath onely power to shake, ransacke, and search into the inmost secrets of the heart : It onely can sanctifie us both inwardly and outwardly, both in soule and body, both in thoughts and actions ; without which, both inward and outward holinesse, no man shall ever see the face of God.

Now I come unto the Vses of this Doctrine. And in the first place, it may serve for confutation of the Papists, those great empoysoners and murthlers

Jer. 23. 29.

V/s 1.
Confutation
of Papists,
who keepe the
Word in an
unknowne
Tongue.

The Saints sure

therers of infinite soules of men. Is the Word of God as a Lampe, and a Light, without which wee cannot see the first step, or set one foot aright towards Heaven? Why then, sinfull and pestilent is their practice, who hide this blessed Light from the people of God, in an unknowne Tongue; and by their bloudie Inquisition, damme up the holy Fountaines of heavenly Truth, which should spring up in every mans heart unto eternall life: Whose cruell and craftie Religion (for, bloud of Princes, and cursed Policie, are the principall supporters of Poperie) teacheth them to blind-fold and hood-winke the poore Laitie in forced ignorance, lest they should know Gods will, or any way to Heaven, but theirs; which indeed is the right, direct, and desperate downe-fall into the Pit of Hell: So that millions of soules live no lesse without Scriptures, than if there were none; and wofull walke in this World, through darke-nesse of sinne, shadow of death, and ignorance both of God and his Word, unto endlesse and utter darkenesse in the World to come. The Prophet David tells us, in Psal. 19. That the Law of the Lord is perfect, and giveth wisdome unto the simple: The Commandements of the Lord is pure, and giveth light to the eyes. In this place hee tells us, That the Word was a Lampe unto his feet, and a Light unto his paths. Christ himselfe, John 5.39. bids us, Search the Scriptures: even all, without exception; so many as looke for eternall life. Not lightly, and at leisuro to reade them, but with diligence to dive into them; for so the word signifieth

Psal. 19. 7,8.

Job 5.39.

nifies in the Originall: To seeke for the right knowledge, and true sense of them, as for Silver, and to search for it as for Treasures. The Noblemen of Berea, Act. 17. 11. searched the Scriptures dayly, whether those things were so, that were preached unto them. Saint Peter, 2 Pet. 1. 29. calls the Word of the Prophets, a Light, which shineth in a darke place, to which wee shal take heed. But the Pope, and his Factors, teach other Lessons. The Catholike Church (saith one of their chiefe * Champions, out of the Councell of * Trent) forbids the reading of Scriptures by all, without choise, or the publike reading, or singing of them in vulgar Tongues. The wise will not here regard (say the Rhenists in their Preface to their Testament) what some wilfull people doe mutter, that the Scriptures are made for all men. And soone after, they resemble the Scriptures to Fire, Water, Candles, Knives, and Swords; which are indeed needfull, &c. but would marre all, if they were at the gilding of others than wise men: And this is indeed one of their principall reasons.

Many abuse the Scriptures by ignorance, infirmitie, or malice, to Errors, Heresies, Schismes, and their owne destruction: therefore they are not to be read of all, without choise.

I answer; they might as well reason thus: Many men abuse Meat and Drinke, by surfeiting and excessie, to the destruction both of their soules and bodies: therefore men are to be deprived of Meat and Drinke. Some men are infected with the Pestilence, by drawing in corrupted and em-
poisoned

Prov. 3. 4.

Act. 17. 11.

2 Pet. 1. 19.

* Bell. de Verb.
Dei. 2. cap. 15.
Ab. Catholica
Ecclisia, &c.
* Sess. 22. 64. 4.
can. 9.

Obiect.
The Scriptures
are ready to be
abused by the
ignorant, to
error, heretic,
&c.

Answr.
So may Meat
be abused,
and the Aire
infected:
yet they are
not soe ta-
ken away.

The Saints sure

poysoned aire : therefore the aire is to be taken away, and removed. But as those men which are deprived of Meat and Drinke, presently languish and pine away, and die a temporall death ; and those that enjoy not the benefit of the aire , are presently stifled, for want of breath : even so, all those that want the spirituall Food of their soules out of the Word of God, and the holy inspirations of his good Spirit builded thereupon ; howsoever they be fat and flourishing in their outward estates, yet they are full leane and lanke in their soules ; and if they so continue, must needs die an eternall death, and perish everlastingely. Let us then learne to detest and hate the bloudie Politie of the Synagogue of Rome, which cruelly keepes from many thousand Soules that blessed Light of Gods Word, which should lead them to eternall life. They indeed pretend other Reasons : But the truth is, if the Word of Truth should be permitted and published to all, there would be old running out of Babylon, all their Pompe and Politie would downe ; their shamefull Iuglings and Cousenages , their strong Delusions and Impostures would be laid open in the sight of the Sunne. The Princes of the Earth, that have so long beeene drunken with the wrath of her empoysoned Wine, would no longer commit Fornication with her. The Merchants would buy no more her Wares ; but would stand afarre off from her, for feare of her torment, weeping, and wailing. No marvell then, though the Papists labour might and maine , and to this end
maintaine

maintaine a bloudie Inquisition, to supprese this Light of Gods Word, lest it should discover their darknesse, and hasten their destruction.

A second Vse, is for terror, feare, and amazement to all them that doe not live and delight in the Light of Gods holy Word, but yet are walking in the darkenesse of ignorance, and in the shadow of death. *The whole World, and every man in particular, lies in darkness;* that is, in ignorance, under sinne; and so subject and lyable to damnation and eternall death. There is no way to come out of this state of Darkenesse, Damnation, and Death, but by the Knowledge, Light, and Ministerie of the Word. Hence it is, that *Act. 26.18.* it is Pauls charge, and hee is sent to this purpose, *to open the eyes of men, that they might turne from Darkenesse to Light.* And Paul himselfe, *Eph. 5.8.* speakes thus unto the Ephesians, *Ye were once Darkenesse, but now yee are Light in the Lord; walke as Children of the Light.* Out of *v. 14.15.16.* it appears, that all Gods Children are called *out of Darkenesse into maruellous Light.* Why then, fearefull and most wretched is the state of all those, who by the Light and knowledge of Gods Word are not translated and guided out of this Darkenesse. For, as in Darkenesse,

*1. There is much feare, *horror, and discomfort, a man cannot enjoy the lightsomenesse of Heaven, the comfort of the creatures, the companye of men. Even so ignorant men, not enlightened with saving knowledge, are utterly without all hope of Heaven; they have no sight*

Vfe 2.
Of terror to
them that do-
light not in
Gods Word.

1. Ioh. 3.19.

4. 1.16.18.

Eph. 5.8.

*To sinfull & I-
gnoare facili-*

1. Psl. 3.9.

The state of
those that are
in Darkenesse.

He is in feare.
** Gen. 15. 12.*

The Saints sure

or taste of the endlesse joyes thereof; they have no companie or conference in heavenly matters with true Christians; they have no comfort or interest in the Covenant of Grace, or Promises of Salvation: But Feare, Horror, and Despaire are most justly treasured up for them *against the Day of Wrath, and of the declaration of the just Judgement of God.*

Rom. 3.5.

He knowes
not whither
he goes.
Iob. 12.35.

The state of
ignorant men.

2 *He that walketh in the Darkenesse* (*Saith John*) *knoweth not whither he goeth:* He cannot discerne his way; he feeth not what is behinde, or before him; he cannot delcry or discover the dangers which are round about him: But especially, if the wayes through which he passeth, be slipperie, steepe, and rockie, full of pits and holes, he is in danger at every step, by some grievous fall, to crush his body, bruise his bones, or break his necke. It is just so with every one that lives in ignorance of Gods Word, and Truth; he cannot possibly discerne the way to Heaven, amongst the many by-paths of iniquitie; he cannot judge in spirituall matters betwixt right and wrong, good and evill, Light and Darkenesse, Christ and Belial, prophanenesse and sinceritie; though there be behinde him, a Life spent in much wickednesse, lewdnesse, and ignorance; before him, Despaire, Hell, and eternall Damnation; about him, the World, with a thousand baites and pleasures, to intice and intangle him in sinne; Sathan, like a roaring Lyon, readie every houre to seize upon his Soule, and to teare it in pieces, while there is none to helpe; all the creatures armed, and in a readinesse,

readiness, with whole Armies of Plagues, and Vengeance, to be revenged upon him, for dishonouring God, by ignorance in his Word: Yet hee sees none of all this. Hee neither knowes, feeleth, or suspecteth these many dangers, with which he is incompassed; but goes on plodding, with ungrounded confidence, and wicked securitie, in the way of wickednesse and destruction: hee passeth, with much desperate boldnesse, through many dangerous and fearefull wayer; wherein, at every step, he wounds his Conscience with one sinne or other in the meane time, and at length falls headlong, and suddenly, body and soule, into the Pit of Hell. This is certainly the miserable and wofull state of all those that live in spirituall Darkenesse, and are ignorant in Gods Word, and the wayes of godlinesse. It may be they may flatter, please, and perswade themselves, that their case is good enough; that, when they heare of Heaven, and those everlasting pleasures at Gods right hand, they thinke notwithstanding that they shall come thither at length; though they know never a foot of the way, take no direction by the Light of Gods Word, nor set one step, by new obedience, towards that place of blessednesse. But indeed and truth they doe very fearefully deceive and over-shoot themselves: And their case is just, as if a man should fall asleepe upon the edge of some high and steepe Rocke; and there dreame, that he is made a King, attended with a glorious Traine of Nobilitie, furnished with sumptuous Pallaces, and stately Buildings, en-

riched with the Revenues, Sovereaignetie, and Pleasures of a whole Kingdome : But upon the sudden, starting up, and leaping for joy, falls irrecoverably into the mercilesse and devouring Sea; and so loseth that little comfort, which he had in this miserable life. Many wretched men ly and sleepe and snort in ignorance and spirituall blindness; thinking, that skill in the Booke of God, and points of Religion, belongs onely to those that are Booke-learned; entertaining much vaine hope of salvation, without all truth or ground: But when upon their Death-bed, their Consciences are awakened by the finger of Gods justice, out of the slumber of sinne, they then too late find and see, that all was but a Dreame; for they suddenly fall and sink into despaire, horror, and endlesse desolation. The state then of ignorant men, though perhaps they little thinke upon it, or take it to heart, is most fearefull in this life, and will be most horrible hereafter. In this World, because they are unacquainted, and untaught in Gods Truth, points of Religion, and way to Heaven; they neither know their owne miserie, the great mysterie of godlinesse, or meanes to salvation; and therefore *live as aliens from the Commonwealth of Israel, strangers from the Covenant of Promise, without hope, and without God in the world:* Which is a miserie of all miseries; They are condemned alreadie: For as it is, *John 3. 18.* *He that believeth not in him, is alreadie condemned.* And Saint Paul saith, *Rom. 10. 14.* *How shall they believe in him, of whom they have not heard; and how shall they hear,*

Eph. 2. 13.

Job. 3. 18.

Rom. 10. 14.

heare, without a Preacher? So, that without knowledge in Gods Word, there can be no faith; and without faith, there is no salvation. You may further see a notorious Linke of many wretched mischiefs, which arise from ignorance, Eph. 4. 17, 18, 19. *Vanitie of mind, and darkenesse of understanding are naturally in all men;* for wee are all starke blinde, and utterly dead, in respect of matters of Heaven, and spirituall affaires. From thence comes, grosse Ignorance of God, and all godlinesse; and this Ignorance, if it be not remeved and dispelled by the Light of Gods Word, is the root and cause of strangenesse from the Life of God: Hardnesse of Heart; Scarednesse of Conscience, and want of Feeling; an itching, wantonnesse, and eagernesse to sinne; a committing of any sinne, without remorse, occasion being offered; an unsatisfiednesse and greedinesse in the pursuit of sinfull pleasures, and *in fulfilling the lust of the flesh, the lust of the eyes, and pride of life.* These are the bitter and poysoned fruits of Ignorance, and want of knowledge in the Word of God, and way to Heaven. And what is to be expected hereafter, appeates 2 Thess. 1. 7, 8, 9. *The Lord Jesus will shew himselfe from Heaven, with his mightie Angels, in flaming fire, rendering vengeance unto them that doe not know God, and which obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.* Seeing then the comming of the Lord will be so terrible and scarefull to the ignorant, so that they shall

Eph. 4. 17, 18, 19.

The fruits of
ignorance.

1 Thes. 2. 16.

2 Thes. 1. 7, 8, 9.

The Saints sure

desire the Mountaines to fall upon them, that they might hide themselves from the fierce wrath of the Lord, and not behold his fearefull countenance; and that they shall wish full many times, they had never beeene borne ; how ought every man, which lives without the Light and knowledge of Gods holy Word, feare and tremble? And yet, God knoweth, hee cannot conceive the thousand part of those horrible torments which the ignorant and wicked persons endure for ever. For as the heart of man cannot comprehend those blessed and glorious joyes, which God hath prepared for those that love him ; so the woe, torments, and endlesse vexations, which shall be poured with wrath and vengeance upon the head of the wicked, infinitely passe the understanding of man : None can conceive how horrible they are, but onely he that feeleth them. It very deepe-
1 Cor. 3.9.ly then concernes you (Beloved in Christ Iesus) as you tender the everlasting good and happiness of your owne soules, to labour by all meanes to be instructed and inlightened by the holy VVord of God, which is holden out unto you, as a Lampe and Torch, to leade you through this Vale of Teares, and World of Darkenesse, to the blessed fruition of the most glorious and everlasting Kingdome of Heaven. Otherwise, if you will needs continue in ignorance still, marke what is your wofull state and condition : howsoever you may seeme to shine outwardly, to the eye of the World, or in your owne conceits, in pleasures, in plentie, in civill honestie, in outward mirth, and other

other worldly contentments ; yet, in deed and truth , your life is a life of darkenesse. *The god of this world, the Prince of Darkenesse, hath blinded the eyes of your mindes, that your Understandings are not onely darkened, but you are Darkenesse it selfe,* Eph. 5. 8. Your workes are the workes of Darkenesse, your way is the way of Darkenesse ; you are fettered and enchain'd in the power of Darkenesse, Coloss. 1. 13. In the darkenesse of crosses and afflictions of this life , you shall be without any glimpse of true comfort and refreshing from the Lord : upon your Death-beds, you shall meeet with nothing but darkenesse of despaire and horrour : in the Grave, Sathan will guard you with the Barres of the Earth, as in a Bed of hopelessse Darkenesse, untill the Judgement of the great Day. And that Day will be unto you, a Day of wrath, a Day of trouble and heavinesse, a Day of destruction and desolation, a Day of Clouds and blackenesse : as it is, Zeph. 1. 15. And at the last, you are to be cast, body and soule, from the presence of God, and joyes of Heaven, into utter Darke-nesse , there to be tormented amongst wicked Devils, for ever and ever. This is certainly the state of all ignorant men , and those that will not be enlightened with saving knowledge out of his Word : There is nothing to be expected of them, but Darkenesse, Sorrow, Despair, and Horror.

A third Use of this Doctrine , may serve for admonition to all those , who by the Light of Gods Word have alreadie found and are entred

2 Cor. 4. 3, 4.

Ephes. 4. 18.

Ephes. 5. 8.

Prov. 4. 19.

Coloss. 1. 13.

Zeph. 1. 15.

Use 3.
Admonition
to take the
Word for our
guide.

The Saints sure

into the way to Heaven ; that they would suffer themselves with humilitie, obedience, and constancie, to be led along in a course of sanctification, by the holy guidance and direction thereof, that they would shine dayly more and more in all Christian vertues, exercises, and duties. For it is the propertie of all those which are become new creatures, who are washed from their finnes, sanctified, and new-borne by the immortall Seed of the Word, and the Spirit of Grace, to long after, and earnestly desire the sincere Milke of the Word, that they may grow thereby in knowledge, comfort, and new obedience. A new-borne Babe will be pleased and satisfied with nothing but the Pap; not Gold, Pearles, or any thing else will content it : even so a new-renewed Soule doth ever hunger and thirst after the sacred and sincere Milke of Gods holy word, as Saint Peter calls it, that it may dayly gather strength in grace ; otherwise, as the Child, so it would languish, pine away, and die. He that growes not, and goes not forward in grace, had never true grace. He that faithfully labours not to feed his soule with spirituall food, never passed the new birth. *The way of the righteous (saith Solomon) shineth as the Light, that shineth more and more unto the perfect Day,* Prov. 4. 18. For if the Day-starre of saving knowledge once appeare unto a man, and *the Sunne of Righteousnesse arise in his heart*; they never set, untill they bring him unto that glorious Light above, that no man can attaine unto. He proceeds and profits in the great mysterie of godlinesse, in faith, repen-

1 Pet. 2. 2.

Prov. 4. 18.

Mal. 4. 2.

repentance, and sinceritie ; he growes from vertue to vertue , from knowledge to knowledge, from grace to grace , untill hee become a perfect man in Christ Iesu . It may be, as the fairest Sunne may sometimes be overcast, and darkened with Clouds, and Mist ; so the holinesse of a godly man may be over-clouded and disgraced sometimes, by falls into a sinne, upon infirmite, ignorance, heedlesnesse, or the like : But, if he be so overtaken ; after his passing through sorrow and griefe of heart for the same, and his rising againe by repentance ; hee shines farre more brightly and pleasantly both to God and man, in sinceritie and all holy graces ; he afterwards runnes a more swift and sealed course in the race of sanctification. So that ordinarily all Gods children *shine as Lights in the World, in the midde of a naughty and crooked generation*, being once enlightened with saving knowledge ; and they still waxe brighter and brighter, untill at last they come to shine as the brightness of the Firmament, and the Starres in Heaven , for ever and ever. Looke to it then, I beseech you : whosoeuer hath alreadie given his Name unto Christ, tasted of the good Word of God, and received into his soule some glimpses of heavenly Light ; let him be sure to follow hard towards the Marke, for the Prize of the high calling of God, in Christ Iesus : Let him set his best desires, affections, and endeavours, to grow and proceed in all holy knowledge, in the Light of Gods Word, and chearefull obedience unto the same. For it is a speciall note

Eph. 4. 13.

Phil. 1. 15.

Dm. 12. 3.

The Saints sure

Psal. 38. 8.

Ioh. 10. 13.

Math. 25. 10.

Psal. 19. 4, 5.

and marke of a man that is truly religious, to goe forward, and encrease in grace and understanding: Hee must be like the Sunne, which, rising in the East, enlargeth his glorious light and heat, unntill he reach the height of Heaven. But, as one well notes; the true Christian must not be like Hezekiahs Sunne, which went backward: If a man back-slide, waxe worse, and fall away from good beginnings, he addes weight unto the wrath of God, and doubles his damnation: Hee must not be like Ioshuahs Sunne, that stood still: It is so farre to Heaven, and the way so narrow, so rough, and full of dangers and difficulties, that he which stands at a stay, will light shoyt: The Bridegrome will be entred in, and the Gate shut, before he come. Heo that hath so much grace, that hee desires no more, did never truly desire any: And he that endeavours not to be better, will by little and little grow worse, and at length become starke naught. He therefore must be like Davids Sunne, that great and glorious Gyant of the Heavens, *that like a Bridegrome comes out of his Chamber, and as a Champion rejoiceth to runne his Race.* One grace in Gods child, begets another; and one holy action, performed with sinceritie of heart, doth inflame his affections with love and zeale, with courage and resolution, to undertake moe, and to goe through-stitch with all the affaires of God, and good causes. For he alone knowes the invaluable worth, and inestimable priece of heavenly Jewels; and therefore he is ravished with their beautie, and growes unsatiable in his desires and

and perpetuall Guide.

4

and longings after them. He is still toying and labouring in the Trade of Christianitie, for more gaine of grace, encrease of comfort, and further assurance and securitie of the joyes of Heaven. Sith hee hath alreadie tasted and fed upon celestiall and spirituall food, he findes in that such unutterable sweetnesse, and pleasant relish, that hee for ever after hungers and thirsts after it. If then you would be assured, that you are in the way to happiness; be sure to be led on by the Light of the Word in all heavenly knowledge, spirituall wisedome, and holy obedience.

A fourth and last Use of my Doctrine, is for instruction to all, whether they be naturall, or spirituall, ignorant, or instructed in the Word of God: That they make it their chiefe and principall Christian care, zealously, and conscientiously, and constantly to heare, attend, and understand the holy Word of God, and to be guided and conducted by the Light thereof in all the passages of their life, and wayes of their conversation.

i. And in this point, I will first lay downe unto you certaine Motives, that may induce and stirre you thereunto.

2 Cautions, or Caveats, to fore-arme and fore-warne you of Lets, and Temptations, that may with-draw you there-from.

3. Lastly, some needfull instructions for your
right carriage therein.

One Motive, to stirre us up to a reverend regard
and attention, in hearing the Word of God; to a
love and liking of the heavenly knowledge therein.

Use 4.
Instruction.
See Chrysost. in
Math. pag. 74.

Motives

The Saines fure

The Word is a
Love-Letter
from God.

*Dixit eis autem
Scriptura sacra,
nisi quidam Epis-
tola Omnipoten-
ti Dei ad crea-
turam suam Greg.
Epist. lib. 4.
Epist. 48.*

I Tim. 3. 15.

Simile.

contained, and to a sound and sincere practice of it, in our lives and conversations, may be this: The Word of God is, as it were, an Epistle or Letter (as one of the Fathers calls it) written from God Almighty unto us miserable men, published by his owne Sonne, sealed by his Spirit, witnessed by his Angels, conveyed unto us by his Church, the Pillar and ground of Truth, confirmed with the blood of millions of Martyrs, which hath alreadie brought thousands of soules to Heaven, and fills every heart that understands it, and is wholly guided by it, with Light and Life, with Grace and Salvation. Now let us imagine a man to have a Letter sent unto him but by an Earthly King, or some great Prince in the World; wherein hee should have a Pardon granted him for some capitall Crime, and high Offence, whereby hee were lyable to a terrible kind of death; or wherein hee should be fore-warned of some great and imminent danger hanging over his head, and readie every houire to fall upon him; or, wherein hee should have assured and confirmed unto him, under the Kings Seale, some rich Donation, or great Lordship. Now I say, if a man should receive but a Letter from some high and mightie Potentate upon Earth, wherein any of these favours should be conveyed unto him; how reverently would he receive it? how thankfully would he accept of it? how often would he reade it? how warily would he keepe it? how highly would he esteeme of it? Why, in this royall and sacred Letter sent from the King and great Commander both of Heaven

and

and Earth, all these favours, and a thousand more joyes and comforts, are conveyed unto every be-
liever and practiser thereof. In that, we are fore-
warned, lest by our ignorance, impietie, and impe-
nitencie, wee fall into the Pit of Hell, and ever-
lasting horror : In that, we have promised and per-
formed unto us the pardon and remission of all our
sianes, whereby wee justly stand guiltie of the se-
cond death, and the endless torments of the dam-
ned. By the vertue of it, we are not onely comfor-
ted with grace in this VVorld, but shall undoub-
tedly be crowned with peace, glory, and immorta-
litie in the World to come. Such a Letter as this,
hath the mightie and terrible God, most glorious
in all Power and Majestie, who is even a *consuming*
and devouring fire, sent unto us miserable men; by
nature wretched and forlorne creatures, Dust and
Ashes : why then, with what reverence, cheareful-
nesse, and zeale, ought wee to receive, reade, heare,
marke, learme, understand, and obey it?

A second Motive, may be the precious, golden,
and divine matter which is contained in the Booke
of God, and that true and ever-during happinesse,
to which it onely can bring us. There is nothing
proposed and handled in the Word of God, but
things of greatest weight, and highest excellency :
As, the infinite majesty, power, and mercy of God ;
the unspeakable love and strange sufferings of the
Sonne of God, for our sakes ; the mighty and mi-
raculous working of the holy Spirit upon the
soules of men. There is nothing in this Treasury,
but Orient Pearles, and rich Jewels ; as, promises of
grace,

2
The matter
contained in
it, is excellente
and precious.

grace, spirituall comfort, confusion of saine, the triumph of godlines, refreshing of wearied soules, the beautie of Angels, the holinesse of Saints, the state of Heaven, salvation of sinners, & everlasting life. What Swine are they, that neglecting their precious Pearles, root only in the Earth, wallow in worldly pleasures, feede upon vanities, transitorie trash, and vanishing riches, which in their greatest need will take them to their wings, like an Eagle, and set into the Heavens? Besides, the Word of God is only able to prepare us for true happiness in this world, and to possesse us of it, in the world to come. It only begets in us a true, intire, and universall holiness; without which, none shall ever see the face of God, or the glory of Heaven: for it is impossible, hereafter to live the life of glory & blessednes in Heaven, if we live not here the life of grace and sincerity, in all ourwaies. It is called the immortall Seed, because it regenerates and renewes us both in our Spirits, Soules, and Bodies: in our Spirits, that is, in judgement, memory, & conscience: in our Soules, that is, in our will and affections: in our Bodies, that is, in every member. If the Prince of this world hath not blinded the eyes of our minds, and that we be not reprobats, as concerning salvation, it only is able to enlighten our understandings, to rectifie our wills, to sanctifie our hearts, to mortifie our affections, to set Davids Doore before our lips, that we offend not with our tongues; to set Iobs Doore before our eyes, that they behold not vanity; to manacle our hands & feet with the cords and bands of Gods Law, that they do not walke or worke wickedly: nay, and it is able to furnish

Hob. 2. 14.

2 Pet. 1. 23.

Psal. 141. 3.

Iob 31. 1.

furnish and supply us with sufficiencie of spirituall strength, to continue in all these good things, and in a godly course vnto the end. And if we be once thus qualified, we are rightly fitted and prepared for the glory that is to be revealed. As before, this holy Word did translate us from the darknesse of sinne, into the light of grace; it can now much more easily, with joy and triumph, bring us, from the light of grace, to the light of immortalitie, and everlasting pleasures at Gods right hand.

A third Motive may be this: Wee must be judged by the Word of God at the last Day. If any man (saith Christ, Joh. 12. 47, 48,) heare my words, and belieue not, I judge him not; for I came not to judge the world, but to save the world: He that refuseth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, it shall judge him in the last Day. Whensoever wee shall come to judgement, and appeare before Gods Tribuall, (and wee little know how neere it is) two Bookes shall be layd open unto us; the one, of Gods Law; another, of our owne Conscience: The former, will tell us what wee should have done; for the Lord hath revealed it to the World, to be the rule of our faith, and of all our actions: The other, will tell us what wee have done; for Conscience is a Register, Light, and Power in our Vnderstanding, which treasures up all our particular actions against the Day of Triall; discovers unto us the equitie, or iniquitie of them; and determines of them, either with us, or against us.

Now

3
We must be
judged by the
Word.
Joh. 12. 47, 48,

Conscience,
what it is.

*The Saints sure**Psal. 19. 7.**Hos. 12. 8.*

Now we must not take any exception against the first ; that is, the Law of God : *For the Law of God* (saith David, *Psal. 19. 7.*) *is perfect, converting the soule :* *The testimonie of the Lord is sure,* and giveth wisedome unto the simple. Wee cannot against the second ; that is, the Booke of our Conscience : for it was ever in our custodie and keeping ; no man could corrupt it ; there is nothing wring in it, but with our owne hands. Now, in what a terrible fearefull case will a man be at that Day, when he shall see the Booke of God layd open before him ; in the Light whereof hee should have led all his life, and by which he is now to be judged ; and yet know himselfe to have had no knowledge, but to have beeene a meere stranger in it ? Though *the great things of the Law were many times published and preached unto him,* yet hee counted them but as a *strange thing.* Every mans Conscience is naturally corrupt, defiled, and uncomfortable ; and can endure and digest reasonable quietly the rage of disordered affections, many vile corruptions, and sinfull actions : and therefore, at the last Day, when it shall be awakened, opened, examined , it will bring forth nothing, but the Worme that never dyes, strange confusion, and condemnation ; except it hath beeene formerly in this World enlightened, purged, and sanctified by the Word of Grace, and the Blood of the Lambe. Most accursed then, and forlorn, will be the state of every ignorant man, when he shall appeare before the Judge of all the World : When he lookes upon his Conscience, he shall finde nothing

thing but guilt, and horror : when upon the Law, and upon the Word of God, after which he should have lived, and by which he must now be judged ; it will be to him but as a sealed Booke ; hee will see nothing but his owne ignorance, blindnesse, and strangenesse in it : And therefore, all the Plagues and Curses denounced in it against ignorant, wicked, and unrepentant sinners, shall be his portion, in the Lake that burns with fire and Brimstone for evermore. This ought then to stire up every man, with all care and Conscience, to stote himselfe, while he hath time, with saving knowledge and holy obedience unto that Word, which must be his Judge in the last Daye. Nay, and let him take heed unto his feet, and looke unto his behaviour, when hee enters into the House of God : For in that Daye he must answer and be accountable for every Sermon that he hath heard, and for every Lesson he hath beeene taught out of the Booke of God : If they have not enlightened his understanding, they have hardened his heart ; if they doe not now reforme him, they will hereafter confound him ; if he doe not profit by them, he shall be sure to be plagued for the neglect of them : For Gods Word is unto every man that hearetes it, either the favour of life unto life, or the fators of death unto death : It is a two-edged Sword ; it either kills the sinne, or the soule ; it must and shall prosper in the worke for which it is sent. God will rayse glory, hee will winne honour unto himselfe, from every man. If hee cannot be glorified, by his conversion, and salvation ; hee will gloriſe his owne.

Eccles. 5. 1.

2 Cor. 2. 16.

Heb. 4. 12.

Isa. 55. 11.

4
A fearfull judgement
shal befall the
not hearers
and practisers
of the Word.
Math.10.14,15.

owne Name, in his deserved overthrow, and just confusion.

A fourth Motive may be; That horrible and fearefull punishment and destruction, which at length will certainly befall all negligent and contemptuous hearers, and those that practise not the power thereof in their lives and conversations. *Whosoever (saith our blessed Saviour) shall not receive you, or heare your words; when ye depart out of that house, or that Citie, shake off the dust of your feet: Truly I say unto you, it shall be easer for them of the Land of Sodome and Gomorrah, in the Day of Judgement, than for that Citie.* The infamous abominations, the damnable and crying finnes of the Sodomites are knowne unto all: Who hath not heard of those floods of fire and Brimstone, which swept them away, as the hatefullest creatures that ever lived upon the Earth? How rufull then, and how lamentable will be their condition, who are lyable and subiect to more horrible plagues than these? Wee should therefore consider, that the negligent, irreverent, and unprofitable hearing of the Word of God, is a finne of a farre greater weight, and more fearefull consequence, than we ordinarily imagine. When wee heare the Ministers, and Embassadours of God, delivering his mind, and revealing his Will unto us, out of such places as these, we are to conceive, that in a neerer and more speciall manner, wee stand in the presence of the great God of Heaven and Earth, who is clothed with infinite terror, power, and majestie; and thereafter, we ought to proportion

proportion our behaviour and carriage, with reverence, humility, and obedience to so great a presence. Earthly Princes will not endure contempt and disgrace at their subiects hands : They cannot abide to have their Majestic and authority lightly set by, their lawes and commands to bee neglected and troden under foot : Why then should the Lord of glory, of justice and power, beare such indignities at the hands of sinfull men, which are his most abject vassals, and contemptible creatures ? Certaine it is, if wee weigh aright the greatnessse of that God, before whom we stand, and our owne vilenesse, wee should hold it most just, if he should presently in the place where we stand, punish and plague our sleepinesse, talking, wandring thoughts, and irreverent carriage at hearing his Word, with some sudden and markable vengeance, to be a spectacle & example unto others, for neglecting so great salvation. It is Gods great mercy that such plagues and judgments are respired, suspended, and deferred ; for even all the curses in the booke of God doe naturally, deservedly, and in the course of Gods justice, belong unto the negligent hearer, and disobedient unto the Word of God. *All these curses (saith Moses Deut. 28.49.) shall come upon thee and pursue thee, and overtake thee, till thou be destroyed, because thou obeyest not the voice of the Lord thy God.*

I come now in the second place to the temptations and lets whereby a man may bee hindered from hearing the Word of God, profiting by it, and a conscientiable practising of the same. ad.

(c)

The

Simile,
when ond
or hawd
and a red ad
standing name

To gaines A
aid

and vam 12
a yd leath
-stein, reppig
-aline has 11
-infusid mase
-ad. He most
-equitie bane
-vancinibane
-Deut. 28.49.
-to 1111111111
-an dnat, maz
-wage 1111111111

Hinderances
from profiting
by the Word.

The Saints sure

Let I;
Atheisme.

Some thinke
the Word to
be but a hu-
mane policie.

A removing of
this.

* It may bee
discerned by a
proper, natu-
rall, and intie-
rent Majestie
from all hu-
mane writings,
and imitative
eclusions and
impostures of
Satan; such as
is the Alcarton

The highest in impiety, and most horrible, is a
spice of Atheisme, which Satan suggestes into
worldly men, whereby they wickedly, and very
blasphemously thinke, that the sacred Word of
God, is but a politike invention and devise to
keepe men in awe and order, in Cities and so-
cieties, and to preserve them from wildnesse and
outrages. But I would gladly know whose worke
and invention it is, if it be not Gods Almighty?

It is not mans: For it directly and strongly op-
posereth against the stremme of his sensuall de-
lights, and earthly pleasures: It curbs his most
desired contentments, and crosseth the naturall
bent of his affections.

It is not Satans: For he in all ages hath fiercely
and furiously set himselfe against it; and it is the
engine that batters and beats downe his king-
dome of darknesse.

It is not any Angels, or other creatures: For the
* Majestie, excellencie, miraculous efficacie, and
wonderfull power of Gods Word, is farre above
the reach and capacity of any creature; transcen-
dental to all created understandings, and finite
comprehension. Besides, the famous miracles, the
many visions, the true fore-telling of things to
come, the inward, lively and effectuall workings
upon the soules of the elect, and many other sin-
gular and sacred markes & characters of divinity
stamped upon it, doth plainly shew, that it is the
alone holy invention of Gods divine, pure and
infinite understanding, and revealed to the world
for the enlarging of Gods glory, and the salva-
tion

tion of many a thousand soules ; for the confu-
sion of the kingdome of Satan, and just con-
demnation of the children of hell. Take heed
then in the name of God, that you give not en-
trance or entertainment to any such scarefull blas-
phemous temptation, whereby the love and zeale
to Gods Word may be cooled, or you grow less
carefull in purchasing and practising the know-
ledge and power of it. This let layes hold onely
upon men of a reprobate sense, and those that
are already marked out for certaine damnation.

A second let and hinderance from hearing the
Word of God, is recusancie, the cozenage and
imposture of Popery. For such is the wicked-
nesse and cruelty of that superstition and myste-
ry of iniquity, that it labours might and maine
to keepe all the world close prisoners in the dun-
geon of darknesse and ignorance, and for ever to
deprive them of the light of the Gospell. The
prophane professors of this bloudy Religion,
hold ignorance to be the mother of devotion, and
a very dangerous thing for simple people to pry
into the Booke of God. And so they doe more
safely and securly feed their followers with their
owne damnable principles of treason, rebellion,
disloyalty and disobedience to lawfull Kings.
So they lead ignorant people which way, and as
farre as they will in the kingdome of darknesse,
even to beleieve that blowing up of whole states,
and killing of Kings, are very glorious acts, and
merit the brightest crowne of immortality, and
the highest seat in heaven. I hope in the Lord

Let 2.
Recusancie.

The Saints sure

there is none of you, but with all his heart hates and detests this bloudy, murtherous, and Idolatrous generation ; and will by no meanes suffer his right eye of knowledge in Gods Word to be put out by these cursed Ammonites.

Adde here another let, which is Separatism,
See *Tu.* pag. 79.

Let 3.
Hardnesse of
heart, and de-
speratenesse
in sinning.

Iob 21.14,15.

Isa.5.19.

A preservative
against this.

A third let and hinderance, is the height of hardnesse of heart, and most damned desperatenesse in sinning, when men are become so greedy of fulfiling their sinfull pleasures, that they drinke up sensuall delights like water, draw on iniqity like cords of vanitie, and sinne as with cartropes : For then they beginne to say with themselves, even to God himselfe with them in *Iob 21.14,15.* Depart from us, for we desire not the knowledge of thy wayes. Who is the Almighty, that we shoulde serve him ? and what profit shoulde we have if we shoulde pray unto him ? And with those to whom *Isaiah* in his fifth Chapter denounceth a fearefull woe ; Let him make speed, let him hasten his worke, that we may see it, and let the counsell of the Holy one of Israel draw neare and come, that weo may know it. Men that are possessed with such a rebellious and scornfull spirit as this, neither much care for God or his Word, threats or promises, judgements or mercies, heaven or hell. No marvell then though they set light by Gods ministers, and seeke not for instruction in holy knowledge, and heavenly wisdome. That wee may be preserved from this horrible and desperate case, and so fearfully hardning our hearts against the Word of life and salvation,

salvation, we must be very carefull and watchfull, that wee give not way, passage, and entertainment to wicked thoughts, and the first sinfull motions: for in this manner, a man proceedes to the height of sinne, and a reprobate sense. There first ariseth in his Heart an idle and wandering thought of some unlawfull thing; as of Lust, Covetousnesse, Pride, Malice, prophaning the Sabbath, Cozening, and circumventing his Brother; and such like. Secondly, it begins to allure, entice, and conferre with the Will. Thirdly, the Will doth, as it were, take it by the hand, and is tickled, pleased, and delighted with it. Then followes Consent: Consent sets the affections on foot, and plots the accomplishment and practice of it; and sinne practised with pleasure, brings Custome. Custome sharpens a mans wit, and makes him looke about, how to excuse it: From excusing sinne, hee growes to defend it: Defence of sinne, makes him obstinate, and resolved to continue in it: Obstinatenesse begets boasting, and gloryng in it. And if a man once become impudent, and take a pride in sinning, there presently follows a brazen Brow, and whorish fore-head, an yron si-new in the necke, a heart as hard as the nether Mill-stone, a seared Conscience, and a reprobate sense. These are the steps, by which a man riseth into the Seat of the scornefull: And upon the top of these stayres, Siane sits in the greatest triumph and soveraigntie; and banisheth out of a mans heart, all feare of God, love to his Ministers, and zeale unto his Word.

The degrees
in sinne.

1
A motion to
siane.

2
The Will ini-
ced.

3
Delight.

4
Consent.

5
Practice.

6
Pleasure.

7
Custome.

8
Excusing.

9
Defending.

10
Continuance.

11
Boasting.

12
A reprobate
sense.

The Saints sure

Let. 4.
A conceit, that
Gods Law, like
mens Lawes,
takes hold of,
and will con-
demne onely
notorious sin-
ners.

This Let is
removed,
Mat.11.23,24.

Hab.11.6.

Heb.12.14.

A fourth Let and hinderance from hearing Gods Word, and yeelding entire obedience unto it, is a very pestilent and politike conceit, which possessesthe hearts of very many; whereby they are persuaded, That Lawes divine are but like humane or mens constitutions: As these execute none, but chiefe Malefactors; so these Decrees of God will at last condemne none, but infamous and notorious sinners. And therefore, if they be but pettie Offendors, or onely maintaine but one sweet sinne in themselves; if they be not of the worst sort, though they be not so forward hearers of Sermons; so Scripture-wise, or hold such a strict course of holinesse in their conversation: yet they think with themselves, their case is good enough, and that it will goe well enough with them at last. Hence it is, that they are cold, and carelesse, in esteeming of hearing, and conforming themselves to the Ministerie of the Word. But let no man deceipt himselfe: The destruction of the negligent hearer of the Word of God, and the disobedient to the Gospel of Christ Iesus, shall be as the destruction of * *Sodome*, and farre more grievous. He that lyes and delights in any one knowne sinne, of which his Conscience is convicted, is in a fearefull case. *Without faith, it is impossible to please God:* and, *without holiness, no man shall see the face of the Lord.* And none bath either faith, or holiness, without saving knowledge out of Gods Booke. Without the New-birth, and continuance in grace unto the end, no man shall be saved: And, sincere obedience to a constant and

and conſionable Ministerie of the Word, is a meanes both to beger, nourish, and continue ſaving grace. And, let mens conceits be what they will; as ſure it is, as God is in Heaven, not one jot or tittle of all the Plagues and Curses registered in Gods Law, but ſhall be ſeverely executed upon all ignorant and unrepentant ſinners, and poured upon the hairy ſcalpe of all ſuch as goe on ſtill in their wickedneſſe.

A fifth Let and hinderance of hearing the Word of God, is an excessive and immoderate delight, and an eager and earnest pursuit of the ſinfull pleasures of a mans ſweet finne. * By a mans ſweet finne, I meane that, which his corrupt nature hath ſingled out, and made ſpeciall choife of, to follow and feed upon, with greatest delight and ſenſuall ſweetneſſe; which, by custome and continuance, hath taken deepest root and ſureſt hold in his heart: upon which, all his affections and desires are carried with sharpeſt edge, heat, and headlongneſſe; and to which, hee makes all occasions and circumſtances, friends and acquaintance, Religion and Conscience, all the powers both of ſoule and body, and outward estate, ſerviceable and contributorie, as to that which chiefely rules and reignes in him. This ſweet finne, in ſome, is Worldliness, Earthly-mindedneſſe, and Covetouerneſſe: In others, it is Voluptuousneſſe, Lust, and Vncleanneſſe; Pride, Pleaſures, Drunkenneſſe, or ſuch like. Now certayne it is, carnall, prophane, and unregenerate men, doe many times preferre the pleaſures of their ſweet

Pſal. 38. 21.

Let 5.
An eager purſuit of a mans
ſweet finne.

* What is
meant by a
sweet finne.

Quoniam
nemo tam perdi-
ctus, aut flagiti-
sus insomnis:
qui ab aliquo
vicio magis quam
ceteris abhorret;
sic nemo tanta
ſanctitatis eſt,
qui ad unum
aliquod peccat
tam, quam ad
cetera propenſer-
it. Cart. p. 1262.

The Saints sure

and most delightfull sinne, before the comforts of Gods House, the Congregation of the Saints, and the preciousnesse of the Word preached. And therefore, howsoever they may ordinarily come to Sermons, (though it be rather for fashion, and of custome, than with heartie and true devotion) yet if some speciall gaine and profit be to be layd hold upon at that time ; if some extraordinarie pleasure, feasting, pastime, and companie be then to be enjoyed ; they make no Conscience to turne their backes upon the House of God, and the Ministerie of the Word, even upon the Sabbath day : so, for a little sinfull pleasure, or worldly contentment, wretchedly abandoning Gods holy Ordinance, and the necessarie meanes of their owne salvation.

That many men are thus wickedly hindered from hearing the Word of God, appears in *Matt. 22.*, and *Luke 14.* The glorious magnificence, and rich comforts of heavenly Cheare in the House of God, are notably set out unto us there, by divers circumstances, in the Parable of the great Feast. First, it was a Wedding Feast ; which usually is full of joy, comfort, and great solemnitie. Secondly, it was made by a King ; and therefore, like unto himselfe, Royall, and Princeely, in plentie and varietie, answerable to his State and Greatnesse. Thirdly, it was made at the Marriage of a Kings sonne ; which would make it yet farre more sumptuous, full of pompe, and noble entertainment, than if it had beeene for a servant, friend, or ordinarie person.

Matt. 22.
Luke 14.
The Parable
of the great
Supper set out
by 3. circum-
stances.

1

2

3

By

What is meant
by it.

Hof. 2. 19.

Luke 14. 18.

19.

so.

Mash. 22. 5.

Psal. 63. 5.

By all this, is meant the Ministry of the Word, and Gospel of Christ Iesus ; wherewith every faithfull man is feasted, made Gods sonne, and married to Christ himselfe for ever, *in righteouſneſſe and in judgement, in mercie and in compassion.* This Feast being in full readinesſe, Servants are ſent out, to invite Guests : But for all the glory, comfort, and magnificence prepared for them, in this Wedding, and Royall Feast ; many refufe to come, and make excuse : One ſaith ; *he hath bought a Farme, and muſt needs goe to ſee it :* another hath bought five Yoke of Oxen, and goes to prove them : another hath married a Wife, and therefore he cannot come : another is buſied about his Merchandise, buying and ſelling, and can hardly ſpare ſo much time.

Thus one ſinfull delight or other, profit, pleasure, compagnie, or the like, doe many times stay and hinder prophane and worldly men from hearing the Word of God, and from this ſpirituall and heavenly Feast in his Houſe ; whereby their ſoules might be ſatisfied, *as it were with marrow and fatneſſe,* with the comforts of grace, and a taste of the joyes of Heauen. It is very ſtrange, that any man ſhould be ſo bloudie and cruell to his owne ſoule ; that, whereaſ by the breaking of the Word of Life unto him in ſuch places as this, he might have it furnished with ſpirituall strength, towards everlasting life : yet for ſome earthly pelfe, and temporall pleasure, abſenting himſelfe, he ſuffers it to starve in ignorance and prophaneſſe ; the immediate and certaine paſſages to eternal death.

Let.

A counter-
poison against
this.

Let a man imagine with himselfe, when he pur-
poses and resolves to absent himselfe from a Ser-
mon, that hee layes, as it were, in the one Scale of
the Weights, the glorious Majestie, presence, and
honour of God ; the comfort, happinesse, and sal-
vation of his owne Soule : and in the other, a
little wretched pleasure, or profit ; and so suffers
this miserable Vanitie to weigh downe so infi-
nite a Majestie.

1
Gods House is
the Presence-
Chamber of
the King of
Glory.

For, first, Gods House, where his Word is
faithfully preached, is, as it were, the Presence-
Chamber of the everlasting King of Glory. Here
he sits in a Chaire of State, with more speciall and
eminent Power and Majestie, as anciently he sat
betweene the Cherubins.

2
Christ is there.
Math. 18. 20.

Secondly, Christ himselfe is here present: For,
*wheresoever two or three are gathered together in his
Name, he is in the midst of them.* And so he is said,
to walke in the midst of the seven golden Candlesticks;
and with speciall power and providence to direct
and guide these holy Exercises.

3
The Spirit is
there.

Thirdly, the holy Spirit of God is present, in
our Assemblies ; plentifully shedding into the
hearts of the faithfull, the rich Treasures of Wis-
dom and Grace.

4
The Angels
are there.
1 Cor. 11. 10.

Fourthly, the blessed Angels of God are here,
as appeareth, *1 Cor. 11. 10.* not onely to doe ser-
vice unto the Lord, unto the Elect, and unto his
Ministerie ; but also, after a sort, to solace and re-
joyce themselves in the beautie of Gods House,
and in the Mysteries published in the Gospel: as
appeares, *1 Pet. 1. 12.*

1 Pet. 1. 12.

Fifthly,

and perpetuall Guide.

59

Fifthly, Gods holy Saints here present themselves ; in whom, all our delight and comfort ought to be : for they onely are truly excellent, allyed unto Christ, and heires of Heaven.

Lastly, here alone ordinarily are to be had Blessings, Life, and Salvation: for the Word preached is the ordinarie meanes to beget the unconverted unto God ; by enlightening their eyes, opening their eares, softening their hearts, planting faith in their soules, and holinesse in their converstions : so that, of the children of wrath, they become the sonnes of God. Hence it is, that it is called, *a Ministerie of Reconciliation, of Peace, a Word of Grace, of Salvation, and of Life.*

If a man be alreadie converted, and in the state of grace, he may receive these Blessings by it : It is a powerfull meanes of the Spirit,

To increase his knowledge in heavenly things, and the affaires of the Soule, by dayly clearing his judgement from ignorance and error, by informing it with spirituall wisdome, and all necessarie truths, and needfull knowledge.

To adde strength, and vigour, and increase unto his faith ; that hee may grow and proceed, from the infancie and weakenesse in Christianitie, to tallness and perfection in Christ.

To preserve him from luke-warmenesse, worldlinesse, and securitie ; to recall him from his wandrings and strayings out of the way of sincerity ; to settle, comfort, and confirme him in a godly course.

To prevent his falls, and relapses, because by it hee is furnished with Christian armour, against tempta-

5
The Saints are there.
Psal. 16. 3.

6
The effect of the Word to the unconverted.

2 Cor. 5. 18.
Eph. 6. 15.
4th. 14. 3.
20. 39.

The benefit of it to Converts.

1
It increaseth their knowledg.

2
Their faith.

3
It preserves them from luke-warmenesse.

4
It prevents relapses.

temptations : he is resolved in all doubts, and cases of Conscience ; he is admonished of all crooked wayes, occasions, and down-falls to iniquity.

5
It recovers
them, being
fallen.

6
It will guide
them aright
in all their
wayes.

To reclaine him from back-slidings ; to rayse and recover him out of falls, and to restore him to his first love ; by discovering unto him the foulenesse and danger of sinne, the power of his owne infirmities, the bitter root of Originall sinne, the pestilent and impoysoned fruits thereof ; and by dayly urging the blessings of true repentance, and the practice of a good Conscience.

Most absolutely to guide and conduct him in the way of righteousness, and whole course of Christianitie ; to furnish him with zeale and uprightness in all holy duties and services of God ; with faithfulness and conscience, in the discharge and executions of his calling ; with holy meditations, when he is alone ; with harmlesse behavior, and Light of good example in company, and amongst others ; with wisdome and care, ever intirely to sanctifie the Sabbath, and to teach and pray with his family. Marke now, I beseech you, sith the Ministry of the Word is ever graced with so glorious presence, and such incomparable blessings as I have now reckoned up unto you ; he that turnes his back upon a Sermon, for the injoying of profit, pleasures, pastime, companie, feasting, or any other worldly and by-respect ; he wilfully forsakes the salvation of his owne soule, he casts behind him all these happy blessings and comforts, tendered unto him by the Ministry of the Word ; he throws himselfe desperately out of the presence of God Almighty, Christ,

Christ Jesus, the Holy Spirit, his blessed Angels, the congregation of Saints, into the power and clutches of Satan, into the company of wicked and prophane men, upon the just indignation and revenge of all the creatures, upon the wrath and curse of God, and the shipwracke of a good conscience. Take heed then I beseech you, how you bee drawne by any worldly affaires from the hearing of the Word, especially on the Sabbath day, lest thereby you make no plaine, that you preferre your owne particular, before the glory of God, earthly gaine, before a Crowne of immortality; a little vanishing pleasure, before the endlesse joyes of heauen; and that ye yelde and delight in one sweet sinne of other, which keeps all saving grace out of yoursoules. In M. adiuu.

A sixt set and hindrance from hearing the Word of God, are certayne prophane and unwharrantable persuasions and conceits, which are contained and harboured in the hearts of ignorant and wilfull people. or is even as quicke as a thought.

Some of them thinke with themselves that there is no such great need of following Sermons, and frequenting holy assemblies, especially if at the same time they be not ungodly busied and exercised at home; and therefore they aske, What can we not save our soules, and come to heaven, unlesse we trudge and trot so often to Church? Have we not the Bible, and other good booke at home to reade upon? Can we not pray and praise God at home? sol. doct. vii. agnus vi. They might as well aske, Can we not have a haruest

and a sainct
prophane
and a world
and a towne
and a towne
and a towne

and a towne

xxvii. 4. 4. 4.

Lxxvi. 6.
Carnall con-
ceits and ob-
jections.

Obj. 2.
May we not
be saved with-
out hearing
the Word
preached? or
are we not
as quick
as a thought?

to saye 5. 21. 27
alwaies a
disease of man
and a world
and a towne
and a towne

A. 27.

No more than
wee can reape
without sow-
ing, or live
without food.

simile.

Eph 4 11,12.

Obiect. 2.
Frequent
preaching is
not so neces-
sary.

Answ.
It is a signe of
a gracieless
heart to loath
the heavenly
Manna.

harvest unlesse we have a seed time, and raine, yea, both the former and the latter raine ? Or can we not live except we have meat ? Certainly no. No more can any man be truly sanctified and saved, nor live either the life of grace here, or expect the life of glory hereafter, unlesse he follow the ordinary meanes appointed and sanctified by God for his salvation : Except he submit himselfe to that policy and order which God with great wisdome hath established in his Church. Would a man be taken for a good subject, who should peevishly oppose himselfe against a law agreed upon and commanded by the King and State, for the great good of the Common-wealth ? God himselfe hath appointed a publike Ministry in the Church ; Pastors and teachers for the gathering of the Saints, and all that belong to life ; and is it fit that any private exercise should crosses Gods publike ordinances ? No ; It is both inconvenient and wicked, and Gods blessing is never to be looked for, upon any action and exercise, though never so good in it selfe, if his will be not obeyed.

I, but some will say ; It is good indeed sometimes now and then to heare a Sermon ; but what needs so much preaching, and Sermon upon Sermon ; Would they have us Saints and Angels upon earth ? Wretched is that man which is weary of the Word of life. And hee hath no true taste of holy things, which loathes this spirituall Manna, though never so often reign'd from heaven. There

is no saving and true knowledge of God in that man, who desires not to grow in grace, and in the knowledge of the Lord Jesus Christ. Would we not thinke him mad and distracted that should thus reason against his owne life ? I hope I have eaten meat enough heretofore, and furnished my selfe with sufficient strength, so that I know need no more, and therefore I will neither eat nor drinke more while I live. Even just so doth he reason and plead against the life of his soule, who complaines of too much preaching, and too many Sermons. *David*, that blessed King, and holy Prophet, who was advanced both in knowledge and holinessse, above the ordinary teach and perfection of men, and lived as an Angel upon earth ; yet he acknowledgeth himselfe greatly to stand in need of stirring up, by meanes ordained of God for that end. As we may gather out of *Psal. 84.* and in many other places. In that Psalme he makes a most grievous and mournfull complaint, that he is debarred and banished from all accessse unto the publike worship and service of God, holding himselfe in this respect more miserable than some of the bruit creatures, which had liberty to build their nests, and lay their young neare the Altars of the Lord ; which benefit he could not now enjoy. Now if this man of God so longed and laboured after the meanes of grace and comfort, what ought those to doe, who are of little or no faith ; who are but Novices and peties in the Schoole of Christ ; who are but babes in Christianity, or utterly without grace ?

Object. 3.
Our fore-fathers had no preaching, yet are saved.

Ans. Their con-damnation shall be easier.

2 Cor 4:3,4.

2
We are bound to blesse God, who hath dealt more graciously with us.

Object. 4.

Ans.

I, but our fore-fathers (will others say) were never troubled with so many Sermons, and yet we hope they are well, and in Heaven.

Our fore-fathers wanted the meanes, and that full glorious Noone-tide of the Gospell of Jesus Christ, which we by the grace and mercy of God enjoy. And therefore whosoever of them perished without them, shall certainly be beaten with fewer stripes, than those that shut their eyes against the faire and blessed Sun-shine of Gods holy truth, which is shed round about us, and if it behid, it is hid only to those that perish, in whom the God of this world hath blinded the eyes of their minde. Besides, if it so pleased the Lord in his just and secret judgement to suffer some of our fore-fathers to live and die under the tyranny and darknesse of Antichrist; how much are we bound to blesse God, that we are borne and brought up in the light of the Gospell; and what heavie plagues and great damnation doe wee bring upon our selves, if wee neglect or despise so great salvation.

I, but yet further, (will some say) wes have li ved some of us fortie, some thirtie, some twenty yeares, without so much preaching, and yet have holden good credit and reputation in the world, and prospered in our wayes, would you now have us so forward in running to Sermons?

Strange it is to see how wise the simplest are in matters of the world, about their temporall state, but how simple and blinde the wisest worldlings are in the affaires of Heaven, and about their greatest

greatest, spirituall, and eternall good. Let us suppose a man to have lived long in a poore Cottage, and now at length to have some great and rich Lordship befallen him; doe you thinke hee would reason thus: Why, I have lived some thirtie or fortie yeeres now alreadie in this low estate with good contentment, and credir, amongst my neighbours; and therefore here I will rest, the rest of my dayes; I am too old now, to change my former estate? Would such a foole as this, be found in a whole Countrey? And yet many Countries are full of such fooles, in respect of spirituall advancement, and the salvation of their soules. Me thinkes, those that have long lived in ignorance, and blindaesse, should rather conclude thus: Have I thus long and so fearefully lived without God in the World, without knowledge of his Truth, faith in Christ, and Conscience of my wayes? Oh, then it is more than high time now at length to awake out of sleepe, and to open mine eyes, and to imbrace this glorious Sun-shine of the Gospel, which the Lord of his great mercy hath brought unto me, that so I may be enlightened to eternall life.

As for prospering in the World, that is no marke of a good soule; nay, it is commonly the Let of the wicked, not to be plagued like other men, but to bring their enterprizes to passe, *Psalme 73.* Nay, yet further: There is no greater Curse can befall any man, than to prosper in the World, and be out of the way to Heaven.

I, but (will others say) to the attaining of eternall
(f) life,

Objet. 5.

What needs so
much adoe?
The whole du-
tie of man is
soone learned.

Answ.
It is soone said,
not so soone
done.
Eccles. 12. 13.
Math. 22. 40.

Simile.

Simile.

Simile.

life, what needs so much adoe, so much preaching, catechising, expounding, conferring, meditating, teaching and praying with our families, which are so much and so often urged upon us? When all comes to all, this is the summe and end of all; *To feare God, and keepe his Commandements; That we love God above all, and our neighbour as our selves:* And we hope we can doe this, without all this adoe.

To feare God, and keepe his Commandements, (which is the whole dutie of man, as the Preacher speaks in his last chapter) and to love God above all, and our neighbors as our selves, (*upon which hangeth the whole Law and the Prophets*, as Christ tells us, *Math. 22.*) are indeed soone spoken, but not so easily, truly learned; and most hardly, sincerely practised. Is it enough, thinke you, to make a man a good Carpenter, or Mason, to say; *That that is soone learned;* and, I know as much as the best workman can teach or tell me: To build an House, is nothing but to lay the foundation, to reare the walls, and cover it with a Roofe? Is it enough to make a good Husbandman, to say; I know as much as the best Husbandman can teach me; for Husbandry is nothing else, but to sowe and reape? Is it enough to make a good Preacher, to say; It is no such great matter, to make a Sermon; I know as much in that point, as the best Scholler amongst them can tell me: To preach, is nothing else but to expound the Text, gather Doctrines, and make use and application to the hearts & consciences of the hearers? But it would be long before these idle and emptie vaunts would build Houses, fill Barnes, or save

save Soules. There is farre more required to these busynesses, than so: There is to be undergone much toile and labour, much care & trouble, expence and exercise, before any of these workes can be rightly accomplished. It is even so in the great worke of salvation, and the attainment of Heaven. The state of grace, and trade of Christianitie, is not so easily purchased & practised. There goes more to saving of a soule, than bold & ignorant brags: than to say, If that be all, I hope I can quickly and easily learne to love God above all, & my neighbor as my selfe: For before these, there goes many things; as, knowledge of Gods will, and Word; a thorow view of our owne misery & corruptions, in the glasse of the Law; strange agonies, and sore pangs in the new-birth, and sorrow for sinne, refreshings and coolings by the mercies of God, and merits of Christ; faith, repentance, sanctification, a blessed & holy change in the whole man, both body, soule, and spirit. And then follows new obedience, which consists in the uprightnesse and sinceritie of our owne hearts; a conscientiable and charitable carriage towards our neighbors, and a zealous constancy in all religious duties and right service of God: which must be universall, in respect of the object; that is, we must walk in all his Commandements: totall, in respect of the subject; that is, we must serve him in all the powers of our soule, and parts of our body; in our thoughts, words, and actions: In all which things, and holy courses, if a man be not particularly instructed, experienced, & practised, his love of God and his neighbour is but in word and tongue, not

Things required, before a man can love God or man.

How our service to God must be qualified.

A triall of our
love to God.

A triall of our
love to our
neighbour.

Object. 6.
Tumults and
divisions, dis-
quietnesse and
discontent-
ment accom-
panies your
preaching.

indeed and truth. A man, if he be disposed, may quickly perceive and discerne the truth or hollownesse of his heart in this point. God hath straitly commanded an entire sanctification and keeping holy of the Sabbath. Let a man then consider, if he suffer himselfe to be drawne away from holy Exercise on that day, by pleasures, profit, pastime, companie, ease, idlenesse, or other worldly occasions; why, then he preferres mere vanities, and the desires of his owne heart, before the glory and honour of God; and so doth not love God above all. The true love of a mans selfe, doth chiefly & principally consist in furnishing himselfe with saving knowledge, sinceritie of heart, godlinesse of life, a good Conscience, and spirituall comfort, against hee come to Iudgement. Now, if hee love his neighbour as himselfe, he is not still talking with him of worldly matters; but especially labours with him for his conversion, entertainment of grace, and increase in godlinesse. If these be not his cares, both for himselfe and his neighbour, he truly loves neither. Thus may a man examine himselfe through all the Commandements in particular; and see, whether it be so easie to love his neighbour as himselfe, and God above all.

I, but where there is so much preaching, there is much disquietnesse and discontentment: for men are abridged of their former ancient pastimes, and pleasures, and urged unto more strictnesse of life. When as all was well before, in much quietnesse and peace, the preaching of the Word breeds new stirres and contrary affections in men.

No marvell, though there be much struggling and striving, great noyse and stire, before the **strong man** in the Gospel can be dis-arm'd and dispossesed of his Holds ; that is, before Sathan, having long reigned in the hearts, and sat in the Consciences of ignorant and prophane men, will be cast out, by the Preaching and Power of the Word. This conquest costs full deare; it will not be had, without the losse of our dearest delights ; without shedding the very hearts-blood of our beloved and bosome-sinne, which flesh and blood will not yeeld unto, without blowes and bloud-shed. You may assure your selfe, where the Light of Gods Truth begins once to peepe out, and the power of grace to worke, for the driving away darknesse, and subduing prophanenesse ; you shall be sure ever there to have three fierce and implacable enemies, and opposites, to start up ; Sathan, wicked men, and a mans owne corruptions. While men lye in sinne, ignorance, and under the shadow of death, Sathan lets them alone, meddles not much with them, never troubles or disquiets them, but procures them all temporall happiness, and carnall contentments, that can be ; (for he knowes full well, if they so continue, they are sure his owne, and children of endlesse perdition:) But if once, by the power of the Word, they be enlarged out of the slaverie of sinne and death, and lay hold upon salvation, and the glorious libertie of the Saints ; why then he begins to bestirre himselfe like a madde & enraged Lion, and labors with all his malice and policie to hinder and dash such proceedings.

(f 3)

And

Answ.
There is good
reason for it.
Luke 11.25,26.

Sathan hin-
ders the Word.

So doe wicked
men,

And a mans
owne corrup-
tions.

Ephes. 6. 15.

Luke 12. 49.
Matth. 10. 34.
Luke 12. 51.

1/2. 42. 28.

The Gospel is
not the caufe
of troubles,
but mens cor-
ruptions.

And in this Conspiracie, hee joynes unto him selfe wicked and reprobate men, to rayle, revile, and rage against sinceritie : I, and besides, a mans owne corruption, and sinfull flesh, doth fret and fume, when it feeles it selfe curbed and snaffled by the Law of the Spirit.

The Gospel indeed is a *Gospel of Peace* : But of what Peace ? Of Peace with God, with good men, and a mans owne Conscience ; of the *Peace that passeth all understanding* : But it ever proclaimes open warre against wickednesse, prophanenesse, and corruptions ; it will have no peace with impietie, carnall securitie, and rebellion unto the Lawes of God. Hence it is, that our Saviour tells us in the Gospel, that *he came not to send Peace into the Earth*; but rather, Fire, Debate, and the Sword : that is, Wheresoever his Word is published powerfully, and consonably, with fruit and effect upon the soules of his elect ; there, by accident (as they say) it stirres up much rage and bitter opposition against Gods children. For, as there is no true inward peace unto the wicked ; so, in this World, there is no outward peace unto the righteous : but commonly they are still exercised with one crosse and temptation, or other ; either the Devill, or wicked men, are still plotting or practising mischief and miserie against them.

But you must conceive, that the disquietneses and troubles that arise at the preaching of the Word, are not caused by it, but by mens corruptions. Would any man thinke, that Saint Paul,

or

or his Preaching, were in fault, because there was much adoe, and an hurly-burly almost wheresoever he came; and not rather the wicked Infidels, which could not endure to have their sinnes reproved? Neither the Sower, nor the Seed, *Math. 13.* are to be blamed, that it doth not prosper and fructifie; it is the ground that is onely in fault: which is either stonie, or thornie, or barren; or else, it is the envious man, that soweth Tares: The Sower doth onely his dutie, and the Seed is pure and precious; it is mens corruptions, and prophanie hearts, that causeth all the stirre. Amongst foure kinds of Grounds, there is but one at the most (as appears in the Parable of the Sower, *Math. 13.*) in which the immortall Seed of the Word takes root, prospers, and fructifies: Onely the good and honest heart profits by Preaching; to all others, it is the *savour of death unto death:* And whom it doth not humble, it hardneth; whom it makes not so meeke as a Lambe, and like a little Child in humilitie, it makes as fierce and furious as a Lion, against the power of grace wrought in others, and against the profession and practice of sinceritie. No marvell then, though where the Word of Truth begins to beare sway, there be many times much adoe, and resistance by carnall and profane men.

I, but (will some say) this Word is brought unto us by weake and fraile men; sometimes by those, who are of notorious and infamous life and conversation: and therefore wee have lesse heart to beleieve and obey them. If wee had the Word

(f 4) pub-

*Math. 13. 4, 5,
7, 12.*

*Object. 7.
The Word is
brought to us
by weak, some-
times by wick-
ed men.*

published by an Angel, or an Apostle, or some more excellent and powerfull meanes, and Embassadours, wee should more easily and willingly heare, beleieve, and obey them.

Answe. 1.
It is Gods
goodnesse, to
speake to us
by men, like to
our selves.

Exod. 20. 19.

It is Gods great mercie unto us, that it pleaseth him so farre to condiscend to our infirmities, as to open unto us the rich Treasures of his heavenly Word, by men of the same condition and frailtie, and subject to the same passions with our selves. Hee might by terrible and astonishing Voices, out of Lightnings, Thunders, and Earthquakes, able to breake the hardest Rocks, and stony Mountaines, (as he did in the giving of the Law) force us to obedience : Or he might send his Angels, armed with power and puissance, to execute present vengeance upon all those which doe not presently submit themselves to the Scepter of his Christ, and Soveraigntie of his Word. But in great mereie and compassion unto us, hee chuseth rather to teach us by a stilt and soft Voice; by a more faire, familiar, and fit instruction for us; even by such as our selves, of our owne nature, frailtie, and condition.

2
It is his love
so to honour
mankind, as
to make men
his Embassadours.

Herein he shewes his great love unto us, in that he vouchsafeth to put his fearefull and glorious Word into the mouth of a mortall and sinfull man. What an honour and advancement is it unto mans nature, unto mankind, that the high and mighty God of Heaven and Earth should singe them out for so glorious a service; sanctifie their Tongues, to deliver his good pleasure, and newes of salvation unto the sonnes of men?

That

That hee should acquaint and put them in trust
with such high mysteries, and heavenly matters,
of so soveraigne and saving use, both to themselves
and others ?

But it may be, besides common frailtie and infirmitie , the Minister and Messenger of the Word is of lewd and prophane life , and condition.

If he be, more is the pity ; the scandal of the Ministerie is the greater, and his owne damnation more smarting and terrible. See *Psal. 50. 16, 17,* &c. But notwithstanding, the prophanenesse of the Preacher is no priviledge to the hearer, either of negligence or disobedience. *He that turnes his eare from hearing of the Law truly preached (though by a Pharise) even his prayer is abominable, Prov. 28. 9.* *Hee that despiseth the word, shall be destroyed, Prov. 13. 13.* *Hee that obeyeth not the Sonne, in his Ministers lawfully sent, though not sanctified themselves, shall not see life, but the wrath of God abideth on him.* Christ himselfe, in the Gospel, bids his followers to observe and doe whatsoever they were bid by the Scribes and Pharisee, which sat in *Moses Chaire* ; but not to doe after their works; for they said, and did not. Every Minister is to be heard, received, and followed, so farre as he followes and delivers to the Church the Truth of God, and Doctrine of the Apostles. For therein he is an *Angel of the Lord of Hosts, and Embassador in the stead of Christ.* And all the parts of the Ministerie in his hand (he following the Word) shall as certainlye be accomplished, as if an Angel, or Christ

1 Tim 4.16.

The Ministers
prophanenesse
is no privi-
lede of dis-
obedience to
the Word.
Prov. 28. 9.

Prov. 13.13.

Jah 3. 36.

Mat. 23,2,3.

Mat. 2. 7.
2 Cor. 5. 21.

*See Eccl. 37.
18.*

Luke 22. 43.

Luke 10. 16.

Christ from Heaven should presently and potently execute them. If hee denounce Iudgements against sinne, it is as if the voice of God himselfe should be heard from Heaven; as if the Lion of the Tribe of Iudah should roare. If he poure the Oyle of comfort into a wounded and distressed Conscience, it is as sure and certaine, as soft and sweet to the beleeving soule, as if the Angels should comfort him, as they did Christ in his Agonie; or, as if Christ himselfe should mercifully reach out his glorious hand, through the Clouds, and binde up his broken heart and bruised Conscience with a Plaister of his owne precious Bloud. If hee instruct, admonish, reprove, exhort, perswade, from ground and warrant out of the Word; it is all one, as if Christ himselfe should doe it: who hath said, *He that heareth you, heareth me.*

Let men therefore pretend what they will; if they will not heare, beleieve, and obey the Lord, speaking in the Ministerie of the Word, though the meanes and Messengers be never so base and vyle, fraile, weake, and sinfull. Let an Angel come from Heaven, a Devill from Hell, or a man from the dead; yet would they not beleeve. For, if a man were truly humbled, hee would tremble at Gods Word, of whomsoever hee heard it. If hee had a spirituall taste, hee would relish the heavenly food, who soever ministred it. If hee had Gods holy Spirit, hee would know and acknowledge his Sword, which is the Word of God, in whose hand soever he saw it. And untill he have this

this spirit, a spirituall taste, and an humble heart, hee will not beleieve, especially with effect, wit, and practice, let him pretend whatsoever he will ; neither Angels, nor men ; dead, nor living ; Moses, nor the Prophets ; Peter, nor Paul ; not Christ, nor God himselfe ; if the one were living againe upon Earth, or the other would be pleased, or it were possible, to speake immediately to him.

For conclusion of this Point, let us know, That the Ministerie of the Word is Gods Ordinance, which dependeth not upon the worthinesse of him who delivereth it ; neither is it made void and un-effectuall, by his weakenesse and wickednesse : but it hath it vertue, force, and power from the blessing of God, and from the inward operation of his Spirit, who applyeth it to the hearts and consciences of men, and thereby illuminates their understandings, begetteth faith in them, and all sanctifying and saving graces.

I, but (will some say) it is a very wearisome, tiring, and tedious thing, to be tyed to the hearing of so many Sermons, to meditate of them, conferre of them with our neighbours, teach them our families, and practise them ; which are urged upon us, as necessarie Christian duties.

It is a strange thing, and sore case, that some men will not be perswaded to take halfe so much paines to goe to Heaven, and eternall Rest, as many thousands to goe to Hell, and everlasting torment. How many tyre and torture themselves with care and eare, with much toyle and travell, to heape up those riches, which in the meane time

See *Darnams*
C. H. pag. 362.

Objec^t. 8.
This course is
wearisome.

Answ.
Many will not
take such
paines to goe
to Heaven, as
others doe to
goe to Hell.

are

Jas. 5.3.

Prov. 3.18.

Mat. 23.15.

are matter of much vexation unto them ; and hereafter will be witnesses against them, and eat their flesh as it were fire ; as *James* speakes ? How many spend their wits, their spirits, their time, that they may become some-body in the World, and climbe by indirect and unlawfull meanes, and steps unto those high places , from whence hereafter they must be hurled with greater confusion, and a more searefull downe-fall, into the Pit of Hell ? How many waste their wealth, weaken their strength, consume their marrow, fill their bones with rotteness, and their bodies with diseases, with lust and uncleannessse, with following the *Whorish woman, whose paths lead unto the dead*, with tarrying long at the Wine, and pouring in of strong Drinke : for which, at length, they shall be sure to be filled with drunkennesse, and with sorrow, even with the Cup of destruction, and trembling ; they shall drinke of it deepe and large, and wring it out to the dregges ? How unweatred have Idolaters ever beeene in the wicked worship of their false gods ? And many Heretikes, in the false worship of the true God ? In thrusting towards Hell, they neither spared cost, nor charge, losse, nor labour : They have beeene prodigall both of lives, and living ; of bloud, and children. You know, amongst the Iewes , some mingled the rufull cryes of their dearest children with Musick and melodie, lest they should be moved to compassion, while they were cast into the fire, to be burned up in sacrifice unto the Idoll *Moloch*. Scribes and Pharises compasse Sea and Land,

Land, to make a Proselyte. Baals Priests lanced and cut their flesh before their Idoll, untill the bloud gushed out. The blinded Papists at this day whip themselves, waste their goods, and consume their bodies with wearisome Pilgrimages, to see some counterfeit Reliques, and rotten Bones, or to visit accursed Idols, and Popish Saints: Nay, some of them transported with a more bloudie rage, and furious spirit of Anti-christ, suffer as it were with senselesnesse, with desperate and damned boldnesse, most horrible and exquisite torments, for butchering of Kings; for which they hope to merit Heaven, and to sayle through a Sea of Royall bloud to the Haven of endlesse rest; though indeed and truth, they justly light short, and sinke, before they are aware, into the deepest Lake of the hottest fire, and most consuming flame of Hell. Now, I pray you, shall these services of Sathan be followed and pursued with such heat and eagernesse, with such paines and patiencie of all miseries and vexations; and shall not the Lords owne Ordinances, and the true worship of the true God have power to make us step out of our doores with patience, and pleasure, to heare the Lords will revealed unto us, to receive salvation to our soules, and a Crowne of immortalitie to our heads? Can some be content to toyle day after day, fare hard, breake their sleepe, eate the Bread of carefulnesse, and all to heape up a little wealth, perhaps, with the losse of their owne soules, and sometimes they scarce know for whom, and shall not we with joy and cheare-

chearefulness passe through holy Exercises, for the enriching of our soules, wherein true and lasting comfort is onely to be found, and whereby we may lay up for our selves Treasures in Heaven, durable Riches, a Bag that cannot wax old, a Treasure that can never faile, *Prov. 8. 18. Luk. 12. 33.* unmixed joyes, endlesse peace, and blessed immortallitie, presently to be entred upon after death, and then to be enjoyed for ever and ever? Shall rebellious Superstition, and the Doctrine of Devils, and killing Kings, harden the Papists against any crosses, and tortures; and shall we be tyred with the peaceable Exercises of sound & saving Religion, God forbid. In whomsoever the true love of God and Christ hath taken up the heart, there their Gospel, and Word, and services are sweeter and more tastfull than all outward delights. Little touch of Religion, or sense of Salvation hath hee, that comes unto with unchearefulness, and stayes with weariness at the Ministerie of the Word.

Object. 9.
There was never good world since preaching came in.

I, but (will some say) it was never good World since so much preaching came amongst us; when there was lessie preaching, there was more plentie: and therefore, it seemes, there is little good in it. Since this new Religion was on foot, (for so some ignorantly and maliciously call it, though it be as old as God himselfe, whose eternall Truth it is; as old as the Patriarks and Prophets, as Christ and his Apostles) there hath beene (say they) more scarcitie of all things, more Plagues, Famines, strange apparitions, extremitie of seasons, and other Judgements, than ever our fore-fathers saw,

saw, or heard of. Hospitalitie, Charitic, Pastimes, and Plentie were banished with the old Religion; for so they call the bloudie and idolatrous Heresie of Poperie.

This hath ever beeene the complaint of Idolaters, and the wicked, against the Truth of God; as it is now of the Papists & prophane men amongst us, against the glorious Light of the Gospel, that shines round about us. When *Ieremy, chap. 44.* had reproved the Iewes, and denounced Gods Judge-
ments against them for their Idolatry, they answere
him thus, in vers. 16. * *The word that thou hast spoken unto us in the Name of the Lord, we will not heare it of thee; but we will doe whatsoever thing goeth out of our mouth: as, to burne incense to the Queene of Heaven, and to poure out drink-offerings unto her, as we have done, both we and our fathers, our Kings and our Princes, in the Cities of Iudah, and in the streets of Jerusalem;* for then had we plenty of viuals, and were well, and feleno evill. But since we left off to burne incense to the *Queene of Heaven,* and to poure out drink-offerings unto her, we have had scarcenesse of all things, and have bin consumed by the sword, and by the famine. The very same com-
plaint was made of the wicked Heathens and Infi-
delis, at the first plantation of Christian Religion among the Gentiles. * *Tertullian, an ancient Fa-
ther, tells us in his time; If there were any inun-
dation and overflowing of Tibris, a great River in
Rome; if there were any extraordinarie and un-
couth Hayle, or Frost, or any other miserie or ca-
lamitie; all the fault was presently laid on Christ,
and the Christian Religion.*

Answ.
This hath al-
wayes beeene
the complaint
of Idolaters.

* Marke that, I
beseech you;
for it is the ve-
ry language of
the Papists at
this day.
Jer. 44.16.

* *Apologetica.*
*Vid. Calv. in
Act. 330.*

Austin. Epist.
122.

Luke 12. 47, 48

Our Times deserve greater judgement, than the former Times of ignorance, for three reasons.

John 3. 19, 20.

It appeates also by Austin, another ancient Father, in his 122. Epistle, that there were wicked complaints and murmurings against the Christian Faith, in his time; the Infidels were still crying, that before the Doctrine of Christ was published to the World, mankind was not vexed and distressed with so many troubles and garboyles. To which the good Father doth there excellently answer; Out of Luke 12. 47, 48. easily, saith he, may they thence take their answer: *The servant that knew not his Masters will, and yet did commit things worthy of stripes, shall be beaten with few stripes; but he that knew his Masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.*

Hence then may wee clearely see the reason why our Times, in all reason, should be more visited with Judgements, than former dayes of ignorance.

1 Because that the Light of the Gospel is come amongst us; and many love Darknesse rather than that Light, because their deeds are evill: for every man that doth evill, hateth the Light, neither commeth to the Light, lest his deeds should be reproved.

2 Because the Gospel is not so thankfully received and entertained, as so excellent a Blessing and precious a Treasure ought to be.

3 Many that heare it, live not after it: Perhaps, onely make a shew of godlinesse; but deny the power thereof, in their lives and conversations. So, that negligence and disobedience to the Word of God, is the true cause of those Judgements

ments and miseries, which are wickedly & wrongfully pretended to bee a cause why they have so little care to attend and obey it.

As for Hospitality in the time of Popery, it did not so much spring from the truth of Religion, as

Popish Hospi-tality, upon what grounds.

1. From a superstitious opinion of redeeming their sinnes, and purchasing Heaven by almes-deeds.

2. From an excessive cheapnesse of all things, by reason of the scarcity of money.

3. From the superfluitie of the wealth, riches, lands and impropriations, the price of the bloud of soules, which Monasteries, and other religious, or rather superstitious houses, had immeasurably and unconscionably ingrossed and got into their hands. And when they had ingrossed the world to themselves, (as one sayes) they seemed liberall in giving something ; like unto some vaine-glorious theives, which having robbed wealthy Merchants, bestow some pence upon beggers.

As for works of Charity : Certaine it is, and a reverend and learned man of our Church hath proved it, and it will more clearly appeare hereafter, That the charitable benevolence, bountifull liberalitie, large expences in building and enlarging Colledges, and erecting Hospitals, Libraries, Free-schooles, and many other works of charity, and fruits of faith, since the light of the Gospell began to shine amongst us, may compare with, if not farre excell any time of the like or longer continuance in any age.

Simile.

Our times
may compare
with any for
works of cha-
rity.

As for greater dearth & higher price of all things

(g)

now,

The reasons
of the higher
price of things
now.

*De Rep. lib. 6.
cap. 2.*

now, than in former times, it is a cleare and plaine case, that the reason is, that the great store and plentie of treasure which is walking in these parts of the world, farre more in these our dayes, than ever our forefathers have scene in times past. Who doth not understand of the infinite summes of Gold and Silyer which are gathered from the Indies, and other Countries, and so yearly transported into these coasts? And this is confess to be the true cause of the same unancient dearnessse of all things, even in other Kingdomes also, where Popery is professed. One Bodin, a great Politician of France, tells us, that the common people are much deceived, who thinke that the price of Corne, Cattell, and other necessaries, should hold the same rate it did of old. They doe not understand and consider, that the price of things is more by ten parts (saith he) than it was anciently, by reason of the plenty and abundance of Gold and Silver, which is brought out of the West Indies into Europe, whereby it comes to passe that money is lesse esteemed, for plenty of any thing lessens the estimation of it.

Besides, for our owne Countrey, wise men have observed another particular reason. For (say they) immediately after our coine, in the time of King Henry the eighth, the prices of all things generally among all sorts of people rose; for that they thinke, that the alteration of the Coine was the chiese and principall cause of an universall dearnessse of things. And why our English Coine being restored by our late Queene, that blessed Saint of glorious memory, to its former purity and

and perfection, the prices of all things fall not backe to their old rate, they give sufficient reasons.

As for pastimes, Playes, and other fearefull prophanation of the Sabbath, it is a good signe the power of grace is there planted by the Word, from whence they are banished and abandoned. They are fit pleasures for Papists, which have no comfort in the joyes above; and well agreeing to the darknesse of superstition. But the light of the Gospell dispels such vanities, and Gods children have all their pleasures in holy exercises upon the Sabbath day.

This last objection then of Papists and profane men; That the world is worse since there was so much preaching, is idle, vaine, and frivolous.

Many such like conceits, persuasions and objections as these, which I have now reckoned up unto you, there are abroad in the world, and in the hearts of profane men, by which they are hindred from hearing the Word of God, with that heart, zeale and diligence as they ought.

Now I come to acquaint you with some flights and temptations of Satan, whereby he labours to bereave us of the blessings and benefits of profitable hearers, and to hinder the effectuall working of the Word in our consciences and conversations.

A first plot and practice of Satan, is to keepe men from diligent hearing the Word; If he cannot that way prevale, in a second place he labours

Or else hinder
the power of it

Hee keeps
them from at-
tending.

to make the Word in vaine, fruitlesse, and unpro-
fitable unto them. And that hee doth, by such
meanes as these :

1 If by the grace of God we breake thorow all
lets and snares which might withhold us from
holy assemblies, and hearing of the Word ; then
Satan, that he might make it uneffectuall for our
conversion and salvation ; first, labours to worke
in us a negligent carelesnesse and heedlesnesse, in
listning to those things which are delivered, and
that by a kinde of heartlesnesse in holy things,
by dulnesse of spirit, drowsinesse, sleepinesse,
gazing about, talking, or such like. And such
hearers as these, are never a whit moved or affec-
ted with the Word preached, but remaine in the
same state as they were before. There is neither
passion or impression wrought upon them for the
present, nor any thought of it, profit or practice
afterward.

2 * But if he cannot speed this way, but that we
rouze up and addresse our selves to heare the
Word of God, as desiring with care and good
conscience to profit thereby : Why then, in a se-
cond place, hee seekes by all meanes to filP our
heads and hearts with idle musings, and wandring
thoughts, which may distract and steale away
our minds from attending to the Word. And
that he doth, either by offering and suggesting
to our consideration and memory, the world, and
the vanities thereof, as our affaires and businesse,
our profits and preferments ; those pleasures and
delights wherein our corrupt affections finde
most

* In this depth
he uses to fill
our minds
with barren
melancholy, or
to make men
post off re-
proosses, and
apply them
Pharisaically
all the while
to others.
He fills our
minds either
with worldly,
or else with
impertinent
unreasonable
thoughts.

most sensuall sweetnesse: Or, if this will not prevaile; by casting into our mindes very craftily and cunningly, things which in their owne nature may be good, honest, and religious: But because they are thought upon out of due and convenient time, they deprive us of the profit of the present holy Exercise; which ought for the time, onely and wholly to take up our mindes.

If this yet will doe no good; but that wee marke diligently and attentively, all the while, what the Minister delivers unto us from God, for our good: why then, in a third place;

1 In some, he makes it uneffectuall, by nourishing in them a neglect of reading the Scriptures, and ignorance in the Principles of Religion: so that though they attend never so well, and stare the Minister in the face; yet they understand not the Sermons they heare. Let the younger sort therefore, to prevent this mischiefe, acquaint themselves with the Scriptures from their youth; by the example of *Timothy*, 2 Tim. 3. 15. *Salomon*, Prov. 31. 1, &c. *Samuel*, 1 Sam. 1. 24. See also *Psal. 119. Prov. 2. 1.* And let the miserie upon *Elies House*, terrifie negligent and indulgent Parents; see 1 Sam. 2. 1, 2. &c. In this depth, the Word is either buried as it is brought forth, or dies at the Church doore.

2 In others, he earnestly endeavours utterly to extinguish and abolish all thought of it; quite to drive and banish it out of their heads, so soone as they have heard it. And that thus: If mens hearts be hardened through unbelief, or custome

(g 3)

Some under-
stand not what
they heare.

In others, Sa-
than steals it
away immedi-
ately.

in

*Simile.**Or the World
steales away
their hearts.**Mar. 4. 19.*

in sinning, and like the High-way in the Parable of the Sower ; then the Evill one comes immediately , and catchereth the Seed of the Word so soone as it is sownen , and stealeth it out of the heart . As we may see many times Birds hoveting greedily after the Sower , to snatch away the Corne , before it be covered with Earth , or take root in the ground : even so Sathan , the ravenous Crow of Hell , waites all opportunities to pecke up the Seed of the Word out of the hearts of men , before it sinke into their affections , or fructifie in their conversations . Or otherwise , if the World hath stolne mens hearts out of their bodies , so that they have no hearts left within them , for matters of Holinesse , and Heaven ; but are wholly set upon Gaine , and exercised in Covetousnesse : then needes not Sathan much to be stirre himselfe ; he knowes full well , that worldly Cares will presently choake the Seed of the Word . As soone as the Sermon is heard , and ended , and they turned their backes upon the Church , there comes immediately into their heads whole swarmes of earthly thoughts , and they are presently plunged over head and ears into the cares and plottings of earthly busynesses . So that these men , whom Sathan conquers by this temptation , never meddle with meditation , conference , or talke about the points handled by the Preacher , by which the Word of God should be better , as it were , digested , and prepared for practise . Nay , they have no delight at all to heare others repeat the Sermon ; but are very wearie of the

the place and companie, and never pleased, untill they bring them back againe unto talke of worldy matters and prophane discourses.

If this yet will not serve the turne, but that the Word gets within a man, and workes upon his understanding; so that by his diligent hearing of it, meditation, and conference, he furnishes himselfe with competent knowledge in the Booke of God, and Divine Truth: why then, Sathan casts about another way; which is, to make him to content himselfe with a bare fruitlesse knowledge, without practising the power of it in his life and actions; to rest contented with an abilitie to talke and discourse onely upon points of Religion, and places of Scripture, without inward sanctification, and subduing the will and affecti-
ons to new obedience, and sincere exercise of Christianitic. So that, for all his knowledge, he neither meddles with Conversion, nor mends in his Conversation.

He labours here, first, to hinder his Conversi-
on, by planting in his heart a prejudice and dis-
conceit against,

- 1 Preaching the Law.
- 2 Distinguishing severall estates of un-
generate men, *Math. 13.* the three Reprobate
Grounds.
- 3 The differencing the Children of God, and
the Children of the Devill, by speciaall markes
and notes, *Math. 5.* *Psal. 13.* &c.
- 4 Pressing the Doctrine of Christ, of pressing
in at the strait Gate, *Luke 13. 24.* & *4. 23.* And
gathe-

4
He labours to
keepes them
from practi-
sing what they
know.

7
He would hind-
er their con-
version sundry
ways.

gathering from Scripture those which shall be saved, into a short summe.

5. And by making him make God all of Mercie.

And mending in his Conversation, by motives unto presumption.

If this will not prevaile, but that a man endeaours to draw his knowledge into practise, and settles himselfe with care and conscience to reforme his former wayes and courses of iniquitie: why then Sathan plots and practiseth, with all the cunning and policie he hath, to make him rest in a slight, superficiall, and partiall reformation; to content himselfe with an unsound, or unsavory conversion. For, by the way, I must tell you, there may be many conversions, changes, and alterations in a man, from worse to better, and yet he not truly sanctified, nor become a new creature, nor possessed of the state of grace, and glorious comforts of true Christians.

1. He may be changed, from a notorious sinner, to a civill honest man: whereas he hath beeene before furious, and desperate in lewd courses, hee may grow more sober and moderate in his carriage: And yet, for all this, continue in his ignorance, and a meere stranger to the wayes of godlinesse.

2. From civill honestie, he may passe on to a formall Christianitie, and become an outward Professor; and outwardly doe, and performe religious services: and yet lye in his signes, and want the power of inward sanctification.

3. Yet

See Tales, pag.
173. & 229.

2
Broad, pag. 100.

5.
He would have
them rest in a
partiall refor-
mation, and
superficiall
conversion.

Severall un-
found chan-
ges.

In these cases,
Truth is the
truest Touch-
stone, to diffe-
rence a true
convert from
all states of
unregenera-
tion. See
Gonge, p. 130.

3 Yet further, by a generall power of the Word, and inferior working of the Spirit, he may in some sort be outwardly reformed, and in some measure inwardly enlightened ; hee may have understanding and joy by the Ministerie of the Word, and may doe many things after it, and forsake many sinnes. Herod is said, *Mark. 6.* to have reverenced John, to have heard him gladly, and to have done many things : And yet for all this, hee may come short of a sound conversion ; if hee suffer some maine corruption, some one sweet sinne, or other, to reigne in him, which hee still feedes upon with delight, and sensuall sweetnesse ; if hee doe not wholly and entirely resigne and give up himselfe, his spirit, soule and body to the Lords service, and to please him in all things ; and with repentence, and resolition, forsake all his knowne sinnes. For this is a certayne Rule and Principle with * Divines ; *That true turning unto God, and the advised and willing remaining in the practice of any one evill, which is discovered to a mans Conscience, by the Light of Gods word, to be a sinne, cannot stand together.*

These changes a man may have, and thus many passages, from worse to better ; and yet the great and glorious worke of regeneration not wrought upon him. For where there is a sound conversion, and through-reformation, there a man is wholly sanctified, and set apart unto God, from the sinfull corruption of his naturall birth, and the evill fruits thereof, to serve God in his whole man, both body, soule, and spirit. He shakes hands with all sinnes, he sells all for the precious Iewell of the Gospel,

Mark. 6. 20.

* See Baron. p. 158. Marbury in his Sermon at P. C. Dod upon the C6-mmandements, p. 10. Dile, p. 195. True Watch, p. 61.

Fruits of a true conversion.

The Saints sure

he regards not sinne in his heart, but hath a regard to all Gods Commandements.

Now sith Sathan, that old Serpent, knowes full well, that it will never serve the turne for a man to part but with part of his sinnes ; that his case is fearefull enough, whatsoever good, or good deeds seeme to be in him, if he yeeld not to the workes of the Holy-Ghost, for the leaving but of any one knowne sinne, which fighteth against the peace of his Conscience ; he knowes, that he hath haunte and hold enough in a mans Conscience, and affections ; that hee hath sufficient interest and claime to his damnation, if he can but keepe his sweet sinne in heart, and alive in him. And therefore, when any by the Ministerie of the Word is moved to settle and addresse himselfe to a reformation of his wayes, and to redresse his former wicked life ; he puts in, might and maine, to preserve in his vigour, and soveraigntie, one secret delightfull sinne, or other, at least, in the heart and affection of him, that goes about to reforme himselfe : He singles out one corruption, or other, to which hee findes a man most addicted ; and this he conceales, and fenceth with all the policie that he hath, that if by any meane it may escape unrepented of, unmortified, and unmedled with.

Thus he dealt with *Herod* : *Herod*, by the preaching of *John*, reformed himselfe in many things ; but Sathan made sure to keepe him his owne, by that one sinne of Incest. *Naaman* the Syrian, no doubt, beleeved, and followed the Prophet in many things ; but he desired onely, *that the Lord would be*

Mark 6.17.

2 King. 5. 18.

be mercifull unto him, when he went into the house of Rimmon. The young man in the Gospel, in his outward carriage was unreprovable; but that one secret sinne of worldliness, banished him out of the presence and Kingdome of Christ. In this point, Sathan labours to perswade men to deale with God in the forsaking of their sinnes, as *Ananias* dealt with the Apostle, in parting with his Money. It was a custome, you know, in the Primitive Church, because of the necessitie of the Times; that many, out of a zealous and extraordinarie love unto the Gospel, sold their Lands, and brought the price, and laid it downe at the Apostles feet. *Ananias* amongst the rest, would needs seeme as forward & zealous in this glorious worke of Charitie, as any other. He sold his Lands indeed, and brought in the Money, and tender'd it at the Apostles feet; but yet secretly, suspecting Gods providence, and doubting lest himselfe, perhaps, at length should be brought into want, hee kept backe one part of the price of his Possession, making shew notwithstanding, to have brought in all. So it is in many, by the malice of Sathan, and bewitching enticements of naturall corruption, in the forsaking of their sinnes. In a true Conversion indeed, when a man is about to buy the Pearle of great price & unvaluable worth in the Gospel, the Doctrine of Salvation, the Way to Life, and Graces of Gods Spirit; he makes an universall sale of all his sinnes; he setteth (as the Text saith) *all that he hath*: not some piece of his sinfull Possession, but even the very whole Lordship, the entire Inheritance.

Mat. 19. 22.

All. 5.

Mat. 13. 44.

Simile.

Inheritance. But it is otherwise with thosewhom Sathan inveagleth, and ensnareth in this point. Hee is well enough pleased, that they shall seeme to be as forward in the reformation and amendment of their lives, as any other ; and indeed,that they shall be reformed in good part , and carry some love and affection toward the Word, and Ministers ; so that he may keepe hold and possession but in one corner of the heart: For he knowes,that that is enough to keepe the whole man, body and soule,his owne. If he can stay but one sinne unsold, he knowes the man continues still,by the course of divine Law,a bondslave of Hell. By one little hole a ship will sinke into the bottome of the Sea. The stab of a Pen-knife to the heart, will aswell speed a man, as all the Daggers that killed *Cesar* in the Senat-house. The soule will be strangled with one Cord of vanitie,as well as with all the Cart-ropes of iniquitie: only, the more sins, the more plagues, and fiercer flame in Hell:but he that lives and dies impenitent in one,it will be his destruction. One dramme of poysone will dispatch a man ; and one reigning sinne will bring him to endlesse woe and miserie. Let us take heed therefore,when we goe about reformation of our selves, lest we be surprised & overtaken by this malicious craft of Sathan. Let us resolve upon a through-reformation,which is only and ever undertaken,with a purpose not to hold on in the willing practice of any one knowne iniquitie,or sinfull course. Which,when we shall carefully & earnestly go about,Sathan will be sure to set upon us,as *Pharoah* did upon *Moses* and *Aaron*.

When

When the Lord had commanded them to goe three dayes journey in the Desart, to doe service and sacrifice unto him, that by all meanes hee might hinder them in this holy busynesse.

1. He would have them to stay in the land, and to doe sacrifice there. Nay (saith Moses) it is not meet to doe so; for then wee shold offer unto the Lord our God that which is abomination unto the Egyptians.

2. Sith this would not then serve, but that they would needs out of the Land, I will let you goe (saith Pharaoh) that you may sacrifice to the Lord your God in the Wildernes; but goe not farre away. But Moses would yet none of this, he would not abate a foot of the journey the Lord had appointed.

3. Why then (saith Pharaoh) if you will needs goe so farre, I am content your men shall goe; but, as it is fittest, your children shall stay at home. Nay, (saith Moses) we will goe with our young and with our old, with our sonnes and with our daughters, with our Sheepe and with our Cattell will we goe.

4. Well (saith Pharaoh) I will yeeld so farre unto you, your children shall goe with you to serve the Lord, onely your sheepe and your Cattell shall abide at home.

Nay (saith Moses) our Cattell also shall goe with us. There shall not an hoofe be left.

Now when all this would not doe, when Moses would not accept of any capitulations, conditions, restrictions, or limitations in holy busynesses, and the service of God, (for he was at a point, resolute, he would not leave so much as an hoofe be hindre:) THE END OF CHAP. 10.

Satan dealeth
with men, as
Pharaoh did
with the
Israelites.

Exod. 8. 15.

Ver. 28.

Cap. 10. 9.

Ver. 24.

Exod.14.7.

Josephus.

See Braude pag.
141, &c.

hinde.) Now, I say, when all the enticements and policies of *Pharaoh* would not preuale to keepe *Moses* from serving and sacrificing unto God, and that precisely and strictly, according to his owne appointment and commandement ; but that to this end, at length he wrung himselfe and all the Israclites, out of the bloody teeth of this persecuting Wolfe ; why then *Pharaoh* armes himselfe with rage and fury, with six hundred chosen chariots, and all the chariots of *Egypt*, with fifty thousand horsemen, and two hundred thousand footmen, as a Lewish Historian writes, purposing with bloody thirst to devoure at once, and swallow up quicke, even all the Istaell of God : But you know the conclusion was ; the Lord of Heaven gave a most glorious deliverance to his owne people, wherein his bottomlesse goodnesse, and infinite mercy shall shine cleare and bright for ever, in all generations of the Churche upon earth, and throughe all eternity in Heaven : But upon their enemies he brought such a strange and terrible confusion in the Red Sea, which may strike astonishment and trembling into the heart and loynes of all prophane persecutors of godlinesse to the worlds end, and amaze the very maliciousest fiend in hell, while that Kingdome of darknesse stands.

Even iust thus doth Satan deale with all those who desire to bee conducted by the light of the Word, out of the *Egypt* and slavery of ignorance, sinne, prophanenesse ; and who are resolued frankly and freely to give themselves, soules and

and bodies, to Gods service, and to enter a settled course of holinesse and sanctification; hee useth all meanes and policies to keepe and detaine them in his Kingdome of darknesse. If he cannot hold them in his chiefe palace and Court as it were, where sinne especially raignes and reuels it, yethe will so farre hamper them, that at least they still hover upon the confines and borders of the Regions of death. If they will needs bee medling with reformation of their sinfull lives, and that he cannot helpe it, but something must be done; he is content to yeeld unto them upon some termes or conditions; that they cast him not quite out of their consciences, but suffer him to sway and raigne in their hearts, by some one gainfull or delightfull sinne or other.

1. If they will needs feare God, he stands not much upon it; but that they may doe it outwardly, and in profession, so that they will continue in Egypt, within the Kingdome of darknesse, and lie still in their sinnes, and under the shadow of death.

2. If this will not content them, if they will not rest here, but will needs out of the Kingdome of darknesse, and dominion of death, why he is not much against it, but that they may goe the halfe way; that is, he will suffer them to forgoe and forbear the outward practice and perpetratiōn of many sinnes, so that inwardly their heart and affections harbour, nourish & embrace them still, and feed upon with a sensuall and delightfull remembrance, the sinfull pleasures of iniquities formerly committed.

Satan would
condition
with men in
their conver-
sion

to adam old

abuiseved

agnis 3 1

barnet 2

city of elyow

elizabethe

elizabethe

garden 1 1

is abfurd

3. If they desire and endevour to become new men, both inwardly and outwardly, to be sanctified in actions and affections, to serve God both in soule and body, he will yet yeld so farre, that they may be rid of some sinnes both in heart and practice, as perhaps of sinnes of custome ; but then he will be a suitor and solicitor unto them, to retaine other sinnes, as perhaps sinnes of nature. For example : It may be they may both forbear the outward practice, and also inwardly loath swearing, drunkennesse, and other such like sinnes of custome ; but they will nuzzle in the bosome of their affections, pride, lust, anger, and such other sinnes, the naturall birth as it were of originall corruption.

4. But if they also conquer these, why then he tempts them mainly to continue at the least in worldinesse. * For this in many mens hearts bath greater power, and beares more sway than nature, or naturall affection. He will secretly suggest unto them, that upon an eager and excessive pursuit of gaine and riches, depends their life and lively-hood, their credit and reputation, their contentment and happiness in the world ; so that perhaps at last of all, after all this, they rest and settle themselves upon sinnes of advantage, as usury, oppression, unlawfull and excessive gaining, earthly-mindednesse, serving the Times, and such like.

5. But if by the grace of God any be so blessed from God above, as resolutely to passe thow all these traines and temptations, and like strong

* Four infallible marks of covetousnesse :

1 Carking :
2 Straitned bowels to the necessities of the Saints, or any truly poore.

3 Too much businesse in the world.

4 Injustice, or using of injurious or indirect courses of getting wealth
See *Whately*,
pag 30.

Gard. of Spirit.
Flora. 2. part.
pag. C 4.

strong *Samsons*, breake through all these Cords and Cart-ropes of iniuitie and vanitie; so that they will not yeeld an ync to that cruell *Pharaoh* of Hell, nor leave so much as an Hoofe behinde them, in his Kingdome of Darknesse: why then, this spirituall *Pharaoh* presently armes himselfe with all the crafts and policies of Hell, with Legions of Fiends, and Princes of the Darnenesse of this World, with all his malice, against the salvation of the soules of men; with the fire and furious rage of prophane wretchedes; with the sharpe swords and impoysoned arrowes of lying and slanderous tonges; and with all other advanta-
ges, which either the lowest Hell, or the wide wicked World can afford. And thus appointed, hee pursues and persecutes, with bloodie and implacable furie, all those who have escaped out of this captivitie, farre more eagerly and enviously than ever *Pharaoh* did the Israelites: That either hee may bring them backe againe into his bondage, or else take them quite away, and destroy them; that they may not attaine the full Light of the Saints, or doe long service unto the Lord. And certainly, if all the power of Hell, the strongest temptations, the scourge of tonges, the Worlds malice, the spightfull spirit of prophanenesse, the frownings of friends, the scornefull insolencies of enemies, the cursed and enticing cryes of our old companions; if wicked men or damned Devils be able to prevaile, he will be sure to stay them, before they enter into the state of grace, and true blessednesse. But yet, if a man put on

* See 1/2.25.10.

*Pauls armour, in Eph. 6. Davids royall courage, Psal. 3. 6. Moses princely zeale, and truly Christian valour, that he will not leave a hoofe behind; that is, that he will not leave one corruption unmortified, one affection unsanctified, one rebellious action unreformed, one knowne sinne unrepented of, and unforsaken; one holy dutie unperformed, one Commandement unbeyed: Why then; hec may looke for a more glorious spirituall deliverance, than Moses had a temporall: Hell, and confusion, shall swallow up all his * enemies; but into his heart, in the meane time, shall be shed and plentifullly powred comfort, joy, and peace; and upon his head shall a Crowne of immortalitie flourish for ever hereafter.*

I have stayed very long upon the fifti plot and practice of Sathan, whereby he labours to make the Word heard, unpowerfull and uneffectuall for the salvation of our soules: For, I know, it is much and often exercised, and with great successe; and by it, he prevails with very many. When by diligent hearing of Gods Word, faithfully urged upon them, they are driven, and doe addresse themselves to a reformation and amendment of their sinfull lives, he mightily endeavours to hinder, disquiet, and interrupt them in it; to make it a reformation unto them but in part, and by halves; unsound, and unsaving: So that, it may be, they may forsake sinnes of Custome, as Lying, Swearing, Drunkennesse, and such like; but keepe sianes

of

of Nature, as Pride, Lust, Anger, and the like: Or, it may be, they may forsake both these two kindes of sinnes, and yet keepe sinnes of Advantage; as Oppression, unlawfull Gaining, grinding the faces of the Poore, serving the Time, and such like: Or, they may leave all these, and yet keepe sinnes of Companie; as, idle and vaine Talking, filthie leafting, rayling against and slandering their Neighbours, uncharitable judging and censuring their Brethren, and the like. It may be, they may be carefull in their generall calling of Christianitie; but careless and unfaithfull in those particular places and callings, wherein God in his providence hath set them: Or contrarily; they may be of Christian behaviour abroad, and in publike; as at Sermons, and in the Church: but unconscionable at home, and in their private families; never teaching, or praying with them: They may seeme zealous in the Commandements of the first Table, and about the service of God; but in the second, and towards their Neighbour, unmercifull, unconscionable, and uncharitable: Or, they may deale justly and honestly with others, but be utterly voide and destitute of the knowledge and feare of God: They may bee outwardly reformed, but inwardly full of hollow-heartednesse, and hypocrisie: They may leave all other sinnes, onely keepe one behinde; which is called a mans sweet, delightfull, and bosome-sinne.

If Sathan can preyaile with a man any of these
(h 2) wayes,

wayes, hee keepes him his owne : for hee that is soundly converted, justified, and sanctified indeed, must needs be out of love with every sinne; with the whole course of iniquitie; and with sincerity and chearefulness embraceth the entire body of Christianitie; and have a regard to all Gods Commandements.

Sathan would
binder perse-
verance.

Math. 13.

Math. 12. 43.

2 Pet. 2. 20.

Heb. 10. 29.

6 Now I come to a fixt sleight and devise of Sathan, whereby hee labours to make the Word fruitlesse and unprofitable unto us. If he cannot stay us in our reformation, but that we will needs through, and cast away all sinnes ; why then, hee seekes by all meanes to hinder our continuance, and constancie. If the Seed of the Word be received with joy, and spring up for a time ; that is, be practised for a while ; he rayseth up some persecution, tribulation, or crosses, whereby it is presently blasted, withers, and comes to nothing. The uncleane spirit may for a time goe out of a man, and walke throughout drie places ; but if it be possible, he will returne with seven other spirits worse than himselfe : and the end of that man, is worse than the beginning. A man may flye from the pollution and filthinesse of the World, as it is, *2 Pet. 2. 20.* but by the policie of Sathan, hee may be tangled againe therein : He may be washed (as it is in the same place) for a while, and yet after wallow againe in the myre of sinne : He may be endued with an inferior sanctification of the Spirit, *Heb. 10. 29.* and yet after, by the malice of Sathan, tread under foot the Sonne of God : Hee may have a generall participation of the Holy Ghost,

Heb. 6. 4.

Mat. 16. 18.

Ghost, Heb. 6. 4. and yet after a time fall away, to the *very despising of the Spirit of Grace*. I speake not this, as though that any once effectually called, truly sanctified, possessed of the state of grace, and enrolled among the Saints, can possibly become a cast-away; it cannot bee: for if once by the power of speciall grace, a man be built upon the Rocke; not the Gates of Hell, nor all the powers of Darkenesse, nor strongest assaults of Satan, shall ever prevaile against him. Heaven and Earth shall sooner be removed, than any of Gods servants. For if Gods eternall Decree of Election be unchangeable; if his Covenant be everlasting, and inviolable; if his Truth cannot change, nor his Mercie faile, nor his Power be weakened; if the sacred Seale of the blessed Spirit shall stand; if the precious blood and fervent prayers of Christ Jesus can prevaile; if his Scriptures doe not lye, and deceive; if his sanctifying Grace cannot die, and perish; if Himselfe cannot cease to be: then undoubtedly, if a man be once his, he is his for ever; if he be once truely his servant upon Earth, he shall for ever hereafter be a glorious Saint in Heaven. My meaning therefore in this point, is onely this: There is a glimmering Light of the Spirit, some manner of taste of the sweetnesse of Christ, a kind of change, which may be wrought in a man by the preaching of the Word, and yet he not truely and constantly converted, but may by the malice and policie of Satan be repossest by uncleane spirits, and repolluted with the filthinesse of the World.

(h 3)

Thus

The Saints sure

Difference
between a
false and sa-
ving change.

Gen. 19. 26.

Thus we may discerne this changeable change (that I may so speake) and the saving change of Gods servants: If, after we have given our Names to Christ, and begun to professe and practise hereticie, we passe on, and continually grow in grace, and stand for Gods honour and service, against all commers, friends or foes, losse or disgrace, oppres-
sion or slanders, men or devils; why then, undoub-
tedly, we have the sanctifying Spirit of God, and
saving gracie; which makes his Children like
Trees betwixt the Rivers of Waters, fruitfull in
goodnesse, and as bold as Lyons, in good causes.
But, if after wee have begun well, wee looke backe
with *Lots Wife*; if wee fall in love againe with
those sinnes which wee have forsaken; if Rubbes
and Crosses in the World, will turne us out of the
way to Heaven; and our righteousness be but as
the Morning Deaw, which a little heat of Persecu-
tion will drie up: why then, our change was
changeable, and not that of Gods children. The
Seed of the Word, which wee received with joy,
was never deeply rooted in good and honest
hearts; wee were onely temporarie Converts, not
new creatures; temporizing Professors, not true
Christians; and our End is like to be worse than
our Beginning; and our Plagues more, than if we
had never begun.

Let every man take heed then, in the Name of
God, lest by the traines and temptations of Sa-
tan he be turn'd backe againe from any good
course; lest after he be washed, he wallow againe
in the myre of worldlinesse, and worldly vanities;

and

and after hee hath escaped the filthinesse of the World, lest he be againe entangled therin. Let us beware of longing after those sinnes, which we begun in some measure to reforme; let us not lust againe after the flesh-pots of Ægypt, like the Israelites, after we be in some good fort enlarged from the bondage of sinne, and tyrannic of the hellish Phareus. Lots Wife being delivered out of Sodome, was surprised with a sensuall remembrance of the pleasures and vanities of the place which shee had left, of the ease and prosperitie which shee there enjoyed; and so look'd backe upon it: But shee was therefore presently turned into a Pillar of Salt, Gen. 19.26. there for ever to be a monument and fearefull spectacle of Gods terrible judgements against all back-sliders. If the uneleane spirit be cast out of a man by some degrees of reformation, and good beginnings of amendment of life, and have after leave and libertie to returne; he brings with him seven Devils worse than himselfe, and makes a man farre worse than he was before. Much better were it for any man never to have knowne or stept into the way of righteousnesse, than afterward to turne from the holy Commandement of God, and out of a course of Christianitie. It is a fearefull Curse, to continue in hardnessse of heart, prophanenesse of life, and sinfull courses: But to leave them for a little, and to sinke backe againe, is to have Gods Curse bitter against them, if they repent not, and the fite of Hell made more hot for them. First, sicknesses are curable; but relapses are very dangerous,

2 Ps. 2.11.

Heb. 4, 6.

Rgm. 2, 5.

2 Cor. 13, 5.

gerous, if not irrecoverable. If a man (as it is Heb. 6.) hath once beeene enlightened, and then fall away, it is impossible to be renewed by repentance. I know that place principally to be understood of the highest degree of Apostacie, and falling away; but hee that falls away from any good course, and good beginnings, falls towards that irrecoverable fall, and makes himselfe more uncapable of repentance, than if he never had been enlightened, or stept into the way of Truth: And it is just with God, to punish such with a reprobate sense, and hearts that cannot repent.

It then deeply and neerely concernes us; for once wee have felt the sweetnesse of Grace, and tasted of the Powers of the world to come; to drinke deeper of the Waters of Life, and to follow hard towards the marke, for the price of the high calling of God in Christ Iesu. When wee feele any good motions and purposes arise in our hearts, let us labour to follow them, to nourish them, to blow them up, to make a fire of them; lest they onely but make a flash, and passe away as the Lightning. Let us put them in practise with zeale, and constancie, that we be not as the unfaithfull Waters, which in the Summer are dried vp; or as the dead Trees, which perish in Winter: but that we remaine whole and sound, pure and perfect, as the living Waters and Olives of the Lord, that ever shed forth their sweetnesse and fatnesse. Let us make a Covenant, even a Covenant (as the Scripture speaketh) of Salt, durable, and perpetuall, with the Lord, to live before him in holinesse

holinesse and righteousnesse all the dayes of our life : For to him that goes through with his holie busynesse, that *fights the good fight of Faith*, finisbeth his course, and overcomes ; to him, and to him alone, shall all those glorious Blessings be performed, which are promised in the first Chapter of the *Revelation* : *To eate of the Tree of Life, which is in the midst of the Paradise of God* ; *Not to be hurt of the second Death* ; *To eate of the Manna which is hid*, and *to have the white Stone of Pillarie given him* ; *To have power given him to rule over Nations*, and *to be lightened with heavenly brightnesse, like the Morning Starre* ; *To be clothed with white array*, (that is, with heavenly Glory) and *to have his Name continued in the Booke of Life* ; *To have a Pillar made in the Temple of God*, (that is, a firme and unmoveable place of eternall Glory,) *To sup with Christ*, and *to sit with him upon his Throne for evermore*. Thus shall hee bee honoured and crowned with the excellencie, fulnesse, and varietie of all glory, joy, and happiness, who enters with sinceritie, and couragiously ends his Race of Holiness, and conquers in his spirituall Fight. But *all fearefull men*, (as it is, *Rev. 21.8.*) who slinke backe for feare of Men, or love of the World, or to serve the Times ; all faint-hearted men in the Lords Battailles, and that fall away from good beginnings ; they shall be punished with *unbelievers*, with *the abominable*, with *Murthers and Whore-mangers*, with *Idolaters and Liars*, in *the Lake which burns with fire and Brimstone*, which is the second Death.

2 Tim. 4.7.

Rev. 1.1.

Rev. 21.8.

7 But,

Hee strives, if hee cannot make them to fall totally and finally, that they may fall partially, and as frequently as he can.

Sathan's politie.

¶ But, if by the grace and mercie of God, we quit our selves like men, and hold on comfortably and constantly in a settled course of godlinesse; yet, for all this, Sathan hath not done: though he can doe us no deadly hurt, yet he will still doe his worst; for his craft and spight is endlesse. If he see there is no hope of bringing us backe againe into his bondage, or making us any more vassals and slaves to sinne; yet he will labour to lay stumbling-blockes in our way, to bring us upon our knees: now and then, to turne us out of the right path; sometimes, even to over-turne us with some greater and more dangerous fall; hee will lay his traines to intrap and intangle us, if it be possible, in some old sweet sinne: Which, that hee may bring about, hee will use the benefit and advantage of custome, because before our calling, wee have much practised it; of the frailtie of our owne corruptions, because they have most delighted in it; of our old companie, because wee have formerly oftenest committed it with them. He will leave no opportunitie, advantage, or circumstance omitted, and unaffayed, to hale us back into one or other speciaall sinne, of our unregeneration. If this will not stop, hee will follow all occasions, enticements, and temptations, the tide of our owne affections, the stremme of the times, if by any meanes hee can cast us into some grosse and scandalous sinne. These are Sathan's plots and practises against those, who hold on in a constant course of holinesse: if they will not bee brought to tumble themselves againe in the myre of

of sinne, and sinfull pleasures, yet he will doe what hee can, now and then, to spot and staine their Christian lives with some grievous fall, or other; that so, to his utmost, hee may bring upon them Gods disfavour, and angry countenance, disgrace and disconceit amongst their brethren, discomforts and feares of heart within themselves. But if a man, first, by keeping fresh in his minde the uncertainties and vanities of this vaine World; secondly, by carefull and continuall watching over his deceitfull heart: thirdly, by exercising and practising with diligence and delight, all holy meanes of preserving grace, and starving sinne; as reading, hearing, conference, meditation of the Word of God; Prayer, publike and private; with himselfe, and with his family: fourthly, by declining profane, unprofitable, and unchristian companie, and acquaintance; and frequenting, with joy and fruit, the fellowship of the Saints: fifthly, by an humble entertainment, nourishment, and practice of the good motions of the Spirit: sixthly, by a dayly examination of the state of his Conscience, and reparation of the decayes of Grace: seventhly, by his godly jealousy over little sinnes, and present renewing repentance after every slip. I say, if by such meanes as these (which are notable preservatives against the poyson of sinne) a man fence himselfe from grosse and scandalous falls; or else, if by the politike malice of Sathan, and weakenesse of his owne flesh, he be overtaken with some fouler sinne; and yet notwithstanding, besides pangs of grieve, and anguish

Preservatives
against sinne,
whereby Gods
children keepe
themselves
from grosse
falls.

1

2

3

4

5

6

7

anguish of spirit, for grieving his gracious God, hee looke better to his feet, and run faster in the Race of sanctification after his fall ; if his falling into sinne teach him these good lessons, which in such cases are ordinarily learned of all true Christians; for all things, even * sinne it selfe, makes to the best in Gods Children.

1 Hee learnes by his fall, to distaste his pride, and selfe-conceit, to let fall his Peacockes traine, and despaire of his owne strength.

2 To depend only upon God, the Word of his Grace, and the power and perpetuall influence of his Spirit, for his standing upright in the wayes of Righteousnesse, and preservation from most fearefull and dangerous downe-falls.

3 To cling closer about him ; to clasp faster hold with the hand of faith upon the glorious Passion and meritorious justice of Christ ; with much heartinesse and zeale to seeke and sue unto him for his speciall aide and assistance against Satans temptations, his owne corruptions, and outward occasions of sinne.

4 To blush and be ashamed of himselfe ; for that he having had his soule washed with the precious blood of Christ, and having received so great favour, mercy, and pardon at the hands of God, yet hath wretchedly and unthankfully defiled it againe; and so wofully and wickedly abused his extraordinary love and kindnesse.

5 With more resolute vow, protestation, and practice, to renounce and abandon Satan ; with more perfect hatred, and detestation, to loath and abhorre

* See *Gongs*,
p. 171, 172.

The good that
they get by
their falls.

abhorre all manner of glorie, the garment spottred
of the flesh, and all appearance of evill.

Jude 13.
1 Thess. 5. 22.

6 To become watchfull, and wise; by taking
speciall notice of all the motives, temptations,
meanes, occasions, baites, allurements to that
sinne, into which hee fell; for the avoiding and
declining of it afterwards.

7 To thinke charitably of other men, that fall,
and are suddenly overtaken in any offence; not to
be too eager, hot, and censorious against them;
but out of his owne experience, to give them
comfort, instructions, and directions, and to la-
bour to restore them with the spirit of meeke-
nessse. Now, I say, if a man be either fore-armed
and fenced (as I said) from falls; or else, after his
fall, weepe bitterly, repent sincerely, watch after-
ward more carefully, walke more zealously; and
out of his spirituall wisedome, make that use and
benefit of his fall, as I haue told you: then he
may have comfort, that Sarhan gets no great ad-
vantage this way.

8 Like a fierce cruell Dragon, sith he cannot
devoure the Womans Child so soone as ever it is
brought forth; that is, he cannot repossesse and
reigne againe in a true Christian and regenerate
man, brought forth by the power of the Word,
in the Wombe of the Church; he therefore ca-
steth out of his mouth, after him, stibuds of out-
ward crosses and vexations. If he cannot wound
him in his soule, yet he will vexe him in his body,
goods, and good name: if he cannot hinder him
of Heaven, he will give him little rest or quiet
upon

He sends forth
buds of per-
secution and
affliction after
them.

Rev. 12. 4, 5..

upon Earth : if hee cannot bring him into disgrace and disfavour with God, he will be sure to rayse him hatred enough, malice, and discouurance amongst men : He will doe his wort, to fill and loade him with all outward discomorts and discouragements ; as povertie, sicknesse, slanden, scoffings, raylings, reproaches, contempt, and a thousand other persecutions.

But in such cases as these, let every child of God comfort, refresh, and hold himselfe in heart, cheare, and courage, by such considerations as these,

First, it is a Decree of Heaven, resolved upon and ratified by the Lord our God, confirmed by the experience of all the Patriarkes and Prophetes, of the Apostles and professors of Christ, of all the Saints and servants, nay, and of the Sonne of God himselfe ; that, *through many tribulations we must enter into the Kingdome of Heaven.* So often therefore as wee shall see any miseries or afflictions comming towards us, for our profession of sinceritie, and righteousnesse sake ; let us acknowledge them to be as somany most certaine and infallible markes, that we are in the right way to Heaven : through which, if we but walke a little further with patience, we shall descry a Crowne of Glory, which is our owne for ever ; of which, all the afflictions and pressures of a thousand Worlds are not neere worthy.

Secondly, though by this meanes, by these outward crosses and afflictions, Sathan dischargeth upon us the very gall of his bitterness, the poison of his malice, and arrowes of his spight ; yet, by

Comfortable
considerations
against af-
flictions.

1
From Gods
Decree, the
example of
the Saints, and
the Sonne of
God himselfe.
Ab. 14. 22.

Rom. 8. 18.

2
From the gra-
cious effects of
afflictions, for
our good.

the mercifull and medicinall hand of God, they are returned upon his owne head ; they strike through the heart of sinne, and become as precious restoratives, to repaire in us the decayes of spirituall life : for in Gods children, crosses and afflictions have these worthy effects and workings.

1 They start us out of our securitie, carelessness, and coldnesse, which by little and little may grow upon the best : They breed in us a conceit and sense of our owne wants, and the necessitie of Gods providence and protection : They add Oyle unto the flame of our first love, put life into our religious exercises, and power and spirit into our prayers.

They make us
watchfull, &c.

2 They curbe and controule the pride, insolencie, and impatiencie of our nature : They coole and kill the heat, headlongnesse, and intemperancie of our affections : They weaken indeed the whole old *Adam* in us, with all his lusts, concupisence, and venome ; but give strength to the new man, with all his godly and gracious motions, holy and heavenly actions.

Humble, &c.

3 They make us with indignation to spit in the very face of this vaine, deceitfull, and flattering World, the temporall love of which, is the eternall losse both of bodies & soules in the other World : They happily weane us from the love of it, and make us willing to part with her paps ; to bid all her enticements adieu, and to trample under feet the fading pleasures & vanities thereof : they make us to tearre our groveling hearts, and rent our dull affections from the Earth, to which they cleave, and

To contemne
the World.

and are glued so fast, and to lift up both our heads and hearts to Heaven, and to the glory which is to be revealed, longingly to desire the comming of Christ, the Life that lasteth, and to be clothed with our House, which is from above.

4 Lastly, they are as sharpe and precious eyefalves, to cleare and enlarge the spirituall sight of our soules, too much dimmed and darkened with earthly dust, and with gazing too long on the painted glory of the World ; that so wee may see further into the great mysterie of godlinesse, deeper into the masse and dunghill of our owne corruptions and frailties, wider upon the vanities of the World , and higher into the happiness of Heaven, and that great Beautie, Glory, and Majestie above : They serve unto us as sowe Sowes, and bitter Wormewood, to bring us out of love with our sweet sinnes , and to breed a distaste in our mouth against transitorie delights : They are as sharpe pruning-knives , to lop and cut away the excesses, vanities, and unnecessary cares that grow upon us ; and so to trimme us, that wee may bring forth more profitable, plentifull, and faint fruits in godlinesse and Christianitie.

Item Thus Sathan is disappointed in his plots, and policie ; his malice makes a medicine for our soules : hee purposeth and hopes, by crosses and afflictions to turne us backe, or make us wearie in our course of holinesse, but by the mercy of God, they become as spurres, to prick us forward in our Christian Race ; and as hedges to keepe us in, from wandering out of the way.

Now,

To see further
into the my-
sterie of god-
linesse.

Now, in a third place; That Gods child may not too much be cast downe, or put out of heart, for crosses and persecutions rayfed against him for a profession, and the practice of sinceritie; let him consider, that howsoever Sathan and wicked men be the instruments, and executioners, which maliciously procure, and immedately inflict miseries and vexations upon the children of God; though they be the meanes to lay tortures and torments upon their bodies, crosses and losses upon their goods and outward estates, spots and impression and crueltie upon the face of their harmelesse innocencie, slanders and disgraces, imputations and staining aspersions upon their reputations and good names; sometimes terrors, temptations, and amazements upon their minds: Yet in all these, our gracious God hath the chiefe stroke, a principall hand, and the greatest sway; he directs, limits, and moderates the rage and furie of all our enemies, whether they be Devils or men, as it pleaseth him; and ever certaintly to the singular good of his children, if they be patient and faithfull. *Misericordia (saith Job, chap. 5.6.) commeth not forth of the Dust, neither doth afflictions spring out of the Earth.* Neither indeed, principally and originally from Man, the Lord of the Earth; nor from the Prince that rules in the Aire; nor from the Host of Heaven: God himselfe is the chiefe commander, guider, and director of all vexations, and ill of punishment that befalls any man; and inflicteth it, for our sinnes and corruptions, upon the reprobates, as

3
Though Satan
and his instru-
ments be the
instrument to
afflict, yet God
is the princi-
pall Agent,
who will order
all for their
good.

Job 5.6.

The Saints sure

appeares in *Pharoah*, for their further hardening and confusion; upon his elect, for their conversion and correction.

Let us then, in all our sufferings and afflictions, stirred up against us for sticking to sinceritie, and keeping a good Conscience; lift up oureyes to the mightie Lord of Heaven and Earth: who, by the strong Arme of his Omnipotencie, holds fast in a Chaine, Sathan, that raging Lion, and great *Goliath*, that hee cannot stirre one Linke further than hee will give him leave; hee cannot goe a haire's breadth beyond his Commission: Nay, and that which hee is suffered to doe, makes one way or other for our farre greater good. Let us consider, what a loving and tender-hearted Father hath us under his correction, and holds in his hand the furie of Sathan, the malice of men, the power and particuler stings of all creatures, as Rods and Scourges, to reforme and amend us; to keepe us in a course of holinesse, and in the right way to Heaven. His fatherly love and tender-heartednesse unto his, and such as feare him, doth in dearenesse and unchangeablenesse as faire surpass the most compassionate bowels of any earthly father, as God surpasseth man; and, an infinite nature, a finite creature. The kindnesse of a mother to her child, is nothing to that love which God beareth to a true Christian. *A mother may forget her child, and not have compassion upon the same of her rombe.* But God neither can, nor will forget him. The stonic Rockes and Mountaines sticke fast and sure unto their foundations; but Gods

Gods love to his child, is farre surer and sounder.
*The Mountaines shall remove, and the Hills shall fall
done (faith God by Isaiah) but my Mercie shall
not depart from thee ; neither shall the Covenant of
my Peace fall away, saith the Lord, that hath compassion
on thee.* Can any man stoppe the course of the
Sunne, the Moone, and the Starres ? Can hee
change the Seasons of the Day and the Night ?
No more can any creature, or a world of creatures,
stoppe and turne aside the stremes of Gods end-
lesse mercies and favours to his faithfull servants.
*If you can change (faith God by Jeremie) if you can
change the courses of the Sunne, and of the Moone,
and of the Starres ; if you can breake my Covenant
of the Day, and my Covenant of the Night, that there
should not be Day and Night in their season ; then
may my Covenant be broke unto David, my servant ;
then will I cast off all the Seed of Israel : Jer. 31.*

33. You may therefore make sure of it ; every
sanctified and sincere man is ever in Gods sight,
for his good and preservation ; hee is graven upon
the palme of his hand, hee is set as a Signet upon his
arme, and as a Seale upon his heart. God is ever
farre more sensible, tender, and compassionate
of the sighes, teares, and miseries of his chil-
dren, than any man can be of the pricking of the
precious ball and apple of his owne eye. Wee
have his Promise, sealed with the precious bloud
of his owne Sonne, bound with an Oath ; That
so, by two immutable things, wherein it is impossible
that God should lye, wee might have strong consolation ;
That, hee will never faile and forsake us ; That, hee
will

Isa.54.10.

Jer.31.33.

Isa.49.15.
Cant.3.6.

Zach.9.

Heb.6.18.

Heb.13.5.

1 Cor. 10.13.

will never lay more upon them, than hee will make them able to beare. Hee gives them comfort in all their afflictions, deliverance from them, and benefit by them. In all troubles, hee most certainly either quite frees them, or graciously preserves them in them; so farre as is best for his glory, and their good; and usefull for the Church, and his other children.

Let no child of God then be dismayed or discouraged for any crosses, slanders, or persecutions, which befall him for his profession, and practice of holinesse and sinceritie. Though Sathan hath his worke in them, and prophane and wicked men a part; yet our gracious God, so loving and tender-hearted a Father, hath the principall stroake and chiefe finger in them: Sathans worke, and end is, to vexe and discourage.

*Cyprian. Epist.
ad Antonian.
lib. 4. 2.*

Why the wicked hate and persecute the godly.

1 Cor. 3. 12.

*It is evermore the worke of the Devill, (saith one of the * ancient Fathers) that hee may with Lyes teare the servants of God, and by false Opinions spread concerning them, may defame their glorious name; that such as are bright in the light of their owne Conscience, may be darkened and disgraced by the reports of others.*

Wicked and prophane men, because they are in Darkenesse, and their workes are evill, they cannot endure the children of Light, and their holiness of life. For this is the root and fountaine of all their malice and crueltie; as appeares, *1 Ioh. 3. 12. Cain slew his brother; and wherefore slew he him? Because his owne workes were evill, and his bro-*

shers

thers good. Hence growes and springs all the furie and rage, all the wrongs and slanders, which are wont to be layd on true Christians : They are hated even for their very goodness, and because they will not runne with the wicked unto the same excesse of riot : They are filled with contempt and reproach, with the mockings of the wealthy, and despightfulness of the proud, because they will not sweare, swagger, lye, poure in strong drinke, prophane the Sabbaths, follow the fashions and corruptions of the Times. In a word, because they will not be prophane in this World, and damned in the World to come. And besides, I know not how, wicked men thinke, that by the commonnesse of sinne, their sinfull courses become more commendable ; and, that the multitude of offendors makes them more excusable, and their offences pardonable. *It is the comfort (saith an ancient * Father) of evill men, to carpe at the good ; thinking, that by the great number of offendors, the guilt of their faults is diminished and abated.*

But Gods worke and end, in all false reports unjustly raysed against his children, and in other crosses whatsoever, is to stirre up and revive in them zeale, devotion, and faithfulness, in praying, praysing, and serving him : to purge out of them the droffe and relickes of some old sinnes ; to humble them, and to bring them to a true denying of themselves ; to trie their faith, patience, and constancie, or for their greater good, one way or other.

* Pa. 4. 4.

* Jerome.

Gods aime in
his childrens
afflictions.

The Saints sure

4
Afflictions are
no strange
things.

The Saints
have gone
before us.

Hab.11.36,37.

Nay, Christ
himselfe.

Mat.20.23.

Mat.10.16.

A fourth consideration, whereby the true Christian may be kept in heart and comfort against all crosses and calumniations which hee shall meete with, in his course of holinesse and sanctification, is this : It is no strange thing that doth befall him, when he is persecuted for sinceritie ; but the very beaten way to Heaven, trodden by all such feet, as ever walked in faith and obedience. Abel begun in this Cup of Persecution, and vexation, for his service to God, to all those who would give their Names to Christ, or fight under his Banner to the Worlds end. The Patriarkes and Prophets, and holy men of old, followed and pledged him : They were tryed by mockings and scourgings, by bonds and imprisonment ; they were stoned, they were hewen asunder, they were tempted, they were slaine with the sword ; they wandered up and downe in Sheepe-skins, and Goats-skins, being destitute, afflited, and tormented ; whom the world was not worthy of ; they wandered in wildernesses, and Dennes, and Caves of the Earth. Nay, Christ Iesus himselfe, the Sonne of God, and our blessed Saviour, dranke deepe and large of this Cup ; it was the Baptisme wherewith he was baptized. His Apostles and Disciples followed ; they endured all the bloudie and mercilesse cruelties, which fierce and furious Wolves are wont to inflict upon silly and harmelesse Sheepe : for they were sent out into the World, as Sheepe amongst Wolves. There come after, and drinke of the same Cup, millions of blessed men and women, under the primitive Persecutions : Of which, some were scalded,

scalded, some burned, some broyled, some han-
ged, some beheaded, some throwne downe from
rockes upon stakes, some stabbed in with forkes,
some sacked, and torn in pieces, their tongues
cut out, their eyes bored out, their flesh twitched
off with Pinsons, womens brefts seared off with
hot yrons, pricked under the nayles with Needles,
and a thousand more wayes tormented, with as
great varietie and exquisitenesse, as politike ma-
lice could devise, and prophane crueltie execute.
If wee passe along from thence, even to these
Times ; yea, and if our eyes were so enlightened,
that we could looke upon the state of Gods chil-
dren, and their way to Heaven, even to the Worlds
end ; we should ever be able to trace them along
by the teares of Brine, and bloud, which are pow-
red out and spilt for the profession of Gods Truth,
and practice of holinesse. This then is, was, and
ever will be, the lot and portion of all those who
are fitting and preparing for Heaven. They are
ever persecuted one way, or other. If by reason
of the milde and peaceable Times, they fight not
unto bloud, and passe the fierie Triall ; yet they
shall have their troubles, oppressions, and disgra-
ces ; at least, they shall be ever sure to be payd
home with the scourge of tongues : they shall be
loaden with flanders, and false reports ; they shall
be made a gazing-stocke, a by-word, and Table-
talke ; a scorne, reproach, and derision to them
that are round about them : as David was, Psal.
79. 4. Which being so, why should not a com-
mon ease, in the cause of God, breed a common

comfort in true Christians? Why should any of them thinke much to drinke of the same Cup, that the dearest Saints and soules, now blessed with the Lord, have begun to them in; and of which, all that will be saved, even to the last day, must taste, and follow? Why should any man, that truly loves God, or lookes for the joyes of the other World, seeke or desire a priviledge above all the children of God, that ever were; and even above the Sonne of God himselfe, Christ Iesus? Most unworthy is hee of the glorious comforts of Grace, of the inward Peace, that passeth all understanding, and of that Glory which is to be revealed; who, for a slanderous tale, a lying tongue, a reproachfull tearme, or the feare and face of any mortall man, flinkes back from a bold profession of sinceritie, and from the true service of the living God.

In sufferings and afflictions for Gods cause, there is not onely matter of patience, but even occasion of glory. They are like staries in the forehead, honourable maimes, conformities to Iesus Christ; Liveries of a Christian souldier.

Fifthly, let him consider, that his momentarie crosses and afflictions cause an exceeding and everlasting weight of glory. Let his vexation be never so grievous, his persecutors never so great, and mightie; neither they, nor that, can last long. For the life of man, and all the glory thereof, doth passe away like a Ship in the Water, whose tract cannot be seene againe; like an Arrow through the aire, or a Weavers Shuttle through his worke;

like

5
2 Cor. 4. 17.
Afflictions are
but short, and
they worke a
weight of glo-
ry.

like a fading Flower, suddenly plucked up and withered; like Grasse, like Smoake, like a Dreame, like a Bubble of the Water. Though a Christian therefore be never so deepeley plunged into * miseries, he shall abide but a while under the waters of affliction; the day of redemption cannot be farre off. Though he should passe through the teeth of wilde Beasts, upon the sword of the Tyrant, through the flames of fire; though his braines should be dasht against the walls, his limbes lye scattered in the streets, and his bloud runne downe every channell: yet shall he, ere it be long, gloriously rise againe, in despight of all the powers of Darkenesse, and bloudinessse of cruell men. Hee shall entirely be restored, by the mightie and immediate hand of God; hee shall be clothed with Light, and immortalitie; his bloud shall be revenged, and *all teares wipt from his eyes;* and there shall be set upon his head a Crowne of everlasting joy, peace, and happiness.

Sixtly, comfort unspeakable, and glorious, may spring up in the heart of Gods child, amidst his sufferings for the cause of God, out of a consideration, That in all afflictions, without exception, Christ suffereth with him. *Paul* was the mirrour and miracle of all Christians, for the varietie and gloriousesse of his sufferings; you may see a strange and unmatchable Catalogue of them, *2 Cor. 11. 23. &c.* He was in stripes above measure, plenteously in prison, in death oft. Of the Iewes, five times received hee fortie stripes, save one; he was thrice beaten with Rods, he was once

* As many
times they
are. See *David,*
Psal. 69. 1, 2.

Rev. 7. 17.

6
Christ doth
suffer and sym-
pathize with
his children in
affliction.
See *Isa. 63. 9.*

2 Cor. 11. 23, &c.

once stoned, he suffered thrice shipwrecke ; night and day was he in the deepe Sea : In journeying, he was often ; in perils of Waters, in perils of Robbers, in perils of his owne Nation, in perils among the Gentiles, in perils in the Citie, in perils in the Wildernes, in perils in the Sea, in perils among false Brethren ; in wearinesse, and painefullnesse ; in watching often ; in hunger, and thirst ; in fastings often ; in cold, and in nakednesse. Yet all these, and what other crosses and afflictions befell him, he calls and accounts them the sufferings and afflictions of Christ.

Col. i. 24.

Now (saith Paul, Col. i. 24.) now rejoice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his Bodies sake, which is the Church. And 2 Cor. i. 5. As the sufferings of Christ abound in me, so our consolation aboundeth through Christ. Lazarus, in all his povertie, contempt, sicknesse, sores, or what other miseries, suffered nothing wherein Christ was not partaker of his grieve and sorrow. So sweet and blessed a consent and sympathie is there betwixt Christ, the Head, and all true Christians, his members ; that so long as the great mysterie of that mysticall Union stands true and sure, (which is for ever) all holy men, and servants of God, in all their sufferings for the Name of Christ, profession of his Truth, and practice of sinceritie, shall have Christ himselfe partner and partaker of their miseries ; which is able to refresh the heaviest heart, in the greatest extremities.

I have stayed long upon this point ; to wit, how Sathan labours might and maine, by crosses and

and slanders, to discourage Gods child, and to stop his course in the wayes of righteousnesse; and in laying downe some comforts against them: because thousands, at the very first entrance, or after some small continuance, are wofully turned backe from grace, and fiaiceritie, by temptations, reproaches, and troubles raysed against them; by their owne rebellious flesh, Sathan, and propane men.

Now, in a ninth place, if all this will doe no good; if the heat of persecution inflame the zeale of the true Christian; if reproaches and afflictions be so farre from daunting and dulling his forwardnesse, that they set an edge upon his affections, and adde strength to his resolution, in proceeding in the glorious state of Christianitie: Why then, the last sleight and temptation of Sathan, to hinder the sanctifying power and successe of the Word, and to make it fruitlesse and unprofitable, is spirituall Pride; which, by his malicious cunning, and hellish Alchymie, hee extracts even out of his graces and vertues; out of such sweet flowers, he rayses poyson: and sith he cannot keepe goodness utterly out of the soule, he uses it selfe as an instrument, to weaken & wound it selfe. For when a man is most endued and enriched with extraordinarie gifts, holy graces, and spirituall strength; Sathan seekes most busily to make him proud of them, and to puffe him up with an over-weening conceit of his owneworth, that so himselfe may lose the comfort of them, his brethren the fruit of them, and God the glory of

9
Satan hinders
the working of
the Word, by
spirituall Pride.

of them. This spirituall Pride, is the same in our corruptions and sinfull affections, that the Shirt is in our Clothing ; that is to say, it fits the closest unto us, and is last put off : *it is the white Devil* (as a worthy Divine calls it.) That sinne doth lye, and insensibly insinuate it selfe ; and lurkes amid our graces, and good actions, as a dead Fly in the Apothecaries Ointment. It is, as it were, Sathan's last intrenchment, which hee holds the longest, and with most resolute and desperate pertinacie, and is hardlyest driven out ; much spirituall wisedome, a great measure of humilitie, and the whole Armour of God is required to this combate. For he is so endlesse, and exercised in the point ; that, if we be so humble, that he cannot make us proud of any thing else, he will labour to make us proud even of our humilitie, and proud, that we are not proud of our gifts.

Except a Christian continually and carefully watch over his heart, and guard it with humilitie, and a lowly conceit of himselfe; this privie Pride may steale upon him, before he be aware.

And first, it may spring out of a consideration of the excellencie of his estate, and the varietie of his peculiar blessings, and speciall privileges, which the ungodly men neither can, nor doe enjoy. For when he is once translated from Darknesse to Light, from prophanenesse to sinceritie, from Nature to Grace ; out of the Dominion of Sathan, into the Kingdome of Christ, by the great worke of regeneration : hee is presently made partaker of the Divine Nature, *2 Pet. i. 4.* hee

Spirituall
Pride may
steale in Gods
children.

I
From a considera-
tion of
their priviled-
ges.

Priviledges of
the godly.

2 Pet. i. 4.

is

is enticid, by the sight of the Sonne of God, as
an inheritance immortall, and undefiled, and that you
desh not away, reserved in the Heavens for him.
While hee is thus looking upon himselfe, pos-
sessed of this happinesse, and planted in this glo-
rious Paradise; Sathan is secretly blowing the
coales of his hidden corruption, to enkindle and
rayse there out an over-weening conceit of his
owne worth, and to puffe him up with pride of
his owne gifts and graces; whence may ensue
two foule and hatefull inconveniences. For so
hee may grow by little and little to justifie him-
selfe too much, whereby Gods glory may be
lesened and darkened; and to despise his Bre-
thren, whereby his exercise of charitie may be
hindred.

This spirituall Pride may occasionally, and
by accident, spring out of a godly and gracious
care, to keepe and preserve himselfe unsported
and undefiled in his happy and glorious state of
grace, and regeneration. For while he is casting
with himselfe, and concluding upon some sound
and substanciall course of holinesse and obedi-
ence in the wayes of godliness; Sathan labours
might and maine, to draw him to a singularite of
unwarrantable conceits and opinions; that by a
tedious and unneceſſarie pursuit and possession
thereof, he may keepe him cold and uncomfor-
table in the practice of the chiefe and most ma-
teriall duties of Christianitie; and to make him
place the height of Religion, and heat of zeale,
in continuall conſcience and most peremptorie
defence

Pr. 1.4.

the Councell
metropolitana
equ. 2. 1. 1.

From their
care, to keepe
themselves un-
defiled.

Against separation from our Church.

defence of some groundlesse fancies, from whence Sarhan busily strives to toll him out, to separation. Which course of separating from, and condemning our Church, in the judgement of our sincerest Divines, is full of pride, contention, and confusion.

For first, certaine it is, our Church, in that most exquisite and worthy confession of Faith contained in the Articles of Religion, doth hold and profess all substantiall points of Divinitie as soundly, as any Church in the World, none excepted, neither in this Age, nor in the primitive times of the Church.

Secondly, it hath communion with, and testimonie of all other true Churches.

Thirdly, in it are to be had the meanes of salvation, in a powerfull and plentifull manner; and in the bowels thereof, even they that goe out of our Church, if they be truly converted, received that precious and blessed vigour, which is able to quicken them to eternall life.

Fourthly, a Church may be a true Church, though it should have spots, and blemishes; though there be some Swine and Dogges in it. In S. Pauls time, the Corinthians were called the Church of God, 1 Cor. 1. 1, 2. And yet, at that verytime, were some in an Heresie, some in Incest, some that had not repented of their filthiness, 2 Cor. 12. 20, 21. The like may be said of the Churches of Asia, Rev. 2. 3.

Fifthly, though outward prosperitie, worldly honour, and plentie, be rather the lot of false, heretical,

heretically, and Apostaticall Churches, than an individuall and necessary mark of the true Church; yet, if unto our unparallel'd Peace, both for duration and entirenesse, we adde our many and miraculous deliverances, strange defacments, and preventions of Popish Plots; of their Bulls, Conspiracies, and hostile Invasions; of their Powder, Poysons, Daggers, Dags, and all manner of execrable attempts, machinations, and underminings, which either Hell could devise, or that desperate and bloody Faction adventure upon, and manage: I say, if all these be put together, and well weighed, it is impossible, but that wee should therein see, acknowledge, and adore the speciall finger of Gods holy providence, upholding his owne Arke amongst his owne people; and pointing out to all the World, the truth of that Church, upon whose side, and for whose safetie and glory he so mightily stands. This most extraordinarie grace and favours of Divine assistance, having not in one thing, or two, shewed it selfe, nor for some few dayes or yeeres appeared; but in such sort, so long coatinued, our manifold sinnes and transgressions striving to the contrary: What doth it else impost, or what can wee lesse thereupon conclude, than that God would thereby tell and teach the World, That the thing which hee blesseth, defendeth, and keepeth so strangely, cannot but be of him, and his saying and sacred Truth?

III doe they then, who transported with a pang of spirituall Pride, abandon, forsake, and separate from

from our Church, as though Gods true worship and salvation were not there to be found. You see how Sathan by spirituall Pride may carry and cast a man from a settled and found course of holinesse and sinceritie, upon the dangerous Rockes of singulatitie and separation. But understand me aright, what I meane by singulatitie. I meane that onely which ariseth out of privie Pride, is upholderen by selfe-will, and obstinatenesse, and many times ends in separation; and hath neither ground nor defence from sound judgement, spirituall wisedome, or true tendernesse of Conscience, joyned with humilitie, and willingnesse to be rightely informed. I meane not singulatitie in respect of holinesse and unspottednesse of life, in respect of difference and distance from the sinfull fashions of the times: For in this sense, every man that will save his soule, must be singular. Hence it is, that our Saviour asketh his followers, in *Matt. 5.*: what singular thing they doe, if they doe but as the Publicans doe? As if hee should haye said: You that will be Christians, must be of a more heavenly temper, and higher straine, than the most men, and the greater part of the World: You must be singular, and shine as Lights amid a naughtie and crooked generation. Hence is it, that Gods children ever were, and everwill be, *Signes and wonders, Miracles and Monsters*, in the opinion and censure of most, amongst whom they live; gazing-stockes, both by reproaches and afflictions; *Heb. 10. 33.* Behold (saith Nash, Chap. 8. 18.) *I and the children whom the Lord hath given*

given me, are as signes and as wonders in Israel, by the Lord of Hosts, which dwelleth in Mount Sion. I am become (saith David) as it were a monster unto many, (or, to the great men of the World, as some render it) Psal. 71. 7. And in another Psalm, Psal. 79. 4. wee are a reproach to our neighbours, even a scorne and a derision unto them that are round about us. But especially you may see in Wisd. 2. (though the Booke be Apocryphal) what is the counsell and conceit of the wicked about the oddenesse and singularitic of the Saints : Let us defraud the righteous (say the wicked) for hee is not for our profit, and hee is contrarie to our doings ; hee checketh us for offending against the Law, and blameth us as transgressors of Discipline ; hee maketh his boast to have the knowledge of God, and hee calleth himselfe the sonne of the Lord. Hee is made to reprove our thoughts. It grieveth us also to looke upon him : for his life is not like other mens, his wayes are of another fashion ; hee counteth us as bastards, and hee withdraweth himselfe from our wayes, as from filthinesse ; hee commendereth greatly the latter end of the just, and boasteth that God is his father.

Thus, as Gods children and godly men are indeed more excellent than their neighbours ; and singular, in respect of their sanctification and sincerite : so they are scorned and reviled by the World, and the greater part of men, as odde fellowes, and such as must have wayes by themselves, and a tricke above others. They are pointed at, as matter of scorne and contempt ; they are set up, as markes of slander and oppresion,

(k)

and

Psal. 71. 7.
&
79. 4.

1 Cor. 4. 9.

Gods children
are but few.

and gazed upon, as strange creatures. *Wee are made* (sayth Paul, 1 Cor. 4. 9. meaning himselfe, and other of Gods faithfull servants) *gazing-stocke unto the World, and to the Angels, and to men.* And no marvell though it be so: For, besides that all prophane and unregenerate men are naturally ineagered, and enraged with implacable malice and hatred against Gods Children; they are, in all places, but few in number; which makes them more noted, and pointed at.

That they are but few; besides many certaine demonstrative Reasons out of Scripture; it may thus plainly appear: as a good Divine tells us.

1. First, let there be taken from amongst us, all Papists, Atheists, and scorners of godlinesse, and Religion.

2. Secondly, let there be removed all notorious and infamous evill livers, as Swearers, Drunkards, Whoremongers, Usurers, Worldlings, Deceivers, proud persons, prophaners of the Sabbath, Gamesters, and all the prophane and ignorant multitude.

3. Thirdly, let all those be passed over, that are but onely civill honest men, and meddle not with any profession, or practise of holinesse; without which, no man must see God.

4. Fourthly, set aside all grosse Hypocrites, who for advantage, or by-respects, are outwardly religious, but inwardly corrupt, hollow-hearted, and abominable.

(2)

Fifthly,

Fifthly, let there be sorted out and rejected all carnall Protestants, formall Professors, back-sliders, cold and unzealous Christians : who falsely thinke, that they may both enjoy the World, and a good Conscience too ; live pleasantly on Earth, and yet save their soules at last ; and, that it is not necessarie to hold any such strict course of holinesse, to come to Heaven. Let all these kinde of men, I say, (all which in one measure, or other, are in the state of death, and under the power of Sathan) be separated and shoaled out ; and how many doe you thinke will remaine amongst us, sound, sincere, faithfull, and zealous professors, and practisers of saving Truth, the power of Grace, and holy Obedience to all Gods Commandements ? For such onely are Gods servants, and in the state of Grace. Let a man come into any Towne, Village, Citie, or Corporation, and let all such men as are before mentioned, be removed ; and how many should he finde of these last ? They would certainly be thinne scattered, and like the Grapes after the gathering of the Vintage, two or three in the top of the upmost boughes, and foure or five in the high branches. Singulartie then of sanctification, is no fruit of Pride, but an inseparable marke and necessarie state of true Christianitie.

I come now to a third ground, whence Sathan may rayse a temptation to privie Pride : When a man is faithfull, and diligent, in the discharge and executions of his civill calling ;

(k 2)

3
Sathan tempts
to Pride, by a
distracting of a
mans particu-
lar calling.

hee may cast a conceit into his head, that such base, earthly, and worldly imployment, and spending his time, is disgracefull and derogatorie to the providence of God, and his Christian libertie; and, that it hinders him in his calling of Christianitie, and duties of Religion. Whence may follow dangerous effects of spirituall Pride, quite leaving, or neglect, discontent or distaste of his civill calling. And so his heart and affections may bee put quite out of order, and deceive themselves, in the very maine point of making towards Heaven.

Sathan, by his subtil malice, may worke out matter and occasion of spirituall Pride, from the speciall providence of God, conduing the Christian the best and the neerest way to Heaven. To give example, in some particulars.

4
From Gods
providence.

Examples in
particular.

1 When God, out of his great wisdome and mercie, humbles him with afflictions and prickes, the swelling of his Pride; when hee cuts and loppes away his vanities, excesses, and superfluities, with some visitation, or other; and fills him with bitterness in this life, to the end hee might long for the life to come: Why then, Sathan labours mightily to kindle in his corrupt nature a flash of spirituall Pride, that hee may drive him to grumbling and impatience, and so make Gods fatherly corrections and chaitisements fruitlesse and unprofitable to him; which in Gods children should ever worke amendment and comfort.

2 When

3 When the true Christian lookes about him in the World, and sees the wicked spreading themselves like greene Bay-trees, in worldly plentie, and pleasures; Sathan here thrusts in, and labours to cast into his minde a consideration of his owne worth; and that, how in respect of the wicked, he farre more, and rather, deserves the fruition and enjoyment of the creatures, and benefits and comforts of this life: because all wicked men are but usurpers, and intruders; himselfe being a true owner, by the right of Christ Iesus, Lord of the whole Earth: And that, whereas he stands for the glory, service, causes, and children of God; the wicked labour for nothing more, than the disgrace and ruine of goodnesse, and the upholding and enlargement of the Kingdome of Sathan. From such conceits as these, mixed with spirituall, hee easily drawes him on to fretting and repining at the prosperitie of the wicked men, and puts him into one of Davids fits, and pangs, Psal. 73. 12. *Loo (sayth hee) these are the wicked, yet prosper they alway, and increase in riches: Certainly, I have cleansed my heart in vaine, and washed my hands in innocencie.* Or, at least, brings him to question with God, as it is, Jer. 12. *O Lord, if I dispute with thee, thou art righteous; yet let mee talke with thee, of thy iudgements: Wherefore doth the way of the wicked prosper? why are all they in wealth, that rebelliously transgresse? Thou hast planted them, and they have taken root; they grow, and bring forth fruit.*

Psal. 73. 12.

Jer. 12. 1.

3

When the Christian doth presently seele,
or after call to minde Gods great mercies, gracie-
ous preventions, strange protection, wonderfull
deliverances, against expectation, and beyond
hope, vouchsafed unto him in his direction and
conduction towards the glory that is to be revea-
led ; then doth Sathan busily blow the Bellowes
of his corrupt nature with the poysonous breath
of his hellish malice, that so hee may puffe him
up with spirituall Pride, and exalt him out of
measure.

4

When he beholds and observes some sud-
den destruction, or fearefull judgement, to over-
take and seize upon his enemies ; Sathan may se-
cretly sollicite him, out of a spicke of spirituall
Pride, to applaud and please himselfe in the ri-
ng and miserie of his adversarie : which, besides
the tainture of impietie, tastes deepeley also of
inhumanitie, and is quite croesse and contrarie to
the practice and protestation of holy Job, Chap. 31.
In that Chapter, hee imprecates and invocates
upon himselfe many fearefull Curses, if hee hath
done so, or so. *Let mine arme (saith he) fall from
my shoulder-blade, and let mine arme be broken from
the bones, if I have done such and such things.*
And after followes : *If I rejoiced at his destruction
that hated me, or was moved to joy when evill came
upon him ; or if I have suffered my mouth to speake evill
of him, or to utter Curses against him.*

Job 31.

22.

29.

5

When the Christian is sadly and heavily
musing upon his many troubles and distresses,
which many times come thicke and three-fold
upon

upon him, as fast, and boisterously, as one wave overtakes another; so that he findes one vexation to be still a step unto another? Sathan then hee puts in, and seeing the season advantageous for his seats, and insinuations, workes what he can to make him take on; and out of a proud conceit of better deserving, to be wearie of waiting the Lords leisure; and out of the anguishes and agonies of his heart, to wish and desire death; especially to be rid and freed from those crosses and calamities, which unworthily haunte and persecute his innocencie. Holy Job was strongly assayled with this temptation, Chap. 3. when hee cryed and said: *Let the day perish wherein I was borne, and the night, when it was said, there is a man-child conceived, &c.* And so was the Prophet Jonah, Chap. 4. *Therefore now (saith he) O Lord, take I beseech thee, my life from me; for it is better for me to die, than to live.*

etiam admodum
ab eo non
ni cibis
utillius natus
est illa haec

Job 3.3.

Jonah 4.3.

6

6 Sometimes, when the Christian is crossed and disappointed in his expectation, God wisely and sweetly diverting, moderating, and disposing all things to his owne glory, and to the true good of his children (though they doe not presently see, and acknowledge it;) Sathan steps in, and by the secret and insensible poyon of privie pride, labours to suggest unto him, that he is prejudiced and disgraced; that so by his inward fretting, hee may make it plainly appear, that hee preferres his owne particular credit, before the glory of God. Thus was *Jonas* tempted, in Chap. 4. Pearefull destruction was denounced by him from

(k 4)

God,

God, against the Ninivites : They put on sack-cloth, humbled themselves, and repented ; God stayes his hand, forbeares his Judgements, which were proclaymed by *Jonah* : Therefore (sayth the Text) that displeased *Jonah exceedingly*, and *hee was angrie* ; and *hee prayed unto the Lord*, and *said, &c.*

⁵
Sathan makes
men to pride
themselves in
their abilities
and gifts.

When hee begins to observe, and admire himselfe for some speciall acceptation in Christian companie; for his abilities to pray, conferre, discover temptations, and the Devils depths ; to presse an holy precisenesse, and mortifying points, &c. Oh then, too often a wide gap is opened in his deceitfull heart, for the Devils wild-fire of spirituall Pride. So that many times, an humble silent soule doth quickly out-strip such an one, doting dangerously upon his present perfections, in the substancialls of Christianitie.

Thus, and many moe wayes, doth Sathan labour by privie Pride, to weaken the power of Grace, and efficacie of the Word ; to staine and disgrace the best Graces and godliest actions; to grieve the good Spirit, and coole their first Love, even in Gods children ; after that, by the helpe of God, they have struggled through other temptations, and obtained much spirituall peace and Christian perfection in the doctrine of salvation, and wayes of godlinesse.

Before I passe from this point, I would propose some remedies against this swelling spirituall maladie of privie Pride, and some soveraigne considerations, to keepe downe the Christian heart,

and

Preservatives
against spiri-
tuall Pride.

and to preserve it in the sweet and peacefull state of a gracious humilitie.

First then, let every Christian, when hee first feeleth any over-weening conceit, or proud perfwasion of his owne worth, and spirituall graces, stealing into his heart; lift up the eyes of his minde, in a divine meditation, unto those brighest and purest eyes of God Almighty; which are ten thousand times brighter than the Sunne, and purer than puritie it selfe: so that they see the least and secretest infirmitie in its true and native soulenesse; and before them, our best righ-teousnesse is as a menstrual clout. If he soundly and sincerely entertaine this confideration, it will so humble him, and keepe him under, that he will rather be affrighted and surprized with feare and terror, for his many frailties and infirmities, than be lifted up with a conceit of his graces, and spirituall endowments.

When hee begins once proudly and selfe-conceitedly to gaze upon that little sparke of holinesse hee findes in himselfe; let him presently turne backe the edge and eye of this dangerous speculation, upon the infinite puritie and endlesse perfection of God Almighty; before whom, the Cherubins and Seraphins, the Crowne of Gods workmanship, and the glory of creatures, doe hide and cover their faces, as not able to behold and endure the perfect brightnesse of his most pure and undefiled Majestie. In whose sight the unstained splendour of the Heavens, and the gloriuous beautie of the Starres are uncleane, and foule;

¶
Meditate up-
on Gods pure
eyes.

¶.2.64.5.

¶
Upon Gods
infinite per-
fection,

¶.2.6.51

The Saints fare

Job 25. 5.

Job 4. 18.

Job 25. 5, 6.

Job 4. 18.

^{3. 2. 2. 1.}
Compare thy
selfe with o-
ther Christi-
ans.

foule ; darkenesse, and deformitie. The Sunne, the fairest Body in the World, made all of beautie and brightnesse ; if it were put neare unto that unaccesible and incomprehensible Light, which encompasseth the Lord of Heaven, it would vanish away as a darkesome Moat, and Lump of Vanitie. Nay, in respe& of God, those divine and heavenly creatures, the blessed Angels, pure and immateriall spirits, are chargeable with folly and vanitie. Behold, he found no stedfastnesse in his Saints ; yea, the Heavens are not cleare in his sight. How much more is man abominable and filshie, which drinketh iniquitie like water ? Job 15. 15, 16. What art thou then, wretched man, that carriest about thee a Body of death ? Shall not his excellencie make thee afraid, and his feare fall upon thee ? Behold (saith Job) he will give no light unto the Moon, and the Starres are uncleane in his sight : How much more man, a Worme ; even the sonne of a man, which is but a Worme ? Behold, he found no stedfastnesse in his seruantes, and laid folly upon his Angels : How much more in them that dwell in Houses of Clay, whose foundation is in the Dust, which shall be destroyed before the Moth ? These considerations are able to confound and cast downe below the Earth, and Dust, the greatest admirer and applauder of himselfe, for his graces, good actions, and spirituall perfections.

When the Christian is tempted to a proud conceit of his spirituall sufficiencies ; let him compare himselfe with other Saints of God : which (perhaps) having beeene lesse sinners than himselfe,

himselfe, in the time of their unregeneracion, and having lesse meanes, parts, occasions, and entouagements to gloriſe God: yet excell him in zeale, ſanctification, and the ſervice of God. Paul, that great Doctor of the Gentiles, and glorious Angel upon Earth, for all his ſpirituall blessings, and incomparabla graces, cryes out, Rom. 7. 24. *Oh wretched man that I am, who ſhall deliver me from the body of this death?* David, a man after Gods owne heart, and a ſpeciall roiall Mirror for varietie of ſpirituall excellencies, is ſo farre from being proud of his graces; that hee is every where complaining of the burden of his finnes, ſpirituall povertie and want, and the miſeries of his ſoule: *There is no health in my iſteſt,* (ſaith he) *because of thy diſpleaſure;* *mischief there is* *any reſt in my bones,* *by reaſon of my ſinne;* *for my miſ-* *chedouſſel are gone ouer my head;* *and are like a forebur-* *then, too heaſie for me to beare.* For his reputation in the World, he tellis us, *that he was a Wroake,* and *so manie a verry ſcorne of men, and one-rath of the peo-* *ple.* In all ratiōes, the best Christians haue ever beeene moſt ſenſible of the weight of their ſinnes, and corruption of their nature; and from hence, entertained a lowly conceit of themſelves. Where there is the greateſt meaſure of ſanctification, there is ever the greateſt humilitie. If obſeruent that be indeed in the highest favorm with God, leſſer ſinners than our ſelves, and moſt ſanctified, be of an humble and lowly minde, of a meek and quiet ſpiriſt, which is before God a thing miſerably, 1 Pet. 3. 4. let us take heed how we be proud

of

1 Pet. 3. 4.

Rom. 7. 24.

Pſal. 38. 3.

Pſal. 32. 5.

4
Compare thy
selfe with Gods
holy Law.

of those graces; which, if we looke for Gods blessing upon them, and comfort from them, must bring forth in us humilitie and thankfulnessse.

Let him compare, and examine, and measure himselfe, his wayes, and workes, by the Law of God; and hee shall there finde much matter of humiliation, repentance, feare, and trembling, with continual supply in abundance ministered unto him: so that there shall be no roome left for any proud and over-weening conceit of any good thing in him. That elect Vessel, and great Apostle, after he was regenerate, (for the unregenerate seele no such strife) found such a vast and wide distance betweene the Law, and his owne affections, and best workes; that for honor thereof, he cryed out; *Oh miserable man, that I am!* What spirituall good then is there in any of us, miserable wretches, wherein we should glory? Let our best workes be as glorious as we can imagine, let them be performed with never so great integritie and resolution, cover them with grace, derive them from the Holy-Ghost, dippe and dye them deepe in the blood of Christ, put upon them all the rich attire, and Papall magnificence, with which the Church of Rome hath invested them; yet to the purest eyes of God, and in the cleare Crystall of his undefiled Law, they appeare to be foule, and spotted, impure, and like a menstrual clout. The measuring then of our selves by the Law and Word of God, is a notable meanes to keepe us in humilitie, and to make us *worke out our salvation with feare and trembling.*

Let him consider, what a foule and wretched, what a damned and an accursed creature hee had beeene; had not his gracious God, out of the unsearchable depth of his infinite goodnesse and mercie, singled him out to be his servant upon Earth, and a Saint in Heaven. It was onely Gods free mercie, that before all eternitie, by the great Decree of his eternall election, marked him out for Heaven and endlesse joyes, from amidst the huge masse of all mankind. It was the same, that after caused him to send his owne and onely Sonne, out of his owne Bosome, and height of Majesty, that with his dearest and precious blood, hee might redeeme his Soule from the snares of Hell, into which hee was fallen, by Adams fall: which in due time, by the inward, speciaall, and effectuall power of his unspotted Spirit, called him into his Kingdome of Grace, washed him, justified, and sanctified him, in the Name of the Lord Iesus. Else, otherwise, had not these everlasting, and unconceivable Blessings beeene cast upon him, by Gods free meere mercie, without all cause or motive from man, or any other created thing, out of his infinite Selfe; his case had beeene unspeakably wofull: For he should have lived in this Vale of Teares, without God, without Grace, without Comfort, without Conscience, in Sinne, in Darshenesse, in Prophanetesse, in all Spirituall Miseries: And after the cloasure and period of these few and evill dayes, he should have beeene endlessly divided and abandoned from the joyes and comforts of Gods presence, inchained

5
Consider what
thou hast
beane, if God
had left thee
to thy selfe.

inchained without all redemption, to despair and horror, and the hatefull fellowship of the Devill and his Angels : and (that which is the extremitie and upshot of all hellish miserie) hee should have had the fierce and horrible wrath and vengeance of God poured in full measure upon his body and soule ; which would have fed upon them, as fire doth upon Pitch and Brimstone, for ever and ever. Out of these considerations, one thinkes a man should rather with humilitie and thankefulnesse admite and magnifie the mercies of God, that hee is not alreadie a Fire-brand in Hell ; than any wayes be puffed up with any worthinesse in himselfe, or dote upon his owne nothingnesse.

6
Consider the
fearefull effects
of Pride.

When a Christian is tempted to spirituall Pride ; let him deeply and thorowly weigh with himselfe, what fearefull inconveniences and discomforts will ensue, if hee give way to such temptations : For so many follow, in the course of Gods just judgement, upon spirituall Vanite, and Pride ; dullnesse, and deadnesse of heart ; a restraint of the influence of the Spirit ; a diminution and lessening, or a slumber and cessation of the operations of grace, a cooling of zeale, and falling from the first Love. Or, when hee sees us so presumptuously to trust to our strength, and stay our selves with our owne staffe ; he may quine give us over, in some great temptation, to some grosse sinne ; so that we may take the foile in the Conflict. And then, if wee once be over-taken with the old sweet sinne of our unregeneration,

or be ensnared with some new notorious transgression; wee must of necessitie, to our great discomfort, enter againe the agonies of Soule, anguish of Conscience, and horror of Hell; wee must enter combate againe with all the powers of Darkenesse; wee must have our regeneration, regenerated; our new birth; new borne; and the precious bloud of the Sonne of God, as it were, shed for us againe. Wee turne thereby Gods favourable countenance from vs, and the hearts and affections of true Chritians, yea, put against a sting into our owne Consciencies, and weapons into the hands of Sathan, to vex, wound, and torment us: wee barre and bereave our selves of Gods gracious protection, of the guard of Angels, of peace of Conscience, of joy in the Holy Ghost, of boldnesse in our wayes, of reconciliation in the creatures, and of all the comforts of godlinesse. As a man renders the preservation of his Soule, from all these spirituall salteries, let him take heed of entertaining a proud and overweening conceit of his owne graces, gifts, or good actions. O quoniam nolambris hoc dum
et let him consider, that the more spirituall gifts and graces he hath received from the free mercie of God, the more will be required at his hands. Me thinkes this shuld coole and allay any swelling conceit, of proud perswasion, that may arise in the heart; and not suffer a man to play with them, and dote upon them, or give him any leisure, with an overweening and selfe-conceited statelye, to gaze upon them, or to applaud and admire them

Ep. 71. 1. 1.
The more a
man hath, the
more he is ac-
countable for.

them in himselfe, as though they were his owne; but rather, with all vigilancie and solicitousnesse, with all care and good Conscience, to occupie and employ them for his Masters greatest advantage.

There is no gift or good thing in any man, either of Nature or Grace, of body or minde, of wealth or honour, of reputation or authoritie in the World; but he must give shortly a strict and exact account of the usage and imployment of it, before the impartiall and uncorrupted Tribunall of Heaven. And the more excellent his gifts and endowments have beeene in any kind, he shall in proportion be answerable, and countable for the more. If the Lord hath enlightened, heated, and inspired any one with much saving knowledge, with a great measure of zeale, with a high Christian courage, and resolution; he lookes and expects for great gaine of glory unto himselfe, many spoyles and conquests over his enemies, a blazing and exemplarie brightnesse, in holinesse of life, much beautie and lustre to the Church, much good and comfort unto Christians: For much is required of them, to whom much is committed.

Let a man then not labour to make himselfe glorious, by those graces which are none of his owne; but how, by glorifying God with them, in humilitie, faithfulness, and sinceritie, and by improving and making the best of them, for the Owners advantage, he may make a comfortable account at that great Day.

Thus farre I have proposed unto you some Motives, to quicken and stirre you up to a conscientable and constant hearing and understanding of the holy Word of God ; and acquainted you with many sleights, lets, and temptations, which Sathan usually casts in our way, to hinder us therein.

Now, in a third place, I will lay downe unto you certaine rules, directions, and instructions, for your right, holy, and conscientable carriage, behaviour, and importment, in and about the hearing of Gods Word.

That the holy Word of God may be unto you the Word of Grace, the favour of Life unto Life, of power unto sanctification and salvation ; you must looke carefully and conscientably unto your preparation, before you come ; unto your carriage, while you ate there ; and unto your behaviour, afterward.

First, for Preparation.

I am perwaded, the want and neglect of a due and profitable preparation, is the cause that thousands receive no benefit or blessing by the Word of Life ; but that the Sermons they heare, are registred, as in a Table of Remembrance, before God, as so many witnesses against them, for their more fearefull confusion and greater condemnation at the Day of Accounts.

For hence it is, that to many it is the favour of death unto death ; because, before they come, they doe not addresse and prepare themselves for so glorious a Presence, and royall Embassage

(1)

from

Preparation required to profitable hearing.

For want of preparation, the Word becomes to men,

The favour of death unto death.

from the King of Heaven : though they heare it with their outward eares , yet it hardens their hearts, makes them inwardly more peevish, grumbling, stubborne, rebellious, and refractorie to the power thereof, and prepares and tempers them for more heavie vengeance. It is of it selfe the Word of Grace, Salvation, and Life ; a blessed preservative against Sinne and Death, Damnation and Hell : but by accident, if men doe not reverence it, tremble at it, and submit themselves to the power of it, it is a strong Hammer, and Iron Scupper, to harden their hearts more and more, like an Anvile, or Adamant ; and at length, to breake them in pieces like a Potters Vessell. Though in it selfe, it be a saving and wholesome Medicine; yet men of a rebellious and stubborne humour and temper, turne it into Poyson.

2
As Seed in
the high way
ground.

2 To some, this holy Word, by reason of unpreparednesse, is but as the water spilt upon the ground , and the breath of the Minister scattered in the Aire : If you call them to an account, after Sermon, how they have profited ; they are as wordlesse, and witlessle, and indeed as gracelesse in repetition, as if they had beene deafe, asleepe, in a trance, or stark dead all the while.

3
Men are made
but onely for-
mall by it.

3 Others, by their rash and prophane rushing into the House of God , without all premeditation, reverence, or regard of that holy busynesse they goe about ; become hearers onely, of forme and custome, for fashion and companie. It may be, they may heare, attend, and understand what is delivered ; but it breedes no more reverence,

impression, or spirituall reformation, than an ordinarie Tale, or humane discourse : As though that holy toyle, and sacred breath, were spent only to entertaine the Time, and busie mens eares for an Houre ; and, not as Christ tell's Paul, *To open their eyes, that they might turne from Darkenesse unto Light, and from the power of Sathan unto God.*

4 Vpon some, the Judgement and Curse of comming without Conscience, and due preparation, doth so farre prevaile, and hath such power, that they become scorners and raylers against the Minister, or his Doctrine, or both ; at every Sermon they catch something, that they may cavill at, deprave, and calumniate : And so wickedly and wretchedly oppose their discourse, wit, and spirit of contradiction against the face of Heaven, and heart of Divine Truth. They wrangle and repine (in deed and truth, whatsoever their pretences or protestations may be to the contrarie) against that Great Majestic, whose Message it is ; against that Holy Spirit, which should sanctifie them ; and the Word of Grace, which should save them.

Some become
scorners.

5 Others there be, even of good hearts and affections, Professors, and in some good measure practisers of the power of godlinesse ; yet because they are carelessse and neglegetive of this needfull Christian dutie of preparation, are possessed with much deadnesse of heart, and dullnesse of spirit, at those holy Exercises. Their zeale, and servencie, which should be quickened

Others are
cold and dead-
hearted.

and inflamed at every Sermon, is dulled and benummed with senselesnesse and satietie: They doe not so tremble, or are cast downe with Divine Comminations and denouncements of Gods Judgements against sinne, or so refreshed with the gracious promises of Life, and Salvation, as they ought to be: They doe not enjoy and reape the thousandth part of that delight, comfort, and benefit as they well might, by the Ministerie of the Word, because their heares are not purged and prepared: They doe not with that chearefulness receive, with that sweetnesse taste and relish, with that life and vigour digest the Food of Life: The eye of their minde, for want of premeditation, doth not so cleately see and discerne the infinite beautie of that sacred Majestie represented unto them, or that glorious grace shining unto them, in the face of C H R I S T I E S V S : Their hand of Faith doth not with that feeling, and fastnesse, lay hold upon and claspe about, the rich Treasures revealed in the Gospell. In a word, they beleave themselves of much good, blessing, comfort, and growth in grace, which they might and ought to have, by hearing of the Word, for want of due preparing, and disposing the heart thereto.

This dutie of Preparation then, though that is be not much thought upon, or ordinarily practised; yet it is of great necessitie and speciall use for all thole, which looke for benefit or blessing by the preaching of the Word.

There

There is no great Affaire, or of weight and consequence, eyther in Nature or Art, in necessarie busineses and civill Negotiations, or in matters of Complement, Ceremonie, and Enterview; but there is required some bethinking preparation and præ-dispositions, for the more happie and successfull accomplishment, execution, and performance: how much more in the affaires of God, matters of Heaven, busineses of eternitie, and salvation of mens soules?

Preparation
requisite in
civill affaires,
much more to
the hearing of
the Word.

The Ground must be manured and prepared for the Seed, if wee looke it should fructifie and prosper: how much more should our dull and dead hearts bee stirred up, and furrowed, as it were, with humiliation, reverence, and repentence; that by the grace of God, and the sanctifying power of the Spirit, it may lodge and take deepe root in them, and spring up to eternall life?

The Body must be fitted with a Preparative, and the humours, as it were, gathered unto a head, if wee desire the Physicke should worke forcibly and kindly, and rid us of their noxiousnesse, and superfluitie: how much more ought our Soules, with an impartiall and narrow inquisition, to be searched and layd open, before they receive the Water of Life, and spirituall Manna; that so they may more seasonably and soundly be washed and purged from corruptions and imperfections, preserved in spirituall Reth, and prepared for eternall life?

The Ground must be layd, and some imperfect
(13) Draughts,

The Saints sure

Draughts, Shadowes, and resemblances premised, before a Picture can be done to the Life, or a full proportion and lively representation pourtrayed or presented to the eye ; how much more ought the ground of our hearts to be fitted and prepared , that by the preaching of the Word , the Image of Christ Iesus may with a lively and fresh impression be stamped upon them ?

Were a man the next day to goe about a busynesse that mainely concerned eyther his life, or livelyhood ; the state of his Lands, or danger of his life : Would not his minde be troubled before-hand ? Would it not breake his sleepe the night before ? Would he not be musing , and plotting , by what meanes he might worke out his deliverance, and safetie ? what behaviour and carriage might be fitteſt , to winne favour and grace in ſo weightie an affaire ? How much more ought wee, before wee intrude into the House of God , where matters of our greatest and highest interest, are proposed, handled, and debated by the Minister of the Word ; even life eternall , and everlasting estate in another World ? I say, how ought wee to thinkewith our ſelves, how wee may make our ſoules fitteſt to understand . and accept the Covenant of Grace,to receive the Seale of the Spirit, and to get assurance of that glorious and royll Inheritance in the Heavens ?

Nay,yet further,even in matters of complement and enterview, th^eay is wont to be preparation, especially if the presence and persons were the greater.

Joseph,

Joseph, when he was sent for to goe before King Pharoah, hee shaved his head, and changed his rayment, because hee was to appeare before so high and royll a presence.

Gen.41.14.

Queene Hester durst not presse into the presence of King Abasshuerosb, before shee had prepared her selfe.

Heb.2.13.

How much more ought wee to fit and prepare our selves, base and miserable wretches, Wormies and no men, as wee are, with feare and trembling, when wee come into the House and presence of the mightie Lord of Heaven and Earth ; before whom, *the Seraphins hide their faces, the Nations are as a drop of a Bucket, and the inhabitants of the Earth as Grasse-hoppers :* especially, sith there hee offers and tenders unto us enlargement from the slave-rie of sinne, purgation from our pollutions, and a Crowne of life, upon that condition, that wee repent, forsake all our sinnes, and resigne up our selves in sincere and humble obedience unto all his Commandements ?

152.40.

Inducements we have, and Motives many, both from Precept, and Practice, in the Booke of God, for the performance of this Christian dutie of Preparation.

Motives to Preparation.

I

Preceps out of the Word for it.

I

Euseb.4.37.

Take heed to thy foot (sayth the Preacher) when thou enterest into the House of God, and be more neere to heare, than to give the sacrifice of fooles ; for they know not what they doe evill.

Before thou set foot into the Church, to heare the Word of God, be sure to settle thy affecti-
ons, that they be sober, moderate, and sanctified,

fit

Before wee
heare , our
hearts must be
qualified with,

1
Softnesse.

2
Humilitie.
Iam. 4. 6.

Psal. 25. 9.

Isa. 57. 15.

3
Honestie.

fit to entertaine the Word of life, and salvation ;
let thy heart be seasoned with , first, Softnesse ;
secondly, Humilitie ; thirdly, Honestie ; fourth-
ly, Faith ; fifthly, Teachablenessse.

First, if thou doe not preserve thy heart tender,
soft , and flexible , the power of the Word will
not make any such print or deepe impression upon
it ; all holy admonitions, reproofes, and instruc-
tions, will be unto thee as Arrowes shot against a
Stone wall.

Secondly , wee must bring with us an humble
heart, to the hearing of the Word ; for, *the Lord*
resists the proud, and gives grace to the humble. *Them*
that be meeke, will he guide in judgement, and teach
the humble his way. The proud heart is so swelled
with the windc of vanitie and vaine-glory , of
selfe-love, and over-weening conceit, that there is
left no roome in it for the preecious Treasure of
saving grace. If it eyther be puffed up with a
conceit of knowledge, or a perswasion of holinesse
enough , or a boisterous peremptorinessse against
the power of the Word ; the Water of Life will
be unto it, but as Water poured upon a drowned
man ; or as a Seale thrust upon Water, which will
receive no impression. A lowly heart , broken
and bruised with Conscience of sinne , is a fit
Seat for the mighty Lord and his saving graces,
Isa. 57. 15.

Thirdly, wee must come with a good and ho-
nest heart ; which hateth all corruptions, both in
it selfe, and others ; which hath no delight in any
sinfull pleasures, or wicked vanities ; which hath

no manner of purpose to live and continue in any one sinne whatsoever ; but is readie and resolved, though it be much cumbred with it owne corruptions, the Worlds enticements, and Sathanas craf-
tinesse ; yet to serve and please God, in all the wayes of his Commandementes, and that sincere-
ly and continually. All profitable and fruitfull
hearers have such good and honest hearts, and are
resembled by the good ground, *Luke 8. 15.* But
that is a wicked and sinfull heart, and not fit to be
wrought upon by the Ministerie of the Word,
which purposeth and resolveth to cherish and
maintaine but any one sinne whatsoever.

Luke 8. 15.

Fourthly, our hearts must be seasoned with
Faith ; otherwise, it will not sinke and soake into
them with power and profit. The old Iewes
heard the Word, but it profited them not, because
it was not mingled with faith in those that heard it,
Heb. 4.2. The fearefull threatnings and thunder-
bolts of the Law; by Faith receive an edge to
wound, and pierce and strike through our soules,
with amazements and trembling. And Faith it
is, that animates and inspires the promises of the
Gospel with such a soveraigne sweetnesse, and
powerfull comfort ; that they are able, not onely
to rayse and revive us from the depth and extre-
mitie of remorse, and feare ; but also to put us
into a Paradise of spirituall pleasures, and posses-
sion of Heaven, as it were alreadie. But if the
Word light upon a faithlesse heart, it dyes, it
does no good.

Faith.
Heb. 4.2.

Fifthly, wee must bring with us into the Lords
Sanctuarie,

⁹
Teachable-
nesse.

Psal. 40. 6.

Sanctuarie, teachable and hearing hearts, that will willingly and readily open themselves, to receive the Lord of glory, with whatsoever hee shall reveale unto us out of his holy Word. *Sacrifice and burnt offerings* (sayth David) *shou wouldest not, but mine eares hast thou prepared.* As if hee should have said : Thou hast bored new eares in my heart, that I can now reverently attend unto, rightly conceive, and with an holy greedinesse devoure the mysterie of grace.

With such hearts as these, must wee come to the hearing of the Word, if wee looke that it should be unto us a Word of power, salvation, and life; and not to be of the number of those, that offer the sacrifice of fooles, and yet know not that they doe evill.

Many there are certainly, which offer these foolish sacrifices ; I meane, bearers, without care and conscience : Who, if they come into the House of God, and vouchsafe their presence in the place, and lend their eares to the Preacher for the time ; they thinke themselves presently jolly fellowes, for matters of Religion ; and that they are sanctified, as it were, by the Worke wrought, and their onely presence in that holy place : when as yet the Word hath had no more power, nor wrought more alteration upon them, than upon the Seats where they sate.

And that which makes these fooles much more miserable, and foolish, is this ; *They know not that they doe evill :* as it is in the Text. They thinke their case good enough, that they are in the right course

course of Christianitie; and that no more is required, for matters of Heaven: when as, in respect of saving grace, they are wretched, miserable, and poore; and *blinde, and naked.*

Besides this place of the *Preacher*, the Evangelist *S. Luke, Chap. 8. 18.* bids us, *take heed how wee heare.* And good reason, in a matter of such great weight and consequence. For there is not a Sermon wee heare, but wee must be countable for it at the Day of our Visitation. God is countable unto us for every haire of our head; is it not reason, wee should be countable to him for those precious Lessons he reacheth unto us by the Ministerie of the Word? Assuredly, there is not a Sermon, which wee have heard fruitlessly, and without profit, but it will be a shrewd and sore witness against us at that Day.

Besides these Precepts, wee finde much practise in the Booke of God, of this holy dutie of Preparation, when any sacred businesse was to be undertaken.

Moses could not approach so glorious and sacred a Presence, or tread upon the ground, made holy by so great a Majestic as the Lord of Heaven and Earth, before he had put off his shooes. Neither ought wee to presume or pressle into his Sanctuarie, where he hath promised his Presence in a solemn, speciall, and powerfull manner, and is ready to shower downe his blessings of salvation into all truly humble and prepared hearts; before wee have shaken off and cast from us all earthly incumbrances, and secret corruptions, all dulness and

Rev. 3. 17.

Luke 8. 18.

*Instances for
the practice of
Preparation.*

*Moses.
Exod. 3. 5.*

and deadnesse of heart, whith makes us unworthy and undisposed to stand upon so holy ground, and utterly uncapable of all that heavenly Wis-
dom, and holy instructions unto eternall life, that are there taught, and tendred unto us ; nay, turne the blessings of the Ministry into curses and condemnation unto us.

JOSHUAH.
Josh. 3.5.

When *Josbua* was to make a strong and lasting impression in the hearts of the Israelites (whom after the death of *Moses*, he conducted to the promised Land) of the power and providence of God for his people, by that miraculous parting of the Waters of *Jordan*, for the transportation of the Arke ; hee commanded the people to sanctifie themselves, to prepare, and compose their hearts, to admire and reverence with greater intention and amazement, that omnipotent Majestie that wrought such wonders for his chosen : For hearts emptied of worldly thoughts, and sanctified by heavenly meditation, are fit subjects for workes of Heaven, and divine impressions. How much more ought we to prepare our soules, before wee come into the Sanctuary of the Lord ; sith there, they are either to be hardned for the Scepter of destruction , and made ready for the flames of Hell, if wee doe not prepare our selves, hearken, and obey : or else, to be softned and sanctified with saving grace , and fitted for a Crown of Glory ; if with reverence, humility, and obedience, wee submit our selves to the power of the Word ? There, if wee be unconverted, the great and miraculous worke of the new-birth is to bee wrought

wrought upon them; if wee be new-borne, they are to be fed with the spirituall Manna, unto everlasting life.

The same *Joshuah*, when the excommunicate and execrable thing was to be found out, and put from amongst them; which was the cause, they could not stand against their enemies: he commanded them to sanctifie themselves, that the Lord might prosper and poure his blessings upon that necessarie and weightie search and inquisition. How much more ought wee to prepare our selves, before wee step into the House of God, sith there is to be discovered and cast out those hatefull sinnes that fearefully incense Gods wrath against us, and make us weake in the Lords battailes, and not able to stand against our spirituall enemies, the corruptions of our owne flesh, the enticements of the World, and temptations of Sathan.

Before the sacrifice, and anointing of *David* King of Israel, *Iisai* and his sonnes were sanctified: How much more ought wee to be prepared, before wee come before the Lords Prophets, and Embassadours, that there wee may be anointed Kings and Priests unto our God?

Iosiah, before the eating of the Paschall Lambe, did bid the people, not onely sanctifie themselves, but also prepare their brethren: How much more ought wee, when wee come to the Ministerie of the Word, to feede by faith upon that true Bread from Heaven, which giveth life unto the world; which if wee once soundly taste with bele-

SAMUEL.
1 Sam. 16.5.

Rev. 3.10.

IOSIAH.
1 Chron. 35.6.

Job. 6.

The people,
before the gi-
ving of the
Law.
Exod.19.10.

Vers.15.

3
The profit of
it.

beleeving hearts, wee shall not hunger, wee shall never thirst;

But the most famous and fittest place for my purpose, and preparation in that particular holy busynesse of hearing the Word, is that in Exod.19.10. *The people were sanctified, and washed their clothes, and prepared themselves for two dayes; and the third day they were readie to attend what the Lord would say unto them.* As in that extraordinarie promulgation of the Law, the people were to be prepared extraordinarily; so, from proportion of that practice, and precedencie, ordinarie preparation is necessarie for the ordinarie preaching of the Word, if wee looke that it should powerfully and profitably worke upon our Consciencees and affections. Their *washing of their bodies, and clotheing, their abstinence from their wives, and such solemn and ceremonious purifications, were typicall significations and representations unto us, that we should weane our hearts from earthly thoughts, purge them from secret corruptions, and bring them faire and free, from sinfull spot and worldly entanglement, when wee come to heare the Lord speake unto us by his Ministers.*

Holy men of God were wont addressing themselves to prayer, to have their ejaculations, lifting up of their hearts, certaine short prayers, before they entred into that sacred and solemn action.

Besides Precept and Practice in the Booke of God, for Preparation; the profit is great, the benefits and blessings that redound unto us, and

and fall upon us by it, are excellent and precious.
Looke in the latter end of the eleventh Chapter
of Job.

If thou prepare thine heart, and stretch out thine
hands towards him.

Job 11. 13.

If iniquitie be in thine hand, put it farre away, and
let no wickednesse dwell in thy Tabernacle.

24. 17

Then truly shal thou lift up thy face without spot, and
shalt be stably, and shalt not feare, &c.

15.

Preparation of the heart is here the foundation
and first step unto many glorious blessings. The
heart must be first prepared, before other holy
duties can be fitly performed, or Gods blessings
expected.

In the first place; first, prepare thine heart;
secondly, then poure it out in prayer, before the
Throne of Grace; thirdly, then purge it from
corruption, banish sinne, and bare out all ini-
quite; fourthly, never, be sure to reforme, in-
strust, and pray with thy family, or those that are
about thee: Let no wickednesse, ignorance, pro-
phanenesse, swearing, swaggering, drunkennesse,
or the like, dwelle in thy Tabernacle, harbour in
thine house, or rowst neete thee.

And then open thy heart, and hands; for the
Windowes of Heaven shall be set wide open, that
all manner of spirituall comforts, all the blessings
of peace and happinesse, may in abundance be
showred downe upon thee; the rich Treasurie of
everlasting Glory and Immortalitie shall be un-
lockt unto thee, and thou shalt row and tumble
thy selfe for ever after, amid mountaines of hea-
venly.

veny pearles, and golden pleasures ; through Rivers, nay Seas of endlesse joyes, that no heart can comprehend, but that which is weaned from all worldly pleasures, and set apart and sanctified for holy services and busynesses of Heaven.

Vers. 35.

Can. 1.5.

[Then truly shall thou lift up thy face without spot.] Though thou hast lyen among the Pots, yet thou shalt be now as the wings of a Dove, that is covered with Silver, and whose feathers are like yellow Gold. Though thou be like the Kedars, which dwell in Tents, the black Moores ; that is, by reason of thy sinne, subject to the condemnation of God, and deprived of his glory : yet shalt thou be in Christ, goodly and glorious, as those that dwell in exceeding glory, under the Curtaines of Salomon. Though thou be black with the remnantes of originall corruption, and present infirmities ; though the Sunne have looked upon thee, and parched thee with the scorching heat of sore affliction, and chastisements : yet shalt thou now shine like the Sunne in his strength, with the royall Robe of Christs righteousness, with fresh comfort, and lasting chearefulness.

[Thou shalt be stalle, and shalt not feare.] Though the wicked tremble many times at their owne shadowes, and the sound of a Leafe shaken doth chase them, and strike a faintnesse into their hearts, and a trembling into their loynes ; yet thou shalt never be afraid of any evill tidings, whether they be forged by the spightfull and impoysoned tongues of prophane men, to defame and disgrace thee, or fetched out of the bottome of

of Hell, by Sathan's malice, to terrifie thee ; though the messengers of miseries and mischieves come thicke and three-fold upon thee, as they did upon Job ; though the Earth be moved, and the mountaines fall into the midst of the Sea ; nay, though the whole World be on flames about thine eares, and the Heavens be rouled together like a Scrowle : yet shalt thou be stable, and shalt not feare, because thy heart is fixed, and believeth in the Lord.

Job 5. 21, 22.

Psal. 46. 1.

Thou shalt forget thy miserie, and remember it as waters that are past.] Thy happinesse and comfort shall be so entire and unmixed, so absolute and overflowing, that the very remembrance of former miseries and terrors shall be drowned and devoured in the excesse and excellencie of that ; even as the travels of a woman, in her joyes for a new-borne sonne : Or, if it be, that thy former discomforts sometimes steale into thy minde, they shall not be able to rest or remaine there, by reason of the predominancie of spirituall pleasures ; but glide away as swiftly, as the head-long stremme of the most haistic Torrent.

Vers. 16.

Thine age also shall appeare more cleare than the Noone-day ; thou shalt shine, and be as the Morning.] The Morning is the very Crowne of Time, and the beautie of the Day ; the Poets call it, the *Rosie-finger'd Morning. When they labour to describe corporall Beautie to the life, and set it out in the best perfection and freshest colours that the utmost power and highest straine of wit and art can possibly devise ; they take their Meta-

Vers. 17.

* rosie-finger'd
Morn.

(m) phors

phors and amplifications from the ruddiness and brightness of the Morning : And yet thou shalt be as faire as the Morning, with all Divine Graces, spirituall brightness, and beautie of thy Soule ; nay, a Soule set thicke with spirituall Graces, is farre more faire than the Firmament, with all those Eyes of Gold, and fairest Lampes, that shine from it. Neither shalt thou be onely as the Morning, but as the Morning Sunne ; thou shalt rise higher and higher in degrees of holiness, and strength of Grace, untill thou comest to the highest point of perfection in this Heaven upon Earth, the Kingdome of Grace. And after thou hast finished thy course, and left behind thee the comfortable heat of thy gracious zeale, much Light from thy good example, and the sweet influence of thy holy life ; upon thy death-bed, thou shalt sett with the sweetest and brightest beatnes of all heavenly comfort, into the immeasurable Ocean of endlesse joyes.

Ver. 13.

[Thou shalt be bold, because there is hope ; and thou shalt digge Pits, and shalt lye downe safely.] Thou shalt be assured of Heaven, and a Crowne of Glory hereafter ; that thou shalt walke through this Valley of Misericorde like a Lyon ; nor Devil, nor man, nor beast, nor any creature, shall affright or amaze thee. Cast thine eyes, supernaturally enabled, and enlarged with the Light of Faith, from East to West, into the bottome of Hell, and glory of Heaven ; and thou shalt clearly see, that all is thine, by the purchase, right, and conquest of the Sonne of God : *The stones in the street shall*

Job 9. 13.

be at league with thee, the beasts of the field shall be at peace with thee : The creatures shall be all sworne to thy safetie ; the purest spires, the ministers of God, shall be thy Guardians ; Saints and Angels are alreadie in thy sight ; Immortalitie hath lengthened thy dayes, and the glory of God is before thee in a Glasse.

when thou doest take thy rest, none shall make thee afraid ; yea, many shall make suit unto thee.] When the darkenesse of the Night encompasseth thee, thou shalt not be affrighted with terrors and apparitions ; when blacknesse and silence, the habitation of feares and astonishment, shall pitch round about thee, thou shalt be lightsome with inward comfort ; when all thy Sences, the scouts and watch-men for discovering dangers, and preserving thy safetie, shall be locked up ; his prouidence, that neither slumbers nor sleepes, shall tenderly and carefully watch over thee ; whether thou die or live, whether thou sleepe or wake, thou art the Lord's : And therefore, when thou sleepest, thou shalt not be afraid ; and when thou sleepest, thy sleepe shall be sweet : Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it commeth, for the Lord shall be for thy assurance, and shall keepe thy foot from being caught.

Yea, many shall make suit unto thee.] Thou shalt be so encompassed with the blessings of God, so protected from above, so high in Gods favour, that many will come for shadow and shelter unto thee ; they will looke for relief and comfort under the shadow of thy wings, thy power and

Ves. 19.

Rom. 14. 8.

Prov. 3. 25.

See Job 5. 21, 22.

authoritie shall be a refuge and repose for oppressed and disgraced innocencie.

All these blessings, and a thousand more, are built upon a thorough preparation of the heart, as upon the first foundation stone: Preparation is the very first step to all these degrees, and height of happiness.

But on the contrarie part, if a man neglect preparing his heart, praying unto God, forsaking his sinnes, reforming his family; let him looke for nothing but Gurses and Plagues.

Prov. 20.

But the eyes of the wicked (saith Job) shall fail, and their refuge shall perish, and their hope shall be sorrow of minde.] They thinke, their formall and customarie service of God will serve the tyme, and thereupon, with great greedinesse and confidence, expect and looke for the salvation of their soules after this life: but they shall waine, and gaze, untill their eyes sinke into their holes, and yet shall never be able to taste of true comfort: They may crye untill their tongoes cleave to the roofe of their mouth, with the foolish Virgins, Lord, Lord, open unto us, Math. 25. but the Gate of everlasting happiness shall for ever be shut against them: They may struggle and strive by the strength of their good meanings, and formall Christianities, to enter in at the strait Gate, but shall never be able.

Math. 25.

Luke 13. 24.

Their refuge shall perish.] They have stayed themselves upon broken staves of Reed, and now they will runne into their bands, and haire too, unto their vexation and horror.

And their hope shall be sorrow of minde.] Their end shall be despair, and horrible confusion.

I have stayed long upon the motives and inducements to preparation, before we come to the hearing of the Word, or undergoe any sacred businesse ; and upon the necessarie, blessings, and benefits of so holy a dutie. The reason is , I would gladly stirre you up, and my selfe too , to a through and constant practise and performance of it : and, because the negle~~g~~t and omission of it, is the cause that the Ministerie of the Word is not onely fruitlesse, and in vaine, unto thousands ; but (which is a fearefull thing) the favour of death unto death unto them.

I come now to the speciaill points considerable in preparation , before wee present our selves in this place to the hearing of the Word.

This preparation is an holy action, or exercise, which by examination of our Consciences, purgation of our hearts, prayer unto God, and private reading the Scriptures, maketh our soules fit Vessells to receive and enterteine the spirituall Treasures of Grace, and food of eternall Life, offered and tendered unto us by the Ministerie of the Word ; that so they may be the more effectually and fruitfully wrought upon, and happily subdued to the power and practise thereof.

In this preparation, I consider and require espe-
cially these four things : first, Examination of
the Conscience; secondly, Purgation of the heart;
thirdly, Prayer unto God; fourthly, Readinesse of
heart, to receive every truth.

What prepara-
tion is.

Four things
required in
preparation.

1
Examination.2
Extraordina-
rie.

In time of
publike cala-
mitie.

2
When our fa-
milies are vis-
ited with some
speciall judge-
ment.3
When wee our-
selves are af-
flicted in par-
ticular.

First, for Examination of the Conscience.
Examination is a dutie practicable by all true Christians, at many times, and upon sundry occa-
sions.

It is either more extraordinarie, and that is, either in the time of solemn Fast, and generall humiliation, for some publike Plague and calamite that lyes upon the State or Church. Wee are then seriously to search and ransacke throughly our Consciences, that wee may throw that of those sinnes out of our affections, practise, and allowance, which have their part in pulling downe those publike Plagues upon us.

Or, secondly, when our family is singled out, and visited with some speciall and extraordinarie scourge, and judgement; and then must we make an impartiall inquisition into our hearts, lest we be the *Achane*, which by our secret sinnes provoke Gods causefull wrath.

Or, when our selves in a more private and particular manner, are afflicted with some speciall vexation, as, by some maladie and miserie in our bodies, with some terrors and feares in our minds, or with some slanders, disgraces, and imputations upon our good names: when Gods hand is upon us any of these wayes, wee are presently to conceive, that the sinnes of our soules are the true causes of all the miseries and crosses which befall us any manner of wayes; and therefore wee are narrowly and exactly to esquire into our selves, and to cast out our secret beloved sinnes, those lurking rebels, the breeders of all our woes.

Besides,

Besides examination of our hearts in these or the like cases ; there is also a more ordinary and usual examination necessarie, and required of us, and that especially every day ; that we may make the Score of our sinnes lesse, and our account shorter, against the Day of our Visitation ; that wee may more entirely and comfortably preserve and enjoy Gods favour and protection, inward peace of Conscience, spirituall joy, and Christian chearfulness in all our affaires and passages.

2 Before wee come to receive, and be partakers of the holy Sacrament of the sacred body and bloud of Christ, left by neglect and omission of this dutie, we become unworthy receivers, and to eate and drinke our owne judgement, and damnation ; nay, be guiltie of the innocent and precious bloud of Christ Iesus ; which one day will be an heavie and unsupportable burthen to our Consciences. To be guiltie of the sinfull bloud of prophanie men, is able to make the proudest heart and highest stomacke to tremble and quake like an Aspen leafe, and to strike through his soule, with restlesse honour, and gastietyights. Who is able then to beare the guilt of guiltlesse bloud ? Abels innocent bloud cryed for and pulled downe strange and desperate vengeance upon cruell Cain. How loud then will be the crie of the bloud of the innocent Lambe of God ? How will it ring in the eares of God the Father ? How fearefully will it fill Heaven and Earth, untill it hath brought downe Plagues and Curses upon those wofull Soules, who irreverently and

(m 4)

3
Ordinary.1
Every day.3
Before the Sa-
crament.

Simile.

Gen.4.13.

unpreparedly propane so high and holy a mysterie?

³
Before wee
heare the
Word pre-
ached.

The second
dutie besides
hearing, is
purginge of
our hearts.

A third ordinary examination, is before wee
preisse into the House of God, and present our
selves before his Ministers and Messengers, to be
instructed in his will from Heaven, out of his
holy Word; lest this blessed Ordinance should
be accursed unto us. You may see in the Pro-
phet *Ezech. 14. 7,8.* how the Lord threatens that
person that comes to his Ministers to enquire of
them, or to be informed by them, and yet separates
himselfe from the Lord, and sets up any Idol in
his heart, and stumbling-blocke of his iniquities
before his face; that the Lord will set his face
against him, and make him a signe and a Proverb,
and cut him off from the midst of his people.
Whence wee may well inferre, that it will be very
dangerous for any to come to the hearing of the
Word, without examination of his heart, whe-
ther there be any such stumbling-blocke of ini-
quicie in it, or no.

2 Because that examination of the heart, to
 finde out our corruptions, tends especially to the
cleansing of it; therefore the second dutie before
the hearing of the Word, is the purgation or
cleansing of the heart, first, from sinne; which the
Scripture bears much upon, *Iam. 1. 11.* Lay apart all
filthinesse and superfluite of naughtiness, and receive
with meekenesse the ingrafted Word, &c. It is not
merely lay apart, but put away quite and cleane
all filthinesse: and this is a fit preparative for the
hearing of the Word, as appeares also by that par-

ralell

raell place, 1 Pet. 3. 1, 2. Wherefore putting away all malice, all guile and hypocrisie, and envie, and evill speakeings, as new-borne babes desire the sincere Milke of the word. And there is the same reason for any other sinne to be put away, that there is for these mentioned. As it is with the body, when the stomack is soule, and clogged with bad humours, wee should first purge it, before wee feede it; for otherwise, whatsoever we eat, doth but nourish and encrease the corrupt humours of the body: So it is with the soule, when it is stuffed or clogged with sinnes; whatsoever is heard in the Ministry of the Word, shall be perverted and abused by it, and wrested to the destruction of it.

It is no wonder therefore, that those that live in dissolute or scandalous courses, those that are drunk on the evening before the Lords day, or spend it in gaming, or company keeping, or have bin acting of some soule sinne, and then repaire unto the Word; it is no wonder, I say, that such goe away never a whit the better, but rather worse than they came. Did you ever know any Salve so soveraigne, that would cure a wound that had a splint or an arrow-head remaining in it? Surely, every knowne sinne unrepented of, hinders the saving operation of the Word in any mans heart; yea, it will make the Word the favour of death unto a man. See to this purpose, Jer. 7. 9, 10.

Secondly, the heart must also be purged from all worldly cares and thoughts, which may divide or draw away the heart: Mat. 13. 22. The cares of the World doe choake the Seed of the Word:

Luke

Luke 21. 34. The cares of this life doe surfe the heart. Now, as it is with a man in a surfer, hee is not fit to eat, neither can he digest any wholesome food: so, when as the heart is surfeited with worldly cares, it is unfit for any spirituall food. You know how it was with *Martha*, *Luke 10. 41.* Iesus said unto *Martha*; *Thou art troubled about many things, but one thing is necessarie:* *Martha had a clutter of many worldly matters, that made a great noise in her head, and hindered better matters, that she cared not for hearing.*

How then shall they profit by the Word, that doe jumpe out of their worldly busynesse, and from busying their heads about their calling, into the House of God, to heare and to performe the Exercises of Religion? Truly, though they be never so diligent in hearing, yet their hearts will goe after their covetousnesse, *Ezech. 33. 31.*

Thirdly, Prayer, another dutie.

30. A third dutie before the hearing of the Word, is Prayer; no good thing can be expected from God, as a blessing, if it be not sought by prayer, *Deut. 4. 7.* and wee finde it layd downe as a condition required, *Prov. 2. 1, 2, 3, &c.* My sonne, if thou wile receive my words, and encline thine eare to wisdome, and apply thy heart to understanding; yea, if thou cryest after knowledge, and liftest up thy voice for understanding, then shal thou understand the feare of the Lord, and finde out the knowledge of God. The reason is, *Vers. 6.* For the Lord giveth wisdome, and out of his mouth commeth knowledge and understanding. Because the Lord gives knowledge, therefore you must cri for it unto him. What

is the reason that you do pray for your daily Bread, and a blessing upon it? Why, Deut. 8. 3. *Man lives not by Bread only, &c.* If this be so, much more ought you to pray for a blessing upon your spirituall food.

Now for the particulars: First, you ought to pray for the Teachers, That they may so speake, as they ought to speake, Col. 4. 3, 4. So they are to pray for the power and peace of the Ministerie, 2 Thess. 3. 1, 2. Secondly, you must pray for your selves, that through Gods assistance you may heare profitably, and be blessed in the hearing: Joh. 3. 17. *No man can receive anything, except that it be given him from above.* Therefore David prayed, Psal. 119. 18. *Open thou mine eyes, that I may see the wonderfull things contained in thy word.* Isay 48. 17. *God sayth, I am the Lord thy God, which teacheth thee in profit.*: Therefore no profiting by the Word, without seeking unto the Lord for it.

Now the prophaneesse of people in this case, is the generall cause than our Ministerie doth no more good: Few pray at all before they come to Church, either for the Minister, or for themselves; say, few, even when they are in the Church, have any heart to joyn with the Preacher in the prayer that he makes before the Sermon: But the complaint of the Prophet may be taken up in this case, Is. 64. 7. *There is none that calleth on thy Name, that stirreth up himselfe to take hold of thee.*

¶ 4. You must be sure to goe with an open heart, ready to receive every truth that God shall teach you.

The fourth
dutie, open-
ness of heart.

you in this Ordinance. *Act. 17. 11.* it is said of those noble Bereans, that they received the Word with all readinesse of minde, i. readinesse to receive every truth. And Cornelius said, *Act. 10. 33.* *Wee are all here present before God, to heare all things that are commanded thee of God.* It is well added (*that are commanded thee of God:*) not what any Minister shall teach, be he never so good, or so learned; nay, were he an Angell from Heaven, yet his Doctrine must be examined, *Gal. 1. 8.* But when there is such a disposition in us, as to receive both in judgement and practise whatsoever God shall reveale unto us out of his Word; this is a precious disposition.

But, alas, the most come to heare with prejudicte and fore-stalled hearts, they bear a secret grudge, and quarrell, against some strict Truth, or other; as, against the sanctification of the Lords Day, or Family-duties, or secret communion with the Lord, by prayer dayly, &c. And these imaginations seeme as strong Holds, to keepe Christ and his Troth out of their hearts, *2 Cor. 10. 4, 5.* And thus men, that in their hearing doe limit the Spirit of God, would (if it lay in their power) say as those wicked men, *Isay 30. 10.* *to the Seers, see not; and to the Prophets, prophesie not right things unto us; speake unto us smooth things:* And those that said so, the Lord calls them despisers of his Word.

These are the maine and principall duties before the hearing of the Word.

Secondly,

and perpetuall Guide.

3173

Secondly, let me proceed briefly to those duties that are required in the hearing of the Word: Which wee must the rather stirre up our selves unto, because wee have naturally uncircumcised hearts, *Ier. 6. 10.* and are dull of hearing, *Heb. 5. 11.*

Now the principall duties in hearing, are five; which I will briefly set downe as may be.

1. You must set yourselves in Gods presence, whilst you are hearing of his Word: and consider with your selves, that it is God that you have to deale withall in this busynesse, and not man; and that it is Gods Word, and not mans. It is the great commendation of the Thessalonians, *1 Thess. 2. 13.* that they received the Word as the Word of God. This was that whereby the Lord would prepare his people to receive the Law, *Exod. 20. God spake all these words.* And hee not onely gave the Law, but the whole summe of the Gospel with his owne voice, *Mat. 3. 17. Lo a voice from Heaven saying, This is my beloved Sonne, in whom I am well pleased.* Yea, it is the Lord himselfe that speakes unto you in our Ministry, *Luke 10. 16.* So the Lord is present in a speciall manner, where his Word is preached, to observe and marke how it is received, or delievered; and either to blesse or curse the hearers, or speakers, accordingly. So that of this and such like places, it may be said as Jacob said of Bethel, *Gen. 28. 16, 17. Surely the Lord is in this place: and, How dreadfull is this place? This is no other than the House of God, this is the Gate of Heaven.* *in primis latitudi et T. 30. 10. 5. 11. 12.*

2.
Duties required in the hearing of the Word.

1.
To set our selves in Gods presence.

And

And truly, this apprehension of Gods presence
in the Assemblies of his people, will worke thus
things in us.

First, keepe us in that awfull and reverent dis-
position of body and minde that is meet.

Secondly, it will preserve our hearts from re-
ving and wandering thoughts, which are great im-
pediments of hearing; *Psal. 119. 113. These in-
thoughts, but thy Law doe I love.*

Thirdly, it will make us to receive and obey
that that shall be taught us; for so God hath
beene wont to prepare his people, to receive his
Word: yea, he said of his people, when they were
thus affected, *Deut. 10. 13. 29. Oh that there were such
an heart in them, to fear me and keepe my Com-
mandments alwayes.*

Now the want of this, is that which hindeth
abundance of benefit that the Ministerie of the
Word would otherwise doe us. This is the root
of all the mischiefe the Devill doth to poor
soules, in the hearing of the Word; the practice
thereof, is the fountaine of all ouer good. Many
graceless wretches there are in our Assemblies,
like him, *Luke 18. 3.* that neither feared God, nor
regarded man; that despise the Church of God,
yea, contemne the presence of the holy Angels,
(*1 Cor. 11. 10.*) and of God himselfe in the Af-
semblies, who hath layd such a speciall charge
upon us, *Lev. 26. 2.* to keepe his Sabbath, and to
reverence his Sanctuary; and he addes this reason,
I am Jehovah.

2 The second dutie in hearing, is diligent
attention.

MONTA

attention to that we heare: as it is said of our Saviour Christ, Luke 19. 48. *The people were very attentive to heare him; or, as it is in the Originall, they hanged on him: as if their eares and mindes had beeene tyed to his tongue; there was such a dependencie upon him.* And that is a remarkable place, Ezech. 40. 4. *Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee.* See what attention is required: HEE bids him set his eyes and his eares, and his heart and all, upon that hee speaks; and not upon some things onely, but upon all that hee should declare unto him. So Prov. 4. 20,21,22. *My sonnes attend unto my words, incline thine eare unto my sayings, keep them in the midst of thine heart, for they are life to those that finde them:* i. looke as a condemned man will hearken to the Sentence of the Prince; every word hee speaks, being life or death: As the servants of Benhadad, when they were in their enemies power, 1 King. 20. 33. they obserued diligently whether any word of comfort would come from him, and they did hastily catch it. Thus, with such diligence and attention, such poore condemned creatures (as wee are) are to heare the Word of God.

Now to quicken attention, these meanes are profitable.

First, it is good to doe as they did, Luke 4. 20. They fastened their eyes upon Christ, so doe ye upon the Minister, and suffer them not to wander up and downne: A wandering eye

The Saints sure

eye is alwayes a sure evidence of a wandering heart.

Secondly, if ye doe not thus, it will be a good helpe for those that can write, to note the Word, as *Baruch* wrote from the mouth of *Jeremiah*, *Jer. 36. 4.* This holds the minde close to all that is said. Some obje^ct indeed, that it hinders affection in hearing: but though it may doe so in some, for the prelent; yet afterwards it will worke more lasting affections upon the Word. Only they that use this helpe-meanes, must be carefull that they doe not presume upon their Notes so, as to neglect the recalling of what they have heard, (as many use to doe) and so lose all holy affections, and that impression that the Word would make upon their hearts.

Thirdly, entreat the Lord to open thy heart, as he opened *Lydia's* heart, *Act. 16. 14.* Our hearts are shut up quite, and cannot attend unto any thing that is good, except that the Lord opens them.

Observe then another cause, why the Word is so unfruitfull unto many. Some are like the *despit Adders*, that stop their eares against the voice of the *Charmer*, *Psal. 58. 4, 5.* And some sleepers there are, that faile in their attention, that the Devill usually rocks asleepe, when they come to heare; but they that are such, should know, that their damnation sleepes not, the Devill sleepes not: he comes to the Assemblies, to picke up the good Seed that is sowne; nay, he comes to picke up their soules indeed: for he cares not so much for

A Caveat.

for the Seed, but he will take your selves napping and your soules especially, and carry them to Hell. Besides, let them remember what befell Eutychus, *A& 20. 9, 10.* he slept at a long Sermon, that lasted till midnight; but he was taken up dead, falling from the third Loft to the ground: What shall become of such then, that sleepe in the day time, at a Sermon of an houre long? And let them also take heed of that spirit of slumber, that the Lord hath threatened to poure upon the despisers of the Word, *16929. 9, 10.* The like might be said of our gazers and gapers about, and those that by their talking disturbe others, and hinder themselves: they shut their eares, and turne them away from God, and may justly expect, that he shall turne away his eares from them: as it is threatened, *Prov. 2. 8, 9. Zach. 7. 13.*

3 You must heare the Word with understanding and judgement; i. labour to understand what wee heare: And to this end, the Minister must have a speciall care to teach plainly, so as he may be understood, *Neh. 8. 8.* And Christ calls upon his hearers for this, *Math. 15. 10.* *Hearke, and understand:* How should we else profit by that we heare? *18. 8: 36.* *Understandest thou what thou readest?* (saith Philip to the Eunuch;) so say thou to thine owne heart, *Understandest thou what thou hearest?*

Now the meanes to understand the Word, are these.

First, come to the Word, with a willing minde to learne: you know the Eunuch, *18. 8.* though

3
Hearke with
understan-
ding.

The Saints fare

he understood not what he ready yet because he had a minde to learne how the Lord provided for him, and what a comfortable successe Philips Sermon had with him : Men love to teach willing schollers ; so doth God, when we come with willing and readie mindes to be taught.

Secondly, exercise your selues in the truth of God, Heb. 5. last, you must by continual use get your sences exercised to discerne both good and evill, but especially, be well acquainted with the principles and grounds of Catechisme ; it is the want of this, that makes men that they understand not what is preached : They that are not first well nourished with Milk, will not be fit to receive and digest stronger meat ; if the foundation be not well layd, it is in vaine to build.

Thirdly, walke according to Light, Psal. 111.
Lo, a good understanding have all they, that doe his Commandementes : Then, if thou wouldest get a good understanding, and know the mysterie of godlinnesse, walke according to knowledge, imploy that little knowledge thou hast well, and then there is a promise to give thee more and more.

Fourthly, bediligent in instructing and teaching thy family : If thou art fonder others, a little knowledge will encrease greatly, by this means. Gen: 18, 17, 19. the Lord said, Shall I hide any thing from Abraham ? No : And hee gives this reason, I know him, that he will command his children and his household after him, and they shall keepe the way of the Lord. If you teach your familie, God will teach you.

(1)

Well,

Well, there are a sort of doltish hearers, that will heare, and seeme to be very attentive, from yeeres end to yeeres end ; and he never a whit the wiser, 2 Tim. 3. 17. The hearie judgement of God is upon many of them, that is mentioned, Math. 13. 14. And in them is fulfilled the Prophesie of Isay, By hearing ye shall heare, and shall not understand ; and that, Isay 27. 12. It is a people of no understanding : therefore he that made them, shall not save them ; and he that formed them, shall shew them no favour.

and You must heare the Word with affection, and delight. It is said of Gods people in the Primitive Church, that they heard the Word gladly, and of Christ's hearers, Mark. 12. 37. they heard him gladly : And it is noted for a great signe of grace, to heare the Word gladly, Psal. 119. 162. I rejoice at thy Word, as one that findeth great spoyles. David had beene a souldier ; and ye know, that they that have lyen at the siege of a Citie a long time, and at the last take it, will rejoice exceedingly in the spoyle of it : therefore he rejoices in the Word, as they that doe divide the spoyles. And truly, whereas common people complaine of the badnesse of their memories, this would be a marvellous helpe to their memories, if they would heare with delight : therefore David sayth, Psal. 119. 16. I will delight my selfe in thy Statutes, I will not forget thy Word. This delight be means will strengthen our memories.

Now contrarie to this, are a great number,

4
Hearre with
affection.

7
shew affection
and delight

that heare without all delight, and account it
a great weariness; *Ad. 1. 13.* and those the
dullest houres, that they spend in hearing. Well,
the Lord hath threatened, that the Word shall
never doe us good, unlesse that wee attend to it
with love and delight; *3 Thess. 2. 10, 11.* be-
cause they receaved not the love of the Truth, that
they might be saved; therefore God shall send them
strong delusions, to believe lies. A fearefull threat-
ning, much to be considered in these dayes:
For this is the reason, that Popish transposis-
tions and hellish delusions have such countenance,
because God in his just judgement giveth up thicke
to such strong delusions, that love not the first
Truth of the Word of God.

*To 5. You must heare the Word, with applica-
tion of it to your owne hearts, and lives; apply
every truth to your selves, for your owne use and
comfort, and terror and instruction: as it is to
last;* *Hear this, and know ite for thy selfe; carry this
truth home to thine owne heart!* And, as
First, there is no trouth of God taught out
of his Word, but it concernes every one of
Gods people, and was intended for our use;
Rom. 15. 24. *Whatsoever is written, is written for our
learning;* *17. or 21.21. euillitiam is od blow zith
Secondly, there is no truth can be taught, to
doe us good, unlesse that wee apply it: as no
Plaster can doe the Patient good, unlesse it be
appyed; no meat is able to doe us any good,
be it dressed never so curiously, unlesse it be eaten
and digested. This comparison is applyed by the
Prophet,*

5
Hearre with
application.

Prophet to this purpose, Isa. 55. 2. *Hearken diligently unto me, and eat ye that which is good: unless we eat it, it will doe us no good.*

Thirdly, the faithfull have been wont to apply all to themselves; as every member of the body drawes nourishment from the stomacke, to make it his owne: to which the Apostle alludes, Eph. 4. 16. So the Disciples of our Saviour did, Math. 26. 21, 22. When our Saviour had said, that one of them should betray him, they were exceeding sorrowfull, and began every one of them to say unto him; *Lord, is it I?*

And surely, the want of this application, is one great cause that the Word profits not, because they beleive it not, nor apply the Word unto themselves: Heb. 4. 2. *The word preached did not profit them, because it was not mixed with faith in them that heard it.*

Now one principall worke of faith, is to apply those things that are delivered in the Word: But this, the most hearers doe exceedingly faile in; either not applying, or mis-applying of the truth; shifting off all upon others, and taking little or nothing to themselves. As wee have a notable example of this, Rom. 1. ult. compared with Rom. 2.1. In the former place, the Apostle speakes of some, that knowing the judgement of God, That those that doe such things, are worthy of death; yet not onely doe such things, but take pleasure in those that doe them: yet in the beginning of the next Chapter, you find the same men judging and condemning of others; yet thinking and

The Saints sure

perswading themselves, that they (being guiltye of the same sinnes) shall escape the judgement of God. Why? but because they apply not to themselves, but mis-apply to others the things they heare.

Many such hearers there are in these dayes, which are very cunning in shifting off the threatenings of God against their owne Drunkenesse, and Whoredome, and Swearing, &c. yet very apt to pinne the same Word upon others. Well, these are not wise for themselves, and all their hearing shall doe them no good. Thus much of the duties required in hearing.

Now follow those duties that are required after hearing. And these are chieflye thus.

I. *Wee must be very carefull to remember and keepe that which wee have heard, Prov. 4. 4. My sonne, let thine heart retaine my words: and, Vers. 21. Keewe them in the midste of thine heart.* As a man that hath a Jewell, will be carefull to locke it up in the safest Chest hee hath, lest it should be stolne away: Which is the very comparison of the Wise-man, *Prov. 6. 20, 21. So Mary, Luke 2. 51. kept all the sayyngs in her heart:* and *David, Psal. 119. 11. hid the Commandments in his heart;* and hee gives the reason, That hee *might not sinne against the Lord.* And the truth is, that as meat that is eaten, if it remaines not in the stomacke, it will never doe us good: so the best spirituall food that can be, except it be retained by us, will not profit us: *Luke 8. 15. The good Ground are they, which*

3.
The duties af-
ter hearing,
I.
We must re-
member it.

*with an honest and good heart having heard the word,
keepe it, &c.*

Many there are, that are very careless of this dutie: They thinke they have discharged themselves abundantly, if they heare the whole Sermon attentively; as though there were nothing more required at their hands: Like our Saviours hearers, *Math. 22. 22. When they heard him, they maruelled, and left him, and went their way:* but wee never heare more of them. So many heare desirously, and with open and greedie eares: but, as wee say, it goes in at one eare, and out at another; it stayes not for any after-use, but a little present admiration. Others heare, and the Word smites them a little on their Consciences, and wounds; and one would thinke, some good thing would be wrought upon them: but they goe away, and the motion dyes. They are as men that are Seasick, whilst the Word humbles them, and makes their Consciences to wamble within them; but they are as whole as a Fish, when as they are once landed at the Church doore: Or like unto Mertals, which are soft and pliable, whilst they are in the fire; so these are in the hearing: but shortly they loose all the efficacie of the Word, and become harder than before.

Well, let us in the feare of God, hearken diligently to the words of the Holy-Ghost, *Heb. 2. 1.* That *wee ought to give the more earnest heed to the things that wee have heard, least at any time wee should let them slip, or runne out (like riven Vessells:)*

(n 4)

Why;

²
The second
dutie, Medita-
tion.

Why ; what is the danger ? How shall wee escape, if
wee neglect so great salvation ?

2 Wee must meditate and seriously think
of that that wee have heard ; that is more than
remembring. There is a great deale of difference
betwixt the possessing of goods, and the using
and employing of them for our benefit ; betwixt
the laying up of garments in our Wardrobes, and
the wearing of them upon our backes, to keepe us
warme : this latter is done by meditation. *Prov. 6.*
22, 23. My sonne, binde the Commandements conti-
nually upon thy heart, and tie them about thy necke.
It is a phrase of speech borrowed from garments
that are bound about the body ; for meditation
bindes the Word close to the heart. It is said of
Mary, Luke 2. 19. that shee pondered the words of
the Angel in her hearte : and *David* was frequent
in this dutie, *Psal. 119. 15. I will meditate in thy*
Precepts (saith he :) And it was *Pauls* advice to
Timothy, 1 Tim. 4. 15. Meditate upon these things,
give thy selfe wholly to them, that thy profiting may ap-
peare to all.

First, this is the way to make men profit by the
Word of God ; and that so evidently, that all
may take notice of it, this is one great benefit of
the Word meditated upon, *Iosb. 1. 8. Thou shalt*
meditate in the Booke of the Law day and night : To
what end ? *That shou mayest observe to doe according*
to all that is written therein.

Secondly, this course will argue unsainted love
unto the Word, *Psal. 119. 97. Oh how I love thy Law,*
it is my meditation all the day.

Thirdly,

Thirdly, this will greatly encrease our comfort in the Word, and cause us to feele much more sweetnesse in it; even as the chewing of our meat makes us to taste much more sweetnesse in it. *Psal. 119. 15, 16.* he saith; *I will meditate on thy Preceptis, and have respect not to thy majestie; I will delight my selfe in thy Statutes.* Meditation ever brings with it delight.

Fourthly, this will greatly encrease our knowledge: *Psal. 119. 99.* *I have more understanding than my teachers;* *Why? because thy testimonies are my meditation.*

Now, if this be required after hearing; how is it possible that they should profit by the Word, that never scarcely thinke of it afterwards? It is noted of the Disciples, that though they had seen Christ's mighty power in the miracle of the Loaves; yet because they considered not the miracle, their hearts were hardened: i. because they did not meditate upon it, they were never the better for it. And thus it usually speedes with those that are careless in the performing of this dutie.

3. Wee must confesse of that wee have heard, and repeat it amongst our selves, and examine the Scriptures about the truth of that that is delivered. I joyne them all together; for so they may well be, in the practice of them. For conference, David saith, *Psal. 119. 172.* *My tongue shall speake of thy word; for all thy Commandements are righteounesse.* This was ordinarily practised by the Disciples of our Saviour Christ, when he had taught

3
The third duty
after hearing,
Conference
and Repen-
tation.

how hardly such men shall be saved, *Mark. 10. 26.*
They were astonished out of measure, and said amongst themselves, Who then can be saved? So they conferred about another Sermon of our Saviour, *Ioh. 16. 17, 18.*

Now repetition of Sermons is especially required of them that have families, to repeat the Word unto them : *Deut. 11. 18, 19.* *You shall lay up these my words in your hearts, and you shall teach them your children; speaking of them when thou sittest in thy house: yea, it is said to be the chiefest thing that the Lord had respect unto, in giving us his Word, and the knowledge thereof, that we might instruct our families in it.* *Deut. 4. 10.* *Gather ye my people together, and I will make them hear my words; that they may learne to feare me, and may teach their children.* And this, if it were practised carefully, would both make children and servants more carefull to heare and to attend unto the publike Ministry; and better our memories, that we may be much better able to retaine that which we heare: and it will also worke an inward feeling in us and our children, of that which we have heard. Therefore, *Deut. 6. 6, 7.* it is called the whetting of them upon our children; repetition doth set an edge upon their dulnesse.

Yea further, for the searching and examining of the Scriptures, we are commanded, *1 Thess. 5. 21.* to try all things, and to hold fast that which is good. And the example of those noble Bereans is commended unto us, *Act. 17. 11, 12.* that searched the Scriptures dayly, concerning those things that

that were delivered by Paul; Therefore many of them
believed.

Therefore it is a grievous negle^ct, that people
in these dayes are guilty of, that neither confesse
concerning the Word, they are ashamed of it,
and (which is a fearefull reproach unto them) the
Word of God is a reproach unto them, 1 Cor. 6. 10. nor
yet repeat Sermons in their families; they are
like *Mary, Luke 10. 41.* troubled about so many
worldly occasions: nor yet examine and search
the Scriptures: And therefore are easily carried
about with every wnde of Doctrine, and never
established and settled in the Truth.

4. Wee are to put in practise whatsoever wee
heare, till that our hearts and lives are quite chan-
ged by it: *1am. 1. 22. Be ye doers of the word, and
not hearers onely, deceiving your owne staleys:* i. they
cozen themselves by false reasonings and argu-
ments, or by sophisticall Syllogismes, reasoning
after this or the like manner.

He that heares the word, is a good Christian.

But I heare the word, &c.

Or thus:

He that heares not, shall be damned.

But I heare the word:

Therefore I shall be saved.

But how doth this follow? For though the
neglect or contempt of the Word is sufficient to
condemne a man, yet the hearing of the Word is
not sufficient to save a man.

Well, obedience is the end of hearing. *Deut.
5. 1. Hear, O Israel, the Statutes which I speake in
your*

4
A fourth duty,
Obedience.

reparatio-
nibus.

The Saint's Sure

your cares this day, that ye may leave them, and hope them, and doe them. The like ye finde, *Isa. 1. 15.* Yea, obedience to the Word must be speedie, without any delayes, or procrastinations; as it is said of the Colossians, *Col. 1. 6.* that the Gospel brought forth fruit in them, from the very day they heard it, and knew the grace of God in truth. And the Prophet *David* resolved, *Psal. 119. 60.* *I made hast, and prolonged not the time to keep thy Commandements.* And this is a singular frame of heart; because the putting of the Word in practise immediately, is a great advantage to the hearer: seeing then, the affections of the heart are quicke, and lively; which with delayes dye, and decay very suddenly.

Now, alas, for the wonderfull paucitie of such obedient hearers; for very few doe practise any thing they heare, leave any sinne, or doe any dutie; and therefore they must needs prove like the *Houſe built on the Sand;* when the time of tryall shall come, they must needs fall, *Math. 7. 27.* Againe, there are many that in hearing have good motions and purposes; but they are like the sluggard, that said, *Let a little slumber, yet a little sleepe;* so, because they delay, they vanish and come to nothing: of whom, in respect of their spirituall povertie, it may be said which *Solomon* speakes;

His povertie shall come as one that travelleth, and his want as an armed man.

Prov. 24. 33, 34.

AN

AN APPENDIX
OR ADDITION
to this Treatise of the
W O R D .

Being now at hand the occasion of which words doth occur to me, to give some directions concerning the first and principal greatest sin of all men, which is the sin of contumacy and despisement of the Word of God. My meaning is, not so hard to understand, as to make any take offence, to begin to lay downe the dangerous and epidemically abundant sinnes of the people; that so exceedingly spreade in these daies; and then to addde some meanees and directions, to make us to be preparedly and profitably conversant about so grettest Ordinance as the hearing of the Word of God. And
hereunto as also I believe to be added this, how

We of this Land. (let us now open our eyes to see it) have certainly most fearfully and cursedly sinned against God, and provoked his fierce wrath against us, by contempt

contempt of his holy Word ; by shutting our eyes against the heavenly Light of the Gospel, which hath beeene brought amongst us ; by not prizing the Ministerie which we have now enjoyed a long time, nor profiting by its ray, by wicked opposing it, with secret persecution at the least, and crudel mockings.

In the first place consider the end of this sinne, and the curses it brings , from such places as these.

First, Isa. 29. 11. and both before, and after : And the vision of all (saith the Prophet) is become unto you as the words of a Booke that is sealed, etc. So may I justly say : All the visions, revelations, discoveries of the mysterie of Christ, opening of all God's counsels; both the predictions (indeed prophecies) application unto the Ministers of the gospel, have beene unto the most of us, to say in full thing I speake, but most true, and to be lamented with teates of bloud, as the words of the Booke that is sealed, which they deliver unto them that understand, saying, Read this, I pray thee : When shall he say, I knowe, for it is sealed. And the Booke is given to them that can not read, saying, Read this, I pray thee : and he shall say, I cannot read. That is, all the Sermons they shall hear, and all the heavenly Messages are brought unto them from God, shall be as a sealed Booke to a learned man, or an open Booke unto an Idiot. They shall stare in the face of the Minister, when he is clearely unfolding the great mysterie of godliness, and shall not be able to understand him ; they shall have their owne Conscience unripe to the quick,

by

and perpetuall Guide.

19

by the power of the Word, and shall not perceive it; they shall have their sweet and comfortable reward, and damned unto the pit of Hell, by evident and unanswerable demonstration out of the Books of God, and yet have no power to leave it: For the vision of the Prophecy (saith the Prophet in the fore-cited Chapter) is become unclean through the hands of men, who have sealed up the Books sealed up. And therefore, all the Doctors of salvation, though they drop upon them as the rain, and still as the dew, affliction upon affliction, who see their beams as unto the hardest rock, cast forth holy admonitions and reproofes, as arrowes shot against a stone-wall; all sacred Lessons offered and urged upon their Consciences, before the Seal stamp upon water, which receiveth no inspiration. Great was full and fearfule reare, I am red T . b. 3 1510 ADY 10

Secondly, Chap. 8. v. 9. *Whoso shall be teach my young
children*. This is not as many understand it; That per-
son must have a little knowledge to teach unto them,
but it is a difficult thing to do: As if he should say; They are nothing fit for me to give discipline of the
knowledge of God, than infants newly weaned, to
receive any instruction. But discipline it be upon me
to teach, & to instruct. And let it should say; They must
be taught as little children, a little at once, and
have oft repeated over and over; and yet they can
learn nothing to doe them good, chiefly concerning
their repentance, and escaping Gods judgement.
I would so God it were not too evident,
by long and dolefull experience, That our Mini-
sterie hath done lessie good amongst the elder
sort, and men of much worldly misdome, for
bringing

bringing them to any sound and comfortable knowledge in Gods Word, than amongst little children.

3

Thirdly, Ezech. 33. 30, 31, 32, 33. And let them
be unto them as a very lovely Song of one that hath
pleasant voice, &c. And is it not so with us? That
even to some that seeme to be friends, and to de-
light in the Ministerie, the Word is become as
if it had lost all power to turne them from their
finne, to the truly way, from plausible formalitie,
to saving forwardtie. Here is a Character of
them; Isa. 3. 12. Let they seeke me dayly, and delight
to know my wayes, as a Nation that did righteousnes,
and forsooke not the Ordinances of their God: they
are of me the Ordinances of Justice, & they take delight in
approaching to God. They may heare the Word
gladly, as Herod did, and perhaps observe the
Messenger, &c, but they will not stirre an yach
further from sinne, and returne to God: say what
he will, let him preach out his heart, they will
still hugge their boosome sinne, and hold exacly
their hearties fformes and formall fashions in
Religion, after five thousand Sermons: They are
all unto them, as a lovely Song of one that hath
sweet voice, and leave no more impression upon
their Consciences; than a pleasant Lesson upon
the Lute, upon the ear, when it is ended.

4

Fourthly, Jer. 23. 33. And when this people
Prophet, or a Priest shall take thee, saying, What is the
burthen of the Lord? &c. Nay, hath not the cursed
sinne of loathing this heavenly Manna, bee[n]
found among us? Hath not our much Preaching
bee[n]

beene accounted a burthen, a wearisomenesse, and a trouble ? yea, as here it was once unto the Jewes ; a matter of scorne, and reproach ? The Lord complaines grievously, in the quoted place, of this sinne ; how they tooke up this custome amongst them, concerning the faithfull preaching of all the true Prophets, to aske scoffingly ; *What is the burthen of the Lord ?* Thus making a scorne of all the right discoverie of their staines, and the sound denunciation of Gods Judgement, calling it by the name of a Burthen ; the Lord chargeth them most severely, that they should not use that disdainefull speech any more. Hee tells them, how that they had perverted and abused the holy Word of the ever-living God, the Lord of Hosts : and withall directeth them, what phrase of speech they should use, when they speake of his Word sent unto them by his true Prophets ; That thus each should demand, in reverence of his Majestie : *What hath the Lord answered ? or, What hath the Lord spoken ?* And to leave off those reproachfull taunting tearnies, *What is the burthen of the Lord ?* Or otherwise, hee would surely be avenged of them for this sinne ; as we may see in the denunciation following.

Fifthly, *Jer. 7. 4, 8, 9, 10, 11.* *Trust not in lying words, saying, The Temple of the Lord, the Temple of the Lord,* &c. They rested upon the outward formes of Gods worship, without reformation. It is just our case. Many amongst us satisfie themselves, and thinke it will serve the turne for salvation, if they rest upon the Sabbath, heare the

The Saints sure

Word, receive the Sacrament, and conforme to the outward exercises of Religion; though they abide in their sinnes, and have no acquaintance at all with the power of the Word, the Mysticall of Christ, conversion to God, or holy conversation.

6

Sixty, Isa. 6. 9, 10. *Goe tell this people, Hear ye indeed, but understand not; see ye indeed, but perceive not: make the heart of this people fat, and make their ears blenche, and shut their eyes, lest &c.* Oh, this is heauie, that a Minister should be faine to a further hardening of a people! And yet it is just with God, and they shall feel it on their Bed of Death. The Thercfe on the Crofse was converted with a piece of a Sermon; they are not wrought upon after many yeces: therefore it is just with God, as an act of judgement, because they would not come in, after so long a time, to give them over to such judiciall harduelles.

Consider these things, and tremble all yee that have any wayes struke at the face of Christ, by contempt of his Ministerie. For the humbling of your soules into the dust, for this horrible sinnes, peruse in bleeding hearts, in secret, this blacke and bloudie Catalogue of fearefull provocations, which are ordinarily to be found in, and certaintely set upon the Score of such as hate to be reformed under a conscientiable Ministerie. Which made Christ say, Joh: 15. 24. *If so had not come and spoken unto them, &c.*

I Despising it; shutting their eyes against that glorious Light, erected in their faces, to leade

1

down

(o)

leade them to Heaven. See *Matt. 10. 14.* *Whoever shall not receive you, nor heare your words, when ye depart out of that house, or Citie, shake off the dust of your feet.*

Here is a notable place, to affright all those that are unworthie partakers of the Ministerie. For the understanding wherof, take notice of these five points.

1 It is as if they should say ; Here I have gone a long journey, and have contracted dust and sand by my travell, and taken a great deale of paines ; and loe, here I shake off this dust, in witnessse, that you had Christ offered you, and you would not accept him.

2 To intimate unto them ; I care not for any of you, or yours, but onely I seek the good of your soules , I respect not so much as the dust ; I prize more the conversion of any of your soules, than all yours : and this dust shall witnesse it.

3 They shooke off the dust, as a witnesse : I will have nothing to doe with this Citie, for I know, the Plagues and Judgements of God will seize on this place, as it was with Sodome and Gomorrah ; I will have no communion and societie with these wicked people.

4 They did shake off the dust, to intimate that destruction should come upon them. For it is said, *Psalme 1.* That they should be driven away as the dust : As that is shaken with the winde, so shall they be with the wrath of God.

The Saints sure

5 In testimonie and witnessse against them: This very dust shall be witnessse against them. Doe you thinke then, that their Sermons and Catechising shall not? If the dust that they gathered by their paines, will be witnessse; what will all their Sermons, and praying, and such paines be? Now this sinne of despising the Word, is a sinne above that of Sodome, *Vers. 15.* Verily, it shall be more easie for Sodome and Gomorrah, in the Day of Judgement, than for that Citie.

- 2 Murmuring against it, *Job. 6. 41.* *Exodus. 15. 2.*
- 3 Cavilling against it, *Act. 13. 43.*
- 4 Conternaning it, *Jer. 44. 16.* *Act. 17. 18.* What will this Babbler say? They accounted Pawle precious preaching, vaine babbling.
- 5 Mocking and scorning it, *2 Chron. 36. 16.* *Act. 2. 13.*
- 6 Persecuting it, *Matt. 10. 23.* And so they become like mad Dogges throwne into a River, or tyed up in a Chaine, which doe snarl at, bite, and teare those that put out their hands to helpe, and set them free; fearing, they come to torture and to trouble them more. Just so it is with many prophane wretches, which lye drowned in sorne, and chained in Satans fetters: If a man put out his hand, to save them from sinking into Damnation, and to free them from the Snare of everlasting death; they rage and sayle, they bark and bite like mad Dogges, holding themselves to be disquieted, disgraced, and contynued before their time.

Thus,

Thus you have seen the sixe Curses, and the sixe Sinnen, that the not profiting by the Word doth bring upon a people.

2 Now, in the second place, let me tender to your most serious thoughts some quickening Motives, for the stirring of you up to profit by the Word.

1 Some taken from the Word it selfe, the Ministerie whereof you have slighted.

What then is the blessed thing you have so wickedly abused? It is,

1 The *word of Salvation*, *Act. 13.26*. No other Word, or created Power, can save your soules from Hell.

2 The *word of Truth*, *Eph. 1.13*. There is error in all other Truths, whether Naturall, or Morall, or Politicall: and goe to any Art, there is weake-nesse and infirmitie in the braine of man, that there can be no certaintie; but here is all Truth, and here is infallibilitie, you need not doubt of any.

3 It is called the *word of Life*, *Phil. 2.16*. All other Learning whatsoever, when it hath furauished you with ornaments and parts, it leaves your soules starke dead in sinnes and trespasses. But this is a *word of Life*, it inspires spirituall Life, and brings eternall Life.

4 It is called a *word of Reconciliation*, *2 Cor. 5.19*. Let the Sea runne nothing but Gold, and let Heaven and Earth be turned into Gold and Sil-
ver, and offered unto God, it could not reconcile us. If all the creatures would lose their being,

be annihilated, and come to nothing; yet this could not save *Iudas*, or any one reprobate: but the Word hath beene a blessed instrument, for reconciling many soules to God.

*Quid autem est
Scriptura sacra,
vis quadam Epis-
tola Omnipoten-
ti Dei ad Crea-
turam suam?
Greg. Epist. lib. 4.
Epist. 84.*

5 It is, as it were, an Epistle or Letter (as one of the Fathers calls it) written from God Almighty unto us miserable men; wherein hee writes his Will and Word, and sends it to us: the Ministers are the readers of it, and they bring the newes from Heaven. And what is the matter of it? Concerning eternall life, or eternall death, concerning the good of your soules. Now, if you had a private Letter come from the King, concerning your advancement, or your delivrance and forgivenesse for some dangerous Treason, or both; how would you take this Letter, and how often would you reade it, with what willingnesse of affection? Now, here is an Epistle sent from Heaven, to advise you, that you are all Traitors and Rebels against Heaven, and yet here in this Letter, God offers the bloud of his Sonne, and you may be reconciled: and will you neglect it? This is the matter of this Epistle; it brings matter of deliverance from the greatest Curse that can befall the creature, and the greatest advancement.

6 It is the bottomelesse Treasurie of all high, sweet, and excellentest things: The Mysterie of the Trinitie, the Majestic of God, the Love of God, and of Christ; his sufferings, the Spincs workings, the happiness of the Saints, and the glory of Heaven, &c.

7 It must be our Judge at the last day, *Joh. 13.*
48. Every honest Sermon, is but the Word of God unfolded; and a bunch of Arrows wrapp'd up, and unfolded, are all one.

8 It onely can cure a wounded Conscience, the greatest calamitie that ever the heart of man was acquainted with; and that which no Arme of flesh, or created Power, no man or Angel, can ease at all.

9 In it onely are to be had Deeds and Evidences, to shew for eternall Life, and Acquittances, for discharge from eternall Death.

10 It hath saved all the soules that are in Heaven, *Rom. 10. 13.*

11 It onely is the object of divine and infused Faith. Humane testimonies and authorities beget onely humane Faith: Therefore you must reverence this Word.

2 Some Motives taken from the most fearefull and cursed estate of those who negle&t and reje&t the Ministerie of the Word, hating to be reformed by it. Marke and take to heart thine unspeakable miserie, whosoever thou art, that despisest the Ministerie: Take a taste of it, in these passages.

10 They are deprived by this meanes of the love and favour of God, the onely fountaine of all comfort, peace, and glory; which is infinitely the dearest and most unvaluable losse, that can be imagined.

2 Of their part and portion in the bloud of Christ; one drop whereof, is incomparably more worth

*Motiv. in Mat.
P-103.*

2

The Saints sure

worth than Heaven and Earth, men and Angels, or the creatures of a thousand Worlds.

3 Of the fatherly protection, care, and providence of the blessed Trinitie, the glorious guard of Angels, the comfortable communion of the blessed Saints, and all the sweet contentments that follow thence.

4 Of the quiet joy and tranquilitie of a good Conscience; a Jewell farre more worth than the whole World, were it all turned into one unvalueable Pearle of unvalueable price: and of all the heavenly illuminations, cherishments, and comforts, wherewith the Holy Ghost is wont to visit and refresh the hearts of holy men.

5 Of the sweet peace and true contentment in this life, and of all comfortable right and religious interest to any of the creatures: For, without a good Conscience, there was never found joy in any mans heart, or sanctified enjoyment of anything in the World; and never shall any man have a good Conscience, that gives allowance to any Lust, or lives delightfully in any sinne.

6 Of a Crowne of Life, the unspeakable joyes of Heaven, that immeasurable and endlesse comfort that there shall be had with all the children of God, Patriarkes, Prophets, Apostles, Martyrs, all our Christian acquaintance; yea, with the Lord himselfe, and all Angels; with Christ our Saviour and Lambe, slaine for us; the Prince of Glory; yea, the Glory of Heaven and Earth, and brightness of the everlasting Light, &c.

To these privative consequents, adde a serious consideration upon those terrible flaming places;

Deut. 29. 19, 20. Prov. 1. 23, 34. Isa. 6. 9, 10.

1 Sam. 2. 25. 1 Thes. 13. 46.

By continuing thy contempt, and rejecting the Light of the Gospel, thou mayest come, thou knowest not how soone, to sinne against the Holy-Ghost, as the Phaties did, *Matt. 12. 24, 31.*

For sinne against the Holy-Ghost may be committed as well,

1. By those, who although they doe acknowledge and confess the Truth, which they doe blaspheme, yet they have not yet professed it, or given up their names to it, as were those Scribes and Pharises : and there are many such in these dayes, who have not as yet given their name to the Truth, which yet notwithstanding being well knowne and acknowledged, they doe blaspheme.

2. As those, who have not only acknowledged in themselves the Truth that they blaspheme, but have professed the same before others, that are the favourers of Truth; as *Julian, Porphyrius, Alexander the Copper-smith, and many others*: of which, you may see *Eph. 6. 6. &c. 10.* So, many amongst us at this day.

3. Some taken from the survey of those judgments, which contempt of the Ministerie may bring upon the place where it is planted.

1. It may remove the Candlestick, and be plagued with the utter losse of the Ministerie. Consider, *Matt. 2. 34. & 10. 13. & 21. 41.*

2. They

The Saints sure

2 They may have Prophets, but such as are fooles; they may have men of the Spirit, but those that be mad, *Hes. 9. 7.* By a foole, is meant not a naturall, but spirituall foole, *Prov. 1. 8. 17. 4. 22. Isa. 5. 20.* By mad, is understood not a man out of his wit, or distracted in minde, but he that like a mad Dogge rageth and rayleth against the Truth of God, and sinnenitie of his Saints; which is a great judgement.

3 They may enjoy faithfull Teachers, but to their further hardening, as the Israelites did *Isaiah, Isa. 6. 9, 10.* Which of all other judgments that God can inflict in this life, is the most fearefull.

4 By this meanes, they may make sad the heart and affections of their Teachers, that they cannot with that chearefulness as they desir, performe the offices of their Ministerie: Which as it discourageth the Teachers, (and will one day light heavie on the causers and procurers thereof) so it is unprofitable for the hearers, and deprives them of much good they might otherwise enjoy; as appears, *Heb. 13. 17.*

-4
4 Some from consideration of those confusions and desolations, which it pulls with great violence even upon whole Kingdomes. Looke upon such places as these: *2 Chron. 36. 16, 17, &c. Jer. 25. 3. &c. & Cap. 35. 15. Rev. 6. 4. &c.*

The glorious Light of those seven Candlesticks in Asia, mentioned in the *Revelation*, was long since, for their unfruitfulness, coldness, and contempt of the Word, turned into the darke

Midnight of Heresie, Apostacie, and Mahometisme, Rome, that was anciently the glory of the Westerne Churches, lyes now drowned in Superstitution, soaking in damnable Idolatry, and plunged over head and ears in the Doctrine of Devils. Many strong and noble Limbes of the reformed Churches in high Germanie have lyen for some yeeres in their teares of bloud, groaning under the mercilesse tyrannie of the bloudie Antichristians, and have wofullie received the *mark* of the Beast againe. Now assuredly, it was the loathing the heavenly Manna, which made the Lord to *utter his Voice* before the Armie of the enemies at Prague, and other places. It was their spirituall coldnesse, which sharpened the Papists swords against them: It was their not entertaining the Truth, with the love and power of it, which gave the Imperialists power over them.

701 2.11.

3 In a third place, take some helpe, and remedies, to become profitable hearers and sawing proficients by the Ministerie you enjoy, which hath thus long bee ne (it is a reproachfull and wfull thing I speake) *the favour of death unto death* unto the most.

1 Be perswaded to beleevc and obey the blessed Commandement of our Saviour himself, Math. 6. 32. *Seeke ye first the Kingdome of God, and the righteousnesse therof,* in the first place; *and all other things shall be added to you.* To which bee quickened, by considering,

1 To what end we came into this World. What

What a wofull and bewitched people are they, who being reasonable creatures, having an understanding Light, like the Angels of God ; having eyes in their heads, to fore-see the wrath that is to come ; hearts in their bodies, that can tremble as the leaves of the Forest, which are shaken with the winde ; Consciences, that are capable of unspeakable horror ; bodies and soules, which can burne in Hell for ever : and yet some have lived twentie, some thirtie, some fortie, some sixtie yeeres ; and yet to this day, have not learnt one sound spiritual Lesson, for the true good of their soules, either out of the Booke of God, the Booke of Nature, the Workes of God, or any other way ? Why, to what end doe you thinke were you created, and put into this World ? To eate, and drinke, and sleepe ; to lye, and sweare, and roote in the Earth ; to Dice and Card, and goe in the Fashion ; to contemne the Ministerie ; shamefully to belye, slander, and rayle upon Gods people, as too precise ; to die, and then not to be damned ? Assuredly, thou wast not borne, and placed upon the Earth, for to serve thine owne turne, to please thine owne heart, to follow thine owne wayes, to live for a while like a Beast in sensuall contentments, and then to goe to Hell. Certainly, thou wast sent into this World for some other end, for some greater busynesse and important affaire ; even for that *One necessarie thing, Luke 10. 42.* to know, serve, and obey thy God, and to save that precious Soule of thine in the Day of Christ ; to seeke first the Kingdome of Heaven, to know and feele the ver-

*See Whately,
pag. 123.*

tue of Christ's death and resurrection. This, I say, is that *One necessarie thing*: All other things are but respectively necessarie, so farre as they further this end; ought onely to be subordinate, and contributorie, nay, to be accounted but *drosse* and *dung*, to this, *Phil. 3. 10.*

3 Consider, that upon this moment depends eternitie.

3 What is a man profited, if he shall gaine the whole world, and lose his soule? *Math. 16. 26.*

4 The difference of the life and death of the Christian and Carnallist.

2 Take the counsell of the holy Apostle, *Col. 3. 16.* Let the word of Christ dwell in you richly, &c.

1 By hearing it in season, and out of season, *2 Tim. 4. 2.* Preachers and hearers are relatives. Christian hearers in ancient times heard their Pastours day after day.

(1) ^a Because yesterday we made mention of the Theefe, &c. saith Ambroſe. Which implices his preaching the day before.

(2) ^b Now that were bene yesterday, &c. Which implices his preaching the day before. In another place: *I suppose, you remember how farre we discoursed yesterday: from that very place, let us to day begin.* Elsewhere he saith: *From whence we speake much yesterday. Againe; Yesterday we came even to that Verse, &c.* ^c Yesterdayes Sermon was protracted, &c.

^a Quoniam huius die de latrone scimus. *Moralium, &c.*
^b Ambrosius dicitur. *Sermones, &c.*
^c Quia iherosolima est agmina, &c. *Augustini Tract. 33. Cate. 2.*

See my Booke
of walking
with God,

pg. 152.

See Chrysostom
upō the place.

Above which,
see Chrysostom, *in
funere contra Gou-
lam, p. 818, 829.*

2

See Anselm, *lib. 6. pg. 161.*

^a Quoniam hu-
iustus die de lat-
rone scimus.
^b Moralium, &c.
^c Ambrosius dicitur.
latrone, sermons.
^d Quia iherosolima
est agmina, &c.
Augustini Tract. 33.
Cate. 2.

^a Quoniam hu-
iustus die diffe-
rentiam suam, credo
memorare debet.

³ Posterior pars
Psalmi, de quo
hieros die lo-
ceti sumus, &c.
Idem in Psal. 78.
Conc. 2.

In Hieros die
Psal. posterior tra-
ducatur, &c.
Idem in Psal.
143.

i Primam igitur
persuadearum, ut
in instrumentorum
fuga in melius
miserationem fa-
cias: nisi enim
heri & nudius
terruis de hac
vobis locutus sum
materid, neque
tamen bodie des-
ficiam, neque cras,
neque perendie,
eadem persua-
dere. Chrysost.
et Pop. Antoch.
Hom. 5.

See him in
Matth. 15. Hom.
53. pag. 304.
sc. "

³ Movens me
quidem (fratres)
ad hunc sermo-
nem vespertina
(pellacula, &c.)
Basil the great,
Serm. in aliis:

et luxum, quibus die Pascha populum affectum vidit, pag. 231. ¹ Hieros die &c. habet
Baptismus ac beneficio inde ad nos prouenantem, breviter differimus. Hieros latus nec omnis pre-
terfluxit, tum quia tempus uegetur, tum ne salicium sauitatemque sermonis prolixius paret.
Sermonis quippe facetas non minus curibus inimica est quam cibis immundus corpori. Nesciunt
Tom. 2. Ora 1. 40. in sanctum Baptisma, pag. 614.

^a The latter part of the Psalme, of which we speake
yesterday, &c. ^b Yesterday a shorter Psalme was
handled.

(3) ^a First therefore let us persuade you, that you
would amend and abandon your Qathers: For although
I speake of the same matter yesterday, and the day be-
fore that; yet notwithstanding, I will not cease to do,
nor to morrow, nor the day after that, to persuade the
same things. Whence it appears, that hee pre-
ached the day before, and the day before that;
and would preach the day following, and the
day after that.

(4) ^a Yesterdays sight (Brethren) provoked me
to this Sermon, &c. This Sermon was made upon
Easter Monday; and no doubt, he had preached
on Easter day.

(5) ^a Yesterday, &c. To day wee will discouer
briefely of Baptisme, and the benefits that flow from
thence to us: Although yesterday our speech did flow
more hastily from us, both because the time did urge,
as also least length of speech shoulde beget disdain
and satietie: for the satietie of speech is no leesse an
enemie to the eares, than too much meate is to the
body. These Orations were divine, and as Ser-
mons, and this was made on the day immedi-
ately after an holy-day. The Greeke Church
at that time celebrated the day of Christ's Bap-
tisme.

(6) • If you remember, in yesterdays Sermon, &c. Chrysostome in his tenth Homily upon Genesis, expostulating with his people, because they were so few, tells them, That every houre of the day is seasonable to heare a Sermon; nay, the very night is not unseasonable, for such a purpose: urging for proofe thereof, the place I preft before, 2 Tim. 4. 2. and Pauls practice, 1 Th. 20. preaching untill midnight. These are his words. What meaneſt thou, that there is a leſſe assembly of you to day, and not ſo frequent a multitude of thofe, who flocke to me? For it is not ſo with ſpirituall things as with humane, which are divided in deſtined times: Every time of the day is fit for a ſpirituall Sermon. And what doe I ſay, the day time & yea, if the night woule come upon us, it doth not prejudice or hinder ſpirituall teaching. For both Paul writing to Timothy, ſaid: Be instant in ſeafon and out of ſeafon, &c. And againe, beare bleſſed S. Luke, ſaying: Paul being about to depart on the morrow, prolonged his Sermon to the middle of the night. Tell mee, I pray thee, did the time hinder? Was therefore his word of Doctrine hindered?

Austin ſometimes preached thrice upouſe the ſame day. • Doe not wonder, deare Brethren, if I have preached thrice to day, God affiſting me: There hath happened to day a fearefull chance, &c.

¶ Si meminilis
beflatoſermonem,
et. Berat.
in Psal. Quide-
bitas, et. Serm.
12. pag. 546.

¶ Quidne ſit
vult, quod mino-
ritas huius mihi
convenit, et in
frequenter
tempore, non que-
ad diuinum ſermonem?
Non enim utra-
mque in inter-
ſtintibus ad
finis tempore
diffinile, fuit
Sermoni ſequiu-
ali omni dieci
tempus idoneum
ſeruit. Et quid
dico diei tempori?
Neque ſi nox
ingrat, ſpiritu-
ali doctriina pra-
iudicatur. Pro-
pterea 2 Timo-
theo Paulus
ſcribit dicitur;
Inſta tempe-
ſtive, incen-
perire, &c.

Ei iterum audi beatum Lazarum, dicendum est. Discipulus ergo Paulus, sc. Sermonem
prodixit ad medianam noctem. Num tempus obſuit, die queſua? Num propter diuinum
ſermonem impeditus? • Non inuenimus fratres charifimi, si hodie in ſermonem. Doe au-
xiliate profecto. Accidit hodiē terribilis casus, et. Tim. 10. parl. 2. ad fratres in Eremo,
Serm. 33.

Chrysostome

*Quemadmodum
quis lucis lucis
lychnos aquam
impigerat, ac
eum dominicas
eximeret, lucem
extinguere: Ita
babet & tonum
spiritu.*

*Filia eligimus
vobis, inquit,
& salutem eis
mores, discamus.
Sed huius de
illius vespere ser-
mones ab illis
vobis haec
capit, ut orati-
onis noster fuisse
imponatur. Num.
en. Hom. 2. ad
fines.*

*See Can. 2. in
Psal. 88.*

** Unde Episcopi
necessarii in su-
giles in sic di-
cam dies sermon-
em facere, ut ipsi
sunt affectuina
dilectionis sermonis
auditorum animi
retinere possint.
De Sacerd. 1.6.*

Chrysostome in the Evening, as we may see in his eleventh Homily upon *Thess. 5.* saith hee: But as, if any one should cast water on the wicke of the Candle, or should onely take away the Oyle, hee would put out the Light; so is it with the gift of the Spirit. He tooke his example from the Lampe that burn by him when he was preaching, and sayes; You may quench this Lampe, by putting in water; and you may quench it, by taking out the Oyle.

And great Basil also the like. *The Evening and the Morning* (saith he) *is made one Day.* But therefore Sermons concerning that Evening, may begin from this Evening, doe here put an end to our words.

Chrysostome almost in all his Homilies upon *Genesis*, saith in the beginning of his Sermon: *Heli, &c.* Yesterday I handled this or that, with like. See 1. Hom. 7. 2. Hom. 14. 3. Hom. 17. 4. Hom. 18. 5. Hom. 24. 6. Hom. 27. 7. Hom. 28. 8. Hom. 31. 9. Hom. 34. 10. Hom. 40. 11. Hom. 44. 12. Hom. 46. 13. Hom. 48. 13. Hom. 52. 14. Hom. 53. 15. Hom. 54. 16. Hom. 55. 17. Hom. 56. 18. Hom. 57. 19. Hom. 58. 20. Hom. 59. 21. Hom. 61. 22. Hom. 65.

Austin preached twice a day.

Objec. Except perhaps they preached every day onely in Lent, &c. or besides the Lords day, but onely upon holy-dayes, and their Eves.

Answ. Hearre Chrysostome speaking generally. * *It is necessarie, that a Bishop should looke his Scol
every day, as I may so say; that as the least, by that
dayly custome of Teaching, the mindes of his hearers
may retaine his words.*

Austin

Anst in hath the like. The word of God, which al dayly opened unto me, and after a sore brokenesse to me, is our dayly Bread: And as our bellies hunger for that Bread, so doe our mindes for this.

Object. If former and Primitive Times were so full of Preaching, how commeth it to passe, that our dayes will scarce downe with twice a Sabbath? Sith the ancient Fathers preached dayly, how happeneth it, that many reputed great Schollers in these Times, preach so seldom? &c.

Answe. First, one Reason may be an affected humour of man-pleasing, or selfe-preaching; which is ambitiously pursued, and mightily prevaleth abroad in the World.

This King James out of his deepe and Princely wisedome, conceived to be the cause of so many dayly defections from our Religion, both to Popish and Anabaptisme. He calleth it a light, effifted, and an unprofitable kind of Teaching, which hath beene of late yeeres too much taken up in Universities, Cities, and Countrey: In which (saith he) there is a mustering up of much reading, and a displaying of their own merits, &c. These are his owne words, in the Reasons of his direction for Preaching.

Now you must know, that to the scraping and patching together of the gatish and gawdie paintings and unprofitable Pompe of a selfe-Sermon, there is required and ordinarily expected such a deale of curiositie, varietie of extraordinarie conceits, and trickes of wit; that it puts the Pen-man to a great deale of paines, and tortures his wit extremely. He dives with much adoe into the dung-

Verbum Dei
quod quotidie
nobis aperitur &
quidem modo
frangitur, panis
quotidianus est:
& quemadmodum illum
panem ventre sic
istum asuruant
mentes. Augst.
Hom. 42. Ex. 50.

See Illustration
of confining of
filled Confess.
us, pag. 154.

See Ant. conf.
ibid. cap. 4.

The Saints sure

hill of many a Popish Postiller, and phantasticall Frier, &c. For such, as *Tully* said of *Anthony*, do *magno conatu magnas rugas agere*; they sweat at it, with much vexing anxietie: And what then? *Parturium montes*, &c; they detaine & delude the itching cares of unjudicious hearers with a little ayrie nourishment, as the King speakes in the fore-cited place.

The painfulnesse then of this unprofitable way of Preaching; the irkesome tediousnesse of committing of it so punctually and precisely to memorie; the fearefulnessse of deliverie, and danger of being out; vaine-glorious doubting, that they shall not be applauded as they were wont; feare, lest the next time they should lessen their former reputation of wit and reading, &c.

Secondly, another Reason may be, because Ministers doe not so much meditate and study divine and heavenly thing, but trouble themselves too much in the affaires of the World. Therefore the ancient Fathers, spending their time, wits, and understanding wholly upon heavenly things, diving continually into the mysteries of Gods Booke, and preaching dayly, were able to preach often, and excellently: by their Ministeriall diligence and faithfulnessse, they attained such a happy readinge and habit, and so enriched themselves with heavenly store, that they were able, as occasion was offered, to bring forth out of their Treasure things new and old; whereupon they were enabled to preach sometimes upon short warning: So *Basil* preached his two Sermons upon the five dayes worke, when he had but that morning for meditation. Sometimes,

Perlatum ad nos est Reverendiss. fratrem nostrum Basilium, Episcop. velut unum, de Laicis, &c. Greg. ep. 1.8. c. 11. & in Evang. Hom. 17. Col. 3.8. & Paf. Cor. p. 1. Col. 12.4.8.

Rogatus quoque, (speaking of Austin) a nonnullis in eisdem temporalibus causa, Epistles ad diversos datus; Sed hanc suam à melioribus rebus occupatione tanquam angaria deputabat, sacrum semper habens de ipsius que Dei sunt, vel allocutionem vel colloquitionem fraterno ac domesticâ familiaritati. Posid. de ut. Aug.

times, without any premeditation; so it seemes he preached his second Sermon. And so did *An-sin* his Sermon upon 25. *July*. 15. It seemes there, his Brother *Seruus* failing to come, he preached himselfe. And I have told you heretofore of a Sermon which he made upon a sudden, occasioned by an heavie accident. And these Sermons were such, that they haue bin thought worthy by the Church from time to time, to be conveyed and communicated to posterity. For in all my discourse, I am so farre from giving any allowance to idle, impertinent, or any way unsubstanciall Preaching; that I hold it a very irksome, and loathsome, and wicked thing, lyable to that heauie Curse; *Cursed is he that doth the workes of the Lord negligently.* But let a man be well grounded before he begin, be godly himselfe, ply faithfully and painefull his Ministeriall charge, *in season and out of season*, and it is incredible to what he may attaine in the Point I pursue, by his much exercise, and God's blessing upon it.

But yet some say, *Non CHAMBERVING Dicitur*. First, That a man cannot preach well, under a quarter of a yeeres provision. See the truth hereof, in the fore-going Reasons.

Secondly, That often Preaching will make it too cheape, and contemptible; which to affirme, is a base and carnall wrangling, and confuted by the practice of the Fathers.

Thirdly, That Reading is to be preferred before Preaching.

Wee doe not denie, but that the Word read, is the rule of holinesse, may convert, the Spirit ac-

The Saints sure

companying his Ordinance ; and therefore is to have place, and due respect in the Congregation : but wee will not equall it to Preaching. If Reading were more excellent, and of greater force to convert, than Preaching ; why are not the people converted, that have a Reader ? To what end then serve Schooles of the Prophets ? Wherefore should men studie the knowledge of Tongues, and Arts, to divide the Word aright, and to distribute to every mans present necessities ? And why should Sathan rage more against Preachers, than Readers ; except the Word powerfully delivered did not the more batter and beat downe his Kingdome ? Besides, why did not Christ send out his Apostles with this charge, *Goe, reade ; but, Goe, preach to all Nations*? Wherefore doth Paul pronounce a *Woe* to them that *preach not the Gospel*? And why did hee not charge his sonne *Timothy* before God, to *reade in season, and out of season* ?

Object.

Yea, but may some say, The aneient Fathers were extraordinarie men, and therefore no Patternes for our Preaching, &c. They were glorious Lights, and wee but Glow-wormes ; they were Cedars, wee but Shrubs, &c.

Let them be what they were, I as much reverence and respe&t them, as any man alive, if wee take truth and discretion with us. And therefore at this time, I will suppose (I say so, because I doubt not, but our Age hath brought forth as worthy Divines, if not worthier, as any of the aneient Fathers,) I say, I will suppose them to be as it were Gyants, and wee Dwarfes : Yet set a

Ans/w.

THYNGSHEOD

(24)

Dwarfes

Dwarfe upon a Gyants shoulders, and hee will see further, and so might certaintely wee, but for Slouth, Idlenesse, Worldliness, Ambition, and other such base and vile degenerations of these later Times.

It may be further objected, That there was more necessity of the Fathers frequent Preaching, especially in those Primitive Times, for more plentifull publishing and propagation of the Gospel, &c. and suppressing Heresies, &c.

Passingly weake, and untrue. There is farre more need of much Preaching now, than in former times. For wee live in the *last dayes*, wherein thosc *perillous times* are come upon us, which Paul fore-tells 2 Tim. 3. 1. &c. and wherein *iniquitie abounds, and the love of many waxeth cold*, &c. Math. 24. 12. And at this day wee oppose the *Hydra* of all Heresies, Poperie, which opposeth even the whole Body of Christianitic. Againe, their Homilies are against Drunkennesse, Pride, Swearing, Luxury, Covetousnesse, love of the World, Vsury, painted Faces, false Haire, Anger, Envie, Ambition, &c. All which sinnes, and many more, reigne and rage at this day with more hainousnesse, and an higher hand, than heretofore.

2 A second meanes whereby the Word may dwell plentifully in us, is, by a constant and conশionable reading the Booke of God. This Exercise is commanded to Kings and Captaines, Deut. 17. 17, 18, 19. Iosb. 1. 8. who may seeme most privedledged, by their intanglement in many and weightie affaires.

Object.

Answ.

The Saints sure

Christ bids the Iewes, *Ioh. 5. 39.* Search the *Scriptures*, as the well-spring of eternall life. The Holy-Ghost commands the Iewes of Berea, as more noble than they of Theffalonica, because they received the Word with all readinesse of minde, and searched the *Scriptures* daily, whether those things were so, *Act. 17. 11.* See *Dent. 6. 7.* *8. 9.* See many Motives to this dutie, before: It is the Word of Salvation, of Truth, of Life, of Reconciliation, a Letter from Heaven, a Treasurie of all excellent things: it shall judge us, it onely can heale a wounded Soule; it containes all our evidence for Heaven, and it is the object of divine Faith, &c.

Nay, and because the Papists have wickedly dammed up this Fountaine of Life from the common people, heare the judgement and zeale of Antiquitie, in pressing this dutie.

First, heare *Chrysostome*.

* Heare, I pray you, all yee Lay-men, (saith *Chrysostome*) get yee Bibles, a Medicine for your Soules, &c. You cast all upon our shoulders. You ought onely to be instructed of us, but your Wives and Children shoulde be by you, &c. But now adayes, your Children preferre diuellish Songs and Dancings, even as Cookes, and Caters, and leaders of Dances, but none knowes any Psalme.

The same *Chrysostome*, to stirre up men to diligent reading the *Scriptures*, maketh good this assertion; There is no affliction or miserie of body or soule, but may receive a Medicine out of Gods Booke.

I A man heavie-hearted, and of a sad spirit, (saith hee) takes the Bible in his hand; after he bath

* *Audite, obser-
cro, seculares
omnes, Comparate
vobis Biblia, ami-
me Pharmaca,
&c. Omnia bu-
meris nostris in-
jiciunt. Vos opor-
tebat dumtaxat à
nobis institui, pxe-
ores vero à vobis
& liberos. Nunc
vero Satanicæ
cantiones ac fal-
tationes prefa-
runt pueris vestris,
quemadmodum
Coci, & Obsona-
tores, & Chorea-
rum dulciores;
Psalmum autem
nemo novit ullus.
Chrysost. in 3. ad
Coloss. Hom. 9.
*Col. 1054.**

bath met with that place, *Psal. 42. 11.* (*Why art thou cast downe, O my soule; and why art thou so disquieted within me? hope thou in God, &c.*) he is refreshed.

2 Another (saith he) is oppressed with extreme povertie, beholdes the wicked wallow in worldly wealth, and flourish like a greene Bay-tree: But after hee hath cast his eye upon that, *Psal. 33. 22.* (*Cast thy burthen upon the Lord, and bee shall sustaine thee, &c.*) he is comforted.

3 Another is hunted with calumnies and insidiations, &c. and no humane helpe will be had, the Prophet (saith hee) doth teach him what to doe, in these words: * *They did speake against me, but I prayed.*

4 Another is forsaken even of his friends and kinsmen, and contemned of those who were most beholding to him: Heare how the Prophet behaved himselfe in such a case, *Psal. 38. 11.* &c. 13. &c.

He concludes thus: * *Thou hast seene, whensoeuer any calamite doth oppresse a man, how convenient an Antidote he may take from the Scriptures, and all care of this life may be driven backe, neither shoulde we be grieved for any thing that falls out. Therefore, I beseech you, that you would come hither, and diligently attend to the reading of the holy Scriptures; not onely when you come hither, but even at home take the holy Bible into your hands, and goe reape the profit that is in them with great earnestnesse. Moreover, what that sensible Bread doth to increase bodily strength, that Reading doth to the soule; for it is spirituall nourishment, and makes the soule vigorous, &c.*

But

(p 4)

* *Ipsi destrah.
beni mihi, ego
autem orabam.
* Vidisti quo-
modo quacunque
calamitatem hu-
manam naturam
premente, conve-
niens ex Scriptu-
ris antidotum ex-
cipere licet, &
omnis humana vita
repellatur curva,
neq; ab ullo quod
accidit grave.
mar? Proprietas
objecis, ut sub-
inde hoc viria-
tus, & divina
Scriptura letio-
num diligenter
ansulexim; non
solun cum hac
veniat sed et
domini divina Bi-
ble in manus su-
mit, & utilita-
tem in illa posi-
tam magno studio
suscipite. Insuper,
quod ad argen-
das vires corporis
sensibilis illi cibus
facit, id anima
letio facit. Spi-
rituale enim ali-
mentum est. &
sistem reddit am-
orem. Chrysost.
Hom. 29. in Gen.
pg. 150.*

The Saints sure

But wee may adde to Chrysostomes Antidotes, these 16. more.

1 Art thou wearie of the wayes of vanitie, and comming on with a grieved and sorrowfull heart for thy sinne, to meet thy deare Redemeer, and doth the conceit of the number and hainousnesse of thy transgressions, crosse and confound thy hopes of being received to mercy? Why then looke upon *Paul*; he shed the bloud of the Saints with extraordinarie rage and furie, *Act. 9.1.* upon *Menasch*, a man of prodigious impietie, *2 Cor. 33.6.* upon some of *Peters* hearers, who crucified the Lord of Life, *Act. 2.23.* If these will not serve the turne, looke upon *Adam*; who cast away himselfe, and undid all, and was the cause that all that issued out of his loynes, unto the Worlds end, fell into the damnation of Hell: and yet all these, upon repentance, were received unto mercie. And therefore, if thou canst now heartily repent, feare no former sinnes.

2 Hast thou by the violence of Sathan's temptations, the slie enticements of thine owne sinfull nature, and the cunning insinuations of thy former bosome-sinne, beeene fearefully overtaken with some scandalous fall, since thou wast converted, and gave thy Name unto Grace; and upon illumination of thy conscience, remorse, and meditation of returne, thou art ashamed to look Christ Iesus in the face, because thou hast so shamed thy profession; and thou art so troubled with horror and conceit, that thy case is singular, that thou canst find no ease to thine humbled and sorrowfull heart?

beast? Why then looke upon David, Peter, &c. transcendent instances, that thou may not sink into despair.

3 Art thou plunged into the perplexities and fearfull apprehensions of a spiritual desortion? Art thou deprived of thy former comfortable feelings of Gods favorable countenance? Hast thou no comfort in prayer? &c. Looke upon David, Ps. 77.

4 It may be, upon thy Bed of Death, * when Sathan will make thy sinnes appeare farre more ugly and horrible to the eye of thy Conscience, than ever hee did before; and will perswade thee all he can, that all thy holy services unto God, and new obedience, was quite marred with pride, Hypocrisie, and by-respects; I say, it may be then thy heart will quite faile thee, and thy conceit of Gods wrathfull and angry countenance for thy sinne, may so oppresse and confound thy soule, that thou mayest feare lest thou be forsaken: VVhy then thinke upon thy Saviours mournfull cry upon the Croffe; My God, my God, why hast thou forsaken me?

5 It may be thou art a true-hearted Nathanael, in whose spirit there is no guile; hates all sinne heartily, both in thy selfe and others, desirest and labourest to please God in all things, and to keepe a good conscience before all things in the World; and yet thou findest and feelest in thy brest many times a heavy, sad, and unchearefull heart: why then, heare David, a man after Gods owne heart, of a more excellent spirit, and eminent graces, than thou art, complaining Psal. 43. 5. why art thou so heauie, O my soule, and why art thou so disquieted within me?

* See Sathanes depth in this point, Helps to Devotion, p. 155.

6 Art thou grievously troubled with the haunt and horror of some speciall sinne, of which thou canst not be so easily rid, and doest thou therefore goe mourning all the day? Why then looke also upon David, *Psal. 32.* In such a case, he *reaved all the day, his bones were consumed, and his native moisture was turned into the drought of Summer.*

7 Art thou vexed to the heart, and fearfully haunted with some horrible and hatefull injections of Sathan, thoughts framed by himselfe immediately, and put into thee; perhaps tending to Atheisme, or to the dishonour of God in some high degree, or to the disgrace of his Word, or selfe-destruction, &c. or the like: thoughts which thou canst not remember, without horrour; and darest not reveale, or name, for their strange and prodigious hatefulnesse? Why then consider, how this malicious Fiend dealt with the Sonne of God: He suggested unto his most holy and unspotted imagination, these propositions: first, Murther; Make away thy selfe, *Math. 4. 6.* Secondly, Fall downe and worship the Devill, *Verf. 9.* What more fearefull and horrible apprehensions? And yet these were suggested to our blessed Saviour; to him perhaps more sensibly, to thee more secretly. * His pure and holy heart, incapable of sinne, did reject them with infinite contempt; and himselfe did utterly conquer and confound the Tempter, and that for thee, and thy sake too. And if thine heart rise against, abominate, abandon, grieve, and be humbled for them, they shall never be layd to thy charge, but set on Sathan.

* See Dike, of Christ's temptations, p. 319.

Sathan's Score. For all them, thou mayest goe on chearefully and comfortably in the course of Christianitie : And so doe. And let not Sathan attaine his divellish end by them ; which is, to worke astonishment in thy minde, horror in thy conscience, heaviness in thy heart, distractions in thy thoughts, &c. that thereby thou mayest bedisheartened and disabled for the chearefull discharge and performance both of thy particular and general calling. Or else, are thou long after thy conversion, assaulted with perhaps sorer spirituall pangs, and more horror, than at thy change ? Consider David, Job, Hezekiah.

8 Hast thou lost thy goods, or children ? Doth the Wife that lyes in thy bosome, set her selfe against thee ? Doe thy neerest friends charge thee falsely ? Art thou diseased from top to toe ? Doe the Arrowes of the Almighty sticke fast in thy soule ? Thy affliction is grievous enough, if thou hast any of these. But doe they all, in the greatest extremitie, concurre upon thee at once ? Hast thou lost all thy children, and all thy goods ? Doth thy Wife affiſt thy afflictions ? &c. If this be not thy case, thou commest short of Job, a most just man, and high in Gods favour.

9 Hast thou given thy Name to Religion, and art a Professor of Grace ; and art thou therefore villanously traduced with many slanderous nicknames, and odious imputations ? Art thou called Puritan, Precision, Hypocrite, Humorist, Dissembler, &c ? Why, gracieſſe wretches, when hee was upon

The Saints sure

upon Earth, called Christ Iesus, Devil. See *Matt.*
10. 25. *Ioh.* 7. 20. Contemne thou therefore
for ever, the utmost malice of the most scumill
tongue.

10 Art thou a loving and tender-hearted Mo-
ther unto thy Children, and hast thou lost thy
dearest? Why, the blessed Mother of Christ stood
by, and saw her owne onely deare innocent Sonne,
the Lord of Life, most cruelly and villanously
murthered upon the Crosse, and die a shameful
death before her eyes, *Ioh.* 19. 25.

11 Art thou a woman, who in the time of thy
travaile art pressed with many wants; with want
of comfortable companie, desired helpes, a faier
roome, and other worldly comforts and conven-
iences? Why yet comfort thy selfe with this.
That holy Virgin, which brought into the World
the Worlds Saviour, brought forth that blessed
Babe in a Stable, and laid him in a Cratch, *Luke*
2. 7. It is very like, farre more poorely, in respect
of worldly comforts, than the poorest sort of wo-
men amongst us; with lesse comfortable helpes,
and in a lesse seemely and commodious place, for
such a purpose.

12 Hath thy Faith lost its feeling; and be-
sides, doth God looke upon thee with an angry
countenance, and is thy heart filled with heavi-
nesse and horror? Yet for all this, let the hand of
Faith by no meanes loose it hold-fast upon the
precious sufferings and saving bloud-shed of thy
deare Redeemer. Thou hast before thee, a match-
lesse and transcendent precedent in this point.

Thus

Thus cryes holy *Job*, having, besides his unparallel'd varietie and extremitie of outward afflictions, the Arrows of the Almighty sticking fast in him, and drinking up his spirits; *Though hee kill me, yet will I trust in him, Cap. 13. 15. So Abraham, Rom. 4. 18.*

13 Doest thou, day after day, poure out thy soule in prayer before the Throne of Grace, with all the earnestnesse and instancie thou canst possibly; and doest thou still rise up dull and heavie, and uncomforde, without answer from God, or comfortable sence of his favour and love shed into thine heart? Why, yet pray still; assuredly, at length thou shalt be gloriously refreshed, and regred in the remembrance of God, for a Christian of excellent faith. See a patterne of rare and extraordinarie patience this way, *Math. 15. 23. &c.*

14 Doth the World, Sathan, carnall men, thine owne friends, formal Teachers, suppose and ceasur thee to be a dissembler in thy profession, and will needs concurrently and confidently fasten upon thee the imputation of Hypocrisie? Why, yet for all this, let thy sincere heart, con-sious to it selfe of it owne truth in holy services, like a strong Pillar of Brasse, beat backe and reject with noble contempe and glorious disdaine, all their impoysoned Arrowes of malice and slander this way. Thou hast a right worthy patterne in the Booke of God, for this purpose, *Job* had against him not onely the Devil; his enemie, pushing at him with his poysoned weapons; but even his owne Friends, scourging him with their tongues;

The Saints fare

tongues ; yea, his owne Wife a Thorne, pricking him in the eyc ; yea, his owne God miserably lath-
ing his naked soule with Scorpions ; powerfull
motives, to make him suspect himselfe of former
halting and hollow-heartednesse in the wayes of
God : yet notwithstanding all this, his good and
honest heart having beeene long before acquainted
with and knit unto his God with sinceritie and
truth, makes him boldly and resolutely to protest,
*That untill he die, he will never take away his innocencie
from himselfe ; that he would keepe his righeonsnesse, and
not forsake it, and that his heart shoulde not reprove him
for his dayes.*

Job 27. 5,6.

15 Hast thou an untoward Wife, that is a con-
tinall dropping and a perpetuall Goade in thy
side ? Hearceth *Job's complaint Cap. 19. 17.* *My breath*
is strange to my wife, though I entreated for the children's
sake of mine owne body.

16 Art thou vexed with a prophanē dogged
Husband ? *Abigail, a Wife, and precious woman,*
had a Nabal to her yoke-fellow.

Thus these patternes and precedents in the
Booke of God, purposely registred for the re-
freshing and recoverie of his chosen, in spirituall
or temporall straits, are ordinarily proposed in a
transcendent and matchlesse degree ; that in their
greatest extremities, by reflecting their eyes upon
such examples, they may be preserved from des-
paire, have the stronger consolation, and not
thinke their cases to be comfortlesse and singula-
r. Let these considerations move us to be well read in
these holy mysteries, and day and night exercised

and perpetuall Guide.

in reading and meditating on them. But to our purpose, heare further what others say in this Point.

Secondly, heare Gregorie the great.

What is the sacred Scripture, but a certaine Epistle
of the omnipotent God to his creature? And surely if a
man should receive writings from his Emperour, he would
not rest, he would not be quiet, he would give no sleepe to his
eyes, unless he had first knowne what that earthly Empe-
rour had written to him. The Emperour of Heaven, the
Lord of men and Angels, hath sent his Letters to thee,
concerning thy life; and yet (my vaine-glorious soule)
thou doest neglect earnestly to reade those Letters. Studie
them therefore, I pray thee, and dayly meditate upon the
words of thy Creator: Learne the minde of God in the
Word of God, that thou mayst aspire more earnestly to
eternall things, and that your minde may with greater
desire be inflamed to the heavenly Kingdome.

Thirdly, ^b Origen teacheth, That the people should
leare the Scriptures without booke.

Fourthly, Jerome counselleth, That by daily reading the Scriptures, wee shoulde get wisedome : His words import so much.

Fifthly, Read the Scriptures (faith & Austin) for that they were written to the end we should be comforted.

Sixty. Jerome writing to Gaudenſius about the education of a yong maid, would have her at seven yeeres old, and when she begins to blush, to learme without book the Psalter; and until she come to be marriageable, so make the treasure of her hearte the Books of Salomon, the Gospels, Apostles, and Prophets.

223

• Quid illa
Scriptura, nisi
quædam Episola
omnipotens Dei
ad creaturam suam
& certe sicuti es-
tis gloria nostra
in libo constituta, &
scripta iam impo-
rata etiæ accipiet,
non cessaret, non
quietaret, summa
oculis non clauderet,
nisi prænus quid sit
Imperiale tantum
nisi corporis. Al-
mostus. Imperia-
toris Cœli. Dominium
bonum & Ambe-
lium, pro rata nati-
vitate suæ exponit
Vestimenta, & simi-
lē, gloriam filii
eisdem Episola
arctiter legere
negligit. Sit de ex-
ponentib; & quæ-
stione Creaturæ in
verbis madere.
Dicitur deus Dei in
verbis Dei, ut ar-
ctius in aliis. Et
suspirat, ut more
veneris ad cœpita
regia maiestatis
desiderium repon-
datur. Gregorius.
Ep. 13. p. 34.
vol. 100.
• Hym. 4. p. 120.
In Eccl. c. 10.
In Psal. 33.
• Discat mem-
brum. Propheta, sed

objection, I.

Object. 1. But the Scriptures are hard to be understood, &c.

Answe. Hear,

(1) Chrysostome. *All things are cleare and plaine out of the holy Scriptures. Whatsoever things are necessarie, are manifest.*

(2) Jerome. *The Lord hath spoken by his Gospel, not that a few, but that all shoulde understand it. Paul wrote his writings, but not to the people, but to a few, scarce three understand him.*

(3) Cyril. *The Scriptures are profitably recommended unto us in an easie speech, that they shoulde ange beyond the capacite of ang.*

(4) Againe, Chrysostome, who having said much for often reading, and plainesse of the Scriptures, concludes: *who is there, to whom whatsoever is written in the Scriptures, is not manifest? who is there, who hearing, that the meke are blessed, the mercifull blessed, the pure in heart blessed, and the like, shall want a Master, that he shoulde learne any of those things which are spoken?*

Object. 2. But I am intangled with varietie of busynesses, I have no leisure to spend time in reading Scripture, as you advise: I am still busied in my Trade, Husbandry, Merchandise, in some high roome, &c. I have a great charge, Wife, children, and family to care for: Let Schollers, Ministers, Gentle-folkes, &c. that have more time and leisure, ply such busynesses, for I cannot.

e. Omnia clara sunt & plene ex divinis Scripturis. Quaecunque necessaria sunt, manifesta sunt. Narrata sunt & iubia ratas. per ratis bilans propriae: rati-va ra dway- naja, dala. In 2. ad Thess.

Hom. 3.

3. Domini per Euangeliua sua docuimus, non ut pueri intelligentes, sed ut omnes. Plato scripsit in Scripturam, sed non scriptum populus, sed pa- ci, vix enim in- telligunt tria homines. In Psal.

26. Camara Julian. lib. 7. medium circu- ciser libri.

i. Cui enim non sunt manifesta, & quaecunque in Eu- vangelio scripta sunt? Quia autem audiens, Beatos esse misericordes, beatos mundi-cordes, ceteraque benignitatem, desiderat primum ut aliquid corpos dicat, que dicantur. Tom. 2. de Lectori, Cons. 3. pag. 8. Ita, See also chapter

*for this purpose, in Polon. Symphoniam, pag. 38. &c. *Answe.**

Answe. Who are more busied than Kings and
Captaines? and yet they are commanded to be
diligent readers of Gods Booke. See *Dest.* 17. 18.
19. *Iosb.* 1. 8.

But Chrysostome makes this Objection, and answers it himself excellently : " What sayest thou, Oh man ? Is it not thy duty to reade the Scriptures, because thou art distractred with innumerable cares ? Yea, it is thy duty rather than others, &c. In which Sermon also, he lets fall this confident assertion : * Neither now can it be, in cannot be, I say, that any man shoulde attaine unto salvacion, wileſle he be continually converſant in spirituall reading.

ObjB: But, alas, I cannot read.

Answ. Hear then Austin:

¹ Neither let this be sufficient for you, that in the Church you doe heare divine reading; but also in your houses, either doe you your schuler read, or get others that can reade, and doe you willingly hearken.

And he stirs them up to it, with these considerations:

(1) "Remember, Brethren, (saith he) the saying of our Lord, in which he saith; If a man shall gain the whole world, and lose his own soule, what will it profit him?"

(2) "what remaineth and abideth in a man, but
that which every one, either by reading, or praying, or do-
ing good works for the salvation of his soule, hath lay-
ed up in the treasure of his Conscience?"

dem iure utrum homines, &c. (2) *Quid enim personae in homines, nisi quod quisque ex legendis, aut scandis, aut bene opere facientibus, pri animo factis, in thesauris confundit, sive recommodatur. De Tem. Serm. 53. See Gregor. Moral. Dialog. lib. 4. cap. 14.*

卷之三

4. *Quid sit
nos? Non est in
magis Scripturam
rascundamus, quo-
minus inveneri
curia differentiatione?
Unde hanc magis
et quam illa-
tum, &c. De
Lectori Testim.
Cant. 3. p. 274.*

*Nemus, magis
teri potest: non
potest, immo
scimus quod
salutem effugia-
rem, ut percepimus
confidemus in deo.*

1 Nos sicut et
bi sufficiunt, quod
in Ecclesiâ de in-
terrogatione ad
dicto; sed etiam in
dissimilius vobis
est ista logica, aut
etiam legemque re-
gularis, & libe-
rit audire.

= (1) *Hoc dicit,*
fratres, senten-
tiam Domini me-
atri, quid dicit?
Si iacum meo.

Object. 4. But will not publike reading in the Houle of God serve the turne?

Answe. By no meaneſ. Heare Chrysſtome:

• Therefore often doe I tell you before-hand, many dayes before the argument of which I ſhall speake, that in the dayes in the meane while, taking a Booke, and weighing the whole ſumme of the matter, after you have understood what hath beeene ſaid, and what remaines to be ſaid, you may make your minde more fit to heare thoſe things which afterward ſhall be declared; and that I alwayes exhort you, and will not ceafe to doe it, That you doe not onely attend here to thoſe things which are ſpoken, but also when you ſhall be at home, you may dayly attend to the reading of holy Scriptures. Which thing I have not ceafeed to preſſe upon thoſe who privately have rathked with me.

Object. 5. But from this libertie of reading Scriptures, ſpring many Hereties.

Answe. • The ſacred Scripture is not the caufe of Hereties, but the ignorance of the holy Scripture. Heare Chrysſtome:

• Hence arose ſo many thouſand evils, from the ignorance of holy Writ. Hence ſprung up ſo great a plague of Hereties.

• Godly Bookes also, with which this Age is abundantly and plentifully enriched, muſt be diligently and profitably read.

2. de Lazaris,

Cone. 2. pag. 874. See to this purpose in the Answer to the third Objection, a little before. • See Pol. Symphon. pag. 60. where he proves this Assertion. • Επιτοι μη πολὺ τίνει ραφή, καὶ τὸς τότε γραπτού ἀγάπα. Σπουδών ἐν τοῦτο τοῦτον εἰπεῖν τίποις Χρυſτος. in prefat. in Epifl. ad Romane.

The Epiftle Dedicatore to the Practice of Christianitie.

3. Another

3 Another meane by which the Word may dwell plentifully in us, is Conference. See *Deut. 6. 7.* *Luke 24. 19.* That of Austin before, pag. 210. in the second Reason of our seldome Preaching: That of *Chrysostome*, *Walking with God*, pag. 248. *Rogers* seven Treatises, pag. 364. &c. *my walking with God*, pag. 86. &c.

4 A fourth meane, is Meditation. Of which, see *Rogers* seven Treatises, pag. 235. &c.

Matter of Meditation.

Wee may meditate upon any part of Gods Word, on God himselfe, his Wisedome, Power, his Mercie; or on the infinite varietie of good things, which wee receive of his free bountie; upon his workes, and judgements; upon our sinnes, and the vilenesse of our corruption, that wee yet carry about us; upon our mortalitie, and changes in this World; upon our manifold afflictions of this life, and how wee may in best manner bear and goe through them, and the benefit thereof; upon the manifold and great priviledges which wee enjoy dayly, through the infinitable kindness of God towards us; upon the fourre last things, but especially of those things that wee have most speciall need of.

See Practice
of Christiani-
tie, p. 289. &c.

Of the thing meditated upon, consider,
First, The definition, or description.
Secondly, The distribution, sorts, kinds, or parts.

Thirdly, Causes especially efficient, and finall.

(q 2)

Fourthly,

Fourthly, The fruits and effects which it bringeth forth.

Fifthly, The subject wherein it is, or about which it is occupied.

Sixtly, The qualities or properties adjoined. And know, that oftentimes, in common practice, these three, the finall cause, the fruit or the effect, the use or propertie of a thing, are often confounded.

Seventhly, The contrarie.

Eighthly, The comparison.

Exemplifie in the joyes of Heaven, of which see *Hall*: In sinne; of which, see *Practise of Christianitie*, pag. 293. Vpon this occasion, let us peruse, in this manner, Fasting, and the Plague.

A fifth meanes to profit by the Word, is Teaching, Praying with, and Catechizing your children and servants.

To which Dutie, be stirred up and strengthened, by

First, Scriptures; *Deut.* 4. 9. & 6. 7. & 11. 19. *Psal.* 78. 5, 6. *Exod.* 12. 26, 27. & 13, 14. *Iosb.* 4. 6, 7, 21, 22. *Deut.* 6. 20, 21. *Eph.* 6. 4.

Secondly, By the patterne and practice of holy Parents, from time to time. Consider for this purpose, the carriage of *Abraham*, *Gen.* 18. 19. *David*, *Prov.* 4. 4. *Bathsheba*, *Prov.* 31. 1. *Lois and Eunice*, *2 Tim.* 1. 5.

Thirdly, By the authoritie of the ancient Fathers.

(1) Heare Austin.

* Notwithstanding, my deare friends, in so great a difference of manners, and such abominable corruption, governe your Houses, governe your Children, governe your Families: As it behoves us to speake to you in the Church, so it pertaines to you to doe in your Houses; that yee may be able to give a good account of those who are under you. Againe, I pray thee, my Brother, I pray thee, shew to all under thee, of meere good will, from the least to the greatest in thy House, the love and sweetnesse of Heaven, the bitternesse and feare of Hell; and be thou sollicitous and watchfull, because thou shalde render an account to the Lord for all those under thee, that are in thy House. Declare, charge, command, perswade them, that they would take heed of Pride, of Slanders, of Drunkennesse, of Fornication, of Luxurie, Anger, Perjurie, Covetousnesse, which is the root of all evill.

(2) Nazianzen. Hast thou a Child? Let not wickednesse take advantage and occasion: Let it be endued with sanctitie, and consecrated to thy spirit from the very Cradle.

I know he meanes it immediately of Baptisme: but by Analogie, that binds also to have a care of religious education.

annuntias, & de omnium salute sollicitus & prouidit exillis, quis pro omnibus tibi subiectis qui in domo tua sunt, rationem Domino reddes. Annuntia, precie, impere, suadere quae exstant se a Superbia, a Desiderio, ab Ilicitate, a Fornicatione, a Luxurie, ab Ira, a Perjurie, a Caviditate, que of ecclesiasticis inveniuntur. Lib. de Sacraur. Documentar. Ms. 541. Infans nisi in 7 die natus, & occasum erit ex parte impeditio: ab infancia facultate inveniatur, ab iugis impedita spiritus perficietur. Ord. 40. in S. Sept.

a gloriam, et
chauffam, in
tuis manu
diveſtare &
tan desitabilis
corruptionem, regite
domus vestras,
regite filios ve-
ſtras, regite fa-
milias vestras.
Quoniam ad
nos pertinet in
Ecclisia loqui
vobis: Sic ad
vos pertinet in
domibus vestris
agere, ut bene-
ratim residi-
ti de his qui
vobis sunt sub-
ditii. In Psal. 50.
pag. 596.

Queso, mi-
frater, queso, am-
nibus tibi sub-
iectis, & base
voluntatis, in do-
mo tua a me-
jore usque ad
minorem, amo-
rem & dulcedine-
rem regni Ce-
lestis, amari-
tudinem & li-
teras Gethse-
manie.

The Saints sure

Reason 1.
From the end
of their being.

Reason 2.
Necessarie.

Reason 3.
Example of
Eli.

Reason 4.
Equitie.

Fourthly, by Reasons.

First, Thy Children sprung from thy Loines, and came into the VWorld, to encrease the number of Gods people, to learne the way to Heaven, and walke in it; not onely to uphold thy House, inherite thy Possessions, and convey thy Name to future Generations. The glorifying of our God, serving our Brethren in love, salvation of our owne Soules, are the chiefe ends why we live a little while in this World. Now Parents should be most solicitous to further their Children, for the attainmente of the maine end, and most soveraigne good.

Secondly, Neglect of this Dutie, makes Parents worse to their Children, than to their Beasts: For,

1 They provide for their Beasts all things necessarie for them; but in their owne deare Children, they neglect that *One necessarie thing*.

2 They procure for, and put their Beasts to all things of which they are capable. Their Children are capable of Grace, and Immortalitie, and they never meddle, nor move them to looke that way, or lay hold upon eternall Life.

Thirdly, Let the remarkable and misfull example of *Eli*, be for ever a keene spurre in the sides of slouthfull Parents, to quicken them to this Dutie.

Fourthly, Thou art same more cruell than the Ostrich and the Dragon, and mayest be said to have suckt the breasts of Tygres, and to be hewed out of the hardest Rocke; if having brought thy

Children forth into this World, limbes for the Devill, and fewell for Hell-fire, thou labour not might and maine, to get them new-borne the members of Christ, and freed from everlasting flames.

Fifthly, Graceonly is able to make thy Children truly obedient, serviceable, and everlastingly thankfull; having now a double tye; first, birth; secondly, new-birth. Then onely, and never before, doe they begin to pray for their Parents, to deale faithfully in their busynesses, not to long for their death.

Sixtly, A conscientable and constant performance of this Dutie in their life time, will fill Parents hearts full of sweetest joy and heavenly comfort upon their Beds of Death; when they see, by their care and zeale for their spirituall good, that holy knowledge and wisedome planted in their Childrens hearts, which will bring them after them to etemall blisse: or howsoever, consciousnesse of a conscientable discharge of their Dutie in this respect, will infinitely refresh them.

Seventhly, It is the way to make thy posteritic truly honourable, and to meet thee in Heaven. Those Children which are taught by thee, may teach the same things unto theirs, and those to others, &c.

Eighthly, Thy Children neglected in this point, and so dying impenitently, will curse thee everlastingely in Hell, for thy bloudie inexpiable crueltie towards them in this kind.

(94) Ninthly,

*Reason 5.
Profit.*

*Reason 6.
Comfort.*

*Reason 7.
Honour.*

*Reason 8.
Hurt.*

* Sed plerique
hominum hoc
non reminiscun-
tur, qui filios suos
ab infantiâ ex-
terminant; qui
filios suos & prius
suos ab incuna-
bilis non erudi-
unt, non corripi-
unt à inventuere; non prohibent mala, non adiutant pessima, non corrident illicita, non admittunt
timorem Dei, non communiantur iudicium Gehenna, non vnde aeterna tristitia docent, non can-
ducunt eos in disciplina, aique eruditione Domini, quia non egerunt omnia pro anima
eorum, neque solliciti sunt pro salute, vel perditione filiorum. Ita si modi cum pia studiis
neque corrumpant filios suos, & ipsorum annam igne inextinguibili in latrarium tradam, &
semel ipsis in furorem iudicem demergam; omnia enim quae diliquerint filii, de parentibus resi-
natur, qui non eruditur, neque cancipiuntur filii suos. Hocq; condit, exemplum in Ecclesiis
ditur, & in filiis eius, aique in aliis alibi. Quidquid in lib. Job. l.

6

6 The next meanes, is Prayer. *Prov. 3. 33*

7

7 The seventh meanes, is Practise. See *John*

8

7. 17.
8 The eight, is Experience. See *Dike of the*
heart, pag. 69.

3

9. 13. Be none of the reprobate grounds, *Mash. 13.*
of which, see *Dike, Taylor.*

4

4 Be none of those, who invited to the Mar-
riage of the Kings Sonne, *Mash. 22.* either, first,
wilfully contemne, *Vers. 3.* secondly, or carelessly
dis-esteeme, *Vers. 5.* thirdly, or cruelly persecute,
Vers. 6.

5

5 Reject all those Hellish temptations, which
doe mightily keepe off the dint and power of the

See *Mujculus*
and others
upon the
place.

the most piercing Word ; and being entertained, will cause the Word preached to be but as the breath of the Minister scattered in the Ayre, and as Water spilt upon the Ground, which cannot bee gathered up againe. They are like those strong Holds of Sathan, mentioned 2 Cor. 10. 4, 5. which being set up in any heart, will blunt the edge of this spirituall weapon, that it will doe no good. They be these that follow.

1 In the first place, and highest straine of impietie, the depth of our corrupt nature desirereth, That there were no God : *The foole hath said in his heart, there is no God, Psal. 14. 1.* That is, hee labours for a resolution, and perswasion in his owne heart, That there is no Tribunall in Heaven, before which hee shall hereafter be arraigned ; no Treasurie of Plagues, and Woes in Hell, with which he shall hereafter be everlastinglie fetterred and enchain'd.

2 But if it so be, this spirituall foole can not so abolish and extinguish those secret notions and apprehensions of a sacred and infinite Deitie, which are naturally implanted in the bowels of the most desperate and damned miscreant ; but that the terrors of the last Judgement, and plagues of Hell, doe espoones vexe and bite his Conscience with restlesse remorse and stings : Why then, in a second place, that hee may procure some ease and quiet to his wallowing in sensuall pleasures, hee labours might and maine to harden his for-head against Heaven,

to make his heart like the nether-Milstone, with his owne Soule-murthering hand to put a hot Iron to his Conscience ; that so, if hee cannot blunder and blot out of his minde those naturall impressions of a God-head, yet at the least hee may extinguish and banish out of his heart all feare of that God, of his Judgement-Seat, and vengeance against sinne : That so hee may rush like a wilde Horse into the Battaille, furiously and desperately upon all villanies and vanities, without all checke of Conscience, and controlement, from the tenors of the Judgement to come. In this desperate and furious mood, he joynes himselfe with these Gyants of Babel, *1sa. 5.* who outrageously rearre up Towers of Treason and defiance against Heaven, and throw mountaines of pride and contempt one upon another, that they may climbe up to the Seat of God, and pull him out of his Throne, crying aloud towards Heaven ; *Let him make speed, let him hasten his work, that wee may see it ; and let the counsell of the high One of Israel draw neare, and come, that we may know it.*

3

If this will not be, and that he finde no successe in setting himselfe against Heaven, (*who ever opposed himselfe against God, and prospered !*) but that hee is crushed and confounded with the majestic and terror thereof : Why then, in a third place, hee fastens the fangs of his malicious and wrangling wit, and the furie of his prophane Atheisme, upon his true and holy Word : And that,

First,

First, Either by entertaining or harbouring a reprobate and blasphemous conceit, that the sacred Word of God is but a politike invention, and device of State, to keepe men in order, and moderation; to maintaine Order and peaceableness in Cities and Societie; and to preserve the World, and mankinde, from wildnesse and Barbarisme.

Secondly, Or by proportioning his carnall conceit of Gods pure and undefiled Law, to that which hee holds of the Decrees and Constitutions of men.

And if it be either so, or so, it is well enough; bee can, in the meane time, therewith still the cryes of his Conscience, and stop the mouth of that Worme that never dies, that it gnaw not too eagerly, and fiercely, to the dis-sweetning of his carnall contentments, and the making of his sensuall pleasures more unpleasant.

Now, would it not vexe a man, to have the meat pulled out of his mouth, his chayne from his necke, his clothes from his backe, his limbes from his body, his right armie from his shoulder, his eyes out of his head? So it is with every unregenerate man, and such is his torture, when that two-edged Sword, the Word of God, strikes at his sweet sinne, and sensuall pleasures: And therefore no marvell, though hee strive and struggle, shift and shield himselfe, by any meanes. Nay, the Lusts of the unregenerate man, are his very life: For, as every godly man liveth a double life; one of Grace, by the sanctifying power of the

See my dif-
course of true
happinesse,
pg. 18.

the Spirit; another, of Nature: So every wicked man hath a double life; one, of Nature; and another, of corruption, by the cursed influence of Hell.

Nay, the sensuall delights of the sinfull man are dearer unto him than his life. Hence it is, (as wee may observe by experience) that sometimes a covetous man losing the Life of his life, the Wedge of Gold, and Hoards of Wealth, makes an end of himselfe. That the Wanton, because hee is rejected, and discarded from the object of his lustfull pleasures, findes no pleasure in life; but cuts off himselfe, by a violent and untimely death. That *Abiathel* being disgraced, and over-topt in a point of Policie, (the crowne and pride of his worldly happiness) put his household in order, and hanged himselfe.

Nay, and yet further, the prophanie man preferres the sensuall pleasures of his heart, before the losse of his immortall Soule. For, how oft may wee see the honour of God, and everlasting blessednesse, put as it were in the one Scale of the Ballance, and a little transitorie Pleasure in the other? And in this case, the unsanctified man suffering one sweet sinne or other to weigh downe the exceeding weight of heavenly blisse, the unvaluable treasure of a good Conscience, the infinite glory of God, and the salvation of his owne deare Soule, in that great Day.

This groweth out of our corrupt nature: For wee have all, even in the best of us: the souree and seeds of all sinne. If the Lord should leave and abandon

See Burton of
Melancholy,
pg. 214.

abandon us, to the full swing and sway of our owne corruption, and not either bridle us by his restraining Spirit, or blesse us with his sanctifying Spirit; wee might every one of us become as bad as *Indian* the Apostata, who did maliciously abjure Christ; and as *Judas*, who did perfidiously betray him. Naturally wee would wallow in sinne, without checke of Conscience, or controlment by the terror of the Iudgement to come.

4. But if hee cannot arm himselfe against the terrors of God, and truth of his Word; but that he must needs acknowledge the one, and believe the other: Why then, in a fourth place, with much spight and malice, he flyes in the face of Gods Ministers, Embassadours, which are his tormentors before his time: And that,

First, Either against his Preaching, or against his Person: as, too obscure, or too plain; too cold, or too boisterous; too particular, too personall, too precise, too imperious; too tart, and terrible, too full of Iudgement; tending to Sedition, against the State, or the like. And therefore he labours, not onely with his owne heart, to breed within himselfe a distaste and disconceit of it; but also puts to his helping hand, to stay and stop the free course and current of it from others. He cannot abide to have his sweet sinne strucke at still, and still to have his Conscience grated upon, by the Ministerie of the Word; and therefore he does what he can, to abandon and abolish it. When *Jeremias* Sermon, denoun-

cing Gods Judgement against Iudah and Israel, were brought unto the King, *Jer. 36. 23.* That had not read past three or four sides before him, but the King stamped and raged, hee presently tooke the Roule, and cut it with a Pen-knife, and cast it into the fire that was on the Hearth, untill all the Roule was consumed in the fire, that was on the Hearth. In the 38. of *Jeremie*, when the Princes and Courtiers were nettled and stung with the downe-right dealing and holy severitie of *Jeremies* Preaching, they presently ranne unto the King, and traduced the blessed Prophet, to be a transgressor of Policie, and an enemie to the State. Therefore the Princes said unto the King : Wee beseech you, let this man be put to death ; for thus he weakeneth the hands of the men of Warre that remaine in this Citie, and the hands of all the people, in speaking such words unto them : For this man seeketh not the wealth of this people, but the hurt. And there you see what was the issue.

Thus Prophaneness and Policie doth ever interprete the Doctrine of Life, and powerfull application of the Word, to be the Source and Seeds of Faction and Sedition ; to be incompatible with the civil State, and the very cut-throat of Kingdomes and States imperiall. Paul, as wee may see in the 24. of the *Actes*, for his up-right dealing, was nick-named a *Seditioner*, and a troubler of the State. Certainly (saith Terullian) we have found this man a pestilent fellow, and a mover of Sedition among all the Ientes throughout the world, and a chiefe maintainer of the Sect of the Nazarites.

Thus

Thus the Word of Life, and newes of salvation from Heaven, is many times charged with Novelty, Sedition, and Heresie. But that which by the construction of carnall conceits, may be termed Heresie, Factious, and Precise, is the very right way to Heaven. *I confess (saith Paul) that after the way (which they call Heresie) so worship I the God of my Fathers, &c.* So may many good Christians, and godly Ministers, say in these Times to the men of this World; After the way, which you call Precisenesse, Singulatitie, and Factio[n], doe wee truly serve the living God, and save our soules.

Secondly; Or if the authoritie and power of his Preaching doth so astonish and confound him, that hee hath no heart to meddle that way, or oppose against it; yet at least, rather than not be malicious, hee will discharge his furies against his person.

Hence it is, that a faithfull and conscientiale Minister commonly, wheresoever hee lives, is an eminent marke whereat Prophaneness and Pudicie, Malice and Crueltie, Hell and the World, discharge the utmost of their rage and poyson. Hee above all others, is sure to be wrongfully loaden with flanders, disgraces, lying imputations, and all manner of soule indignities; and many times by the baser sort, which is more intolerable. If hee be but halfe so honestly carefull, in providing for his family, as the carnall worldling is curstely carking, hee is covetous: If powerfull in his Preaching, hee is imperious:

If hee oppose against the sinnes of the Time, hee is factious : If hee be faithfull in his Ministerie, hee is too precise, and plaine : If hee comes home to mens Consciencies, hee is too particular, and undiscreet. In a word , if hee were *Paul*, hee should be a *pestilent fellow* ; if *Christ Iesu*, blessed for ever (a horrible thing !) hee should be *Belzebub* : For so that glorious Lord, and blessed Servant, was nick-named and branded by the prophane World.

Hence it is, that the generation of the prophane and wicked Crue doe ever furiously band themselves together, to transplant and root out a conscientiable Minister, whensoever God brings him amongst them. Like an unquiet and ri-ging Sea, they continually foame out spightfull speeches, filthie and shamefull slanders, and lay things unto his charge, hee never knew : That so , by discouraging him in his Ministerie, weakening his hands, and breaking his heart, they may any wayes be rid of him : Or else, by picking unnecessary Quarrels against him, they labour by Authoritie, and strong hand, to throw him out of his place. For their malice against a powerfull Minister, is endlesse , and implacable.

It is ever the propertie of un-ingenuous prophanenesse , to hate and feare a faithfull and conscientiable Preacher as ill as the Plague, and so to esteeme of him. This appeares, by *Tertullian* tensure of *Paul* ; Certainly (saith hee) we have found this man a *pestilent fellow* : When indeed

*Explicatio proposito
ab aliis tractato hanc
missis.*

dred himselfe was a pemicious Orator, and abus'd his cursed Eloquence, to the confusion of Goodnesse. In the Originall, the word signifies, *the Plague*. The *Plague*, that great affrighter, and terror of the sonnes of men, is not halfe so terrible and vexing, as is that man to a carnall heart, which preaches *with power and authoritie*, and *not as the Scribes and formall Doctors*; and no mat'well. The *Plague* threatens but onely the feares and pangs of a temporall death, and takes but away the naturall Life; but the powerfull Word, from the mouth of a conscientiable Minister, doth strike to the very heart of a carnall man, the terrors of Hell-fire and everlasting Vengeance, and doth labour to bereave him of his Life of Corruption, and Pleasures, which, as I told you before, is more sweet and deare unto him, than his Life of Nature.

And hereupon it is, that as you see Townes and Cities busily bestirre themselves, watch and ward, diligently enquire, and examine passengers, to keepe out the *Plague*; so it is the policie and practice of those places, where Drunkards, Swaggeters, Worldlings, and prophane men swarne, joyntly to conspire and band together, for the banishing of godly Ministers, and driving them out of their Coast. *Christ Jesus* himselfe, *who spake as never any man spake*, was so used by the Swinish Gadarens; as you may reade in the fifth of *Luke*. *Paul and Barnabas*, that glorious paire of worthy Pastors, were so used by the rebellious and stiffe-necked Iewes, *Act. 13*, whereupon

they told them to their faces, That thereby they judged themselves unworthie of everlasting life. Then Paul and Barnabas (saith the Text) spake boldly, and said : It was necessarie, that the word of God shoule have first beeene spoken unto you : But seeing you put it from you, and judge your selues unworthy of everlasting life, Voe, wee curse unto the Gentiles, The Booke of God, Ecclesiasticall Stories, ex-perience of our Times, doe plenarielly verifie and confirme this Point.

S. But if so bothe this Spirituall Foode, whom wee have养ed along through so many steps of impietie, cannot haue his will against the Preaching and the Person of the Minister ; bee that hee sees the Power of the Word, which hee cannot decline, Is like continually to vex him, to strike through his loynes, with feare and trembling till to grate upon his Conscience for his sweete sinnes, to discerre and discover the very thoughts and imaginacions of his heart ; or that hee is more ingenuous and faire conditioned then other regenerate men : (for sometyme sweetnesse and lovingnesse of naturall disposition doth bridle men from raging against the power of holy Doctrine, and sincerenesse of an honest man :) Why then, in a fift place, hee

First, Either resolves (as many doe) to give the Preacher hearing indeed, and perhaps reverent attention too ; but with this secret reservation, That hee shall not stirre and move him with all his Preaching ; That say what hee will, hee shall never perswade him, that this or that saine

is so bainous as hee makes it ; hee shall never drive him from the Fashions of the Times, and Customes of his Fore-fathers ; hee shall never bring him out of concert with good-fellowship. So, that as the deaf Adder stoppeth his eares against the Enchanter, charme hee never so wisely ; so shuts hee the eares of his heart against the Word of Life : and though it founds dayly towd and strongly in his eares, yet will he by no meanes suffer it to sinke feckingly and powerfully into his soule. Those men which rest upon this step of impietie, and in this degree of prophaneesse, though they heare Sermon upon Sermon, yet are they still the same men : They are Lyers still, they are Drunkards still, they are Vlurers still, they are Sweaters still, they are luke-warme Professors still , &c. they are still as they were. Though these sinnes have againe and againe been cryed against, and many times reproofed, and their Consciences convinced ; yet the Word which is preached amongst them , hath no more power, nor wrought more alteration upon them , than upon the Seats where they sit : Though the glorious Light of the Gospel shone faire and bright upon them, yet they lye still hard frozen in their dreggs, and starke blinde in matters of Heaven : Though the Hammer of the Word beat often upon their hearts , yet it doth not breake and bruise them , but more and more harden and emmable them, like an Anvill and Adamant : Though they be washed with many plentifull Showers from Heaven , yet they still continue

blacke Moores, and Leopards; still full of the blacknesse of Hell, and spots and pollution of Sathan.

Let those that are such among you, in the Name of God beware in time: for assuredly, the Damnation sleepeth not, the Day of Reckoning, and every mans particular Judgement is very neare; and then we must be answerable and countable for every Sermon wee have heard: Every Sermon will then stand up, either to witness for us, or against us; for every one wee hear, either advanceth us a step nearer towards Heaven, or throwes us a stye lower downe towards Hell.

Secondly, Or if hee cannot so fence himself against the keenedghe of the Word, that two-edged Sword, which day after day is layd to the root of his corruption; nor so hide his head from the heat of that glorious and sacred Sunne of Truth, which every Sabbath shines on his face; but that the sharpe Arrowies of the Word of Truth and Righteousnesse doe pierce his heart, and Sword of Spirit gets so farre within him, that it striketh and astonisheth his Conscience: Why then hee, had this veritay,

First, Either strives and strugges against it, by shifting and shielding himselfe with Distinctions, Exceptions, Excuses, carnall Reasons, Restrictions, Limitations, false Glosses, private and partiall Interpretations, and opposing one place of Scripture, in his owne false and enforced Sense, against the true meaning and naturall power of

the

the Word in another place, as I have told you
longly before. So wretchedly and unhappy is
hee wedded to the sinfull pleasures of this vaine
World, that hee will wist his wile, the Word of
God, or any thing, to wryt out of his heart those
piercing Arrows of the Word of Truth, shot by
the hand of a skilfull Archer; which if he would
sacrifice to search and finde, would fetch out the
poison of his naturall corruption, mortifie his
lust, and save his soule.

Secondly, O: if hee have howe wile and under-
standing to furnish himselfe fitly with probable
interpretations, sommall Distinctions, and plau-
sible Exceptions, (for this abilitie onely befalls
prophane men of better parts, and more under-
standing:) Why then, being resolued not to
submit to the power of the Word, nor to for-
sake his carnall concerneaments, hee takes this
course; hee surfeits so immoderately, and drinkeſ
so deepe of ſenfull pleasures of that boſome-
fame to which hee is to much wedded, that hee
caſteth his Conscience alſeepe, drowneth his heart
in earthly delights, and ſo goes on at all adven-
tures, and throweth himſelfe upon Gods mercies,
without all ground or warrant, with ſuch conceitſ
as these: That hee hopes hee ſhall doe as well as
others, who are farre worse and more wicked than
himſelfe: That God, no doubt, will be mercifull
to one ſinnes: That all his other good parts and
good deedes will countervale and make amends
for one infirmitie, (for ſo hee will call it, and con-
ceive of it, though it be a groſſe and grievous

since; 1. That one sinne will not require so great
repentance, but that it may be well enough done
on his death-bed, and such like as to be
done

Thus I have acquainted you by the way, with
the steps of impietie, and degrees of prophan-
eness, wherein unregenerate men, which have
not been reformed, and refuse to yield up themselves
to be mastered and guided by the Power and
Light of the holy and heavenly Word of the true
and ever-living God, doe unhappily rest and re-
pose themselves, to the eternall confusion both
of their soules and of their bodies. Which you
must take heed of, if you would profit by the
Word.

6. Discover and defeat all those Snakes of Sa-
tan, that were have formerly mentioned to you in
this Discourse, pag 33; under the fourth Visord.

7. Dje^o, and demolish those two strong
Holds of Satan; first, Carnall Reason; second-
ly, Corrupt Affection, which I thus define:
It is the actuated strength and rage of originall
pollution, which furiously executes the sensual
and unreasonable determinations of corrupted
Carnall Reason, stands at open defiance, and
professes open hostilitie against Grace, godli-
ness, and good men, and courses of sanctifica-
tion; feedes upon so long, and fills it selfe so
full with worldly vanities and pleasures, that
growing by little and little incorrigible and un-
tameable, it breedes and brings forth, as it na-
turall issuc, Despaire, Horror, and the Worme
which never dies.

and perpetuall Guide.

217

માનુષ મારી

61

4

*A Novelist.
Author and
Editor, adventure
fiction.*

b Män. Männ
agitive, im min-
verfam.

• Mâmes, mme
joujou. Nequon-
de personne.
Tremblez de
peur, mais je suis
assez sage pour tout
dire, qui lue ce

et navigare. Ne-
randa est via be-
atum vocabilis, que
significatur, non
sunt merae certa-
tinae, sed
bonae scientiae of-
ficiari, hinc
certe, ut dividat
adversum fieri
Dei, nonne impo-
nuntur et exponuntur.

By Carnall Reason, I understand the whole speculative power of the higher and nobler part of the Soule, which wee call the Vnderstanding, as it is naturally and originally corrupted, and utterly destitute of all Divine Light; and doth afterward, through it owne sinfull working and sensuall discourse, grow wise in the World and earthly affaires, but disconceitfull and opposite to the wayes of God, and heavenly wisdome, by concluding and commanding to it selfe false Principles, from deluded sence, and deducing false conclusions from true Principles, and by a continued exercise and experience in contemplation of Earth and passages of worldly Policie.

Earth, and passages of worldly Pleasure.
By Corrupt Affection, I meane and comprise
all the active inferior powers of the Soule, Will,
Affections, Sense, as they are polluttred and em-
poisoned in the puddle of original corruption,
and afterward being fleshed in sensuall pleasures,
and ensierced by Sathan's suggestions, become the
furious executioners of all the sinful decrees and
unsanctified determinations of the mis-guided
understanding and wisedome of the flesh.

**3 In hearing the Word, be sure,
First, To give earnest heed, Heb. 2. 1.**

Secondly, To consider seriously, 2 Tim. 2. 7.
Thirdly, That we be not in this respect
like leaking Vessels, and have Sieve-like memo-
ries, Heb. 5. 1.

Fourthly, To keepe the Word with much
adoe, with great contention and colluſation,
Luke 8. 15. Suffer

The Saine sure

9
See Perkins,
Vol. I. p. 455.

10

9. Suffer the Spirit of Bondage to have its worke upon thee. Conclude horror upon thy heart, by the working of the Law, from such places as these: *Prov. 39. 19. 20. 1 Pet. 1. 8. 9.
Rev. 21. 8.*

10. Wherby Conscience is once thoroughly wounded by the preparative worke of the Spirit of Bondage, and all thy sinnes, even those in which thou hast raken greatest delight; become bitter and a grievous burthen upon thy heart; then let that heavie heart of thine receive spirituall warmth, refreshing, and life.

First. By perusing the Lord Jesus in all the passages of his Love, Sufferings, and Satisfaction, from his comming from the Bosome of his Father, untill his returning unto his right hand againe; especially hanging upon him, bleeding and dying, and crying under the burthen of our sinnes, *1/3 God. my God, my God,* and so conquering and concluding, *It is finished.*

Secondly, By a feeling survey and sure setting upon all the Promises of Life, sealed with his righteous blood.

Thirdly, By cleaving to Gods sweetest Name, which is to forgive iniquitie, transgression, and sinne, *Exod. 34. 6. 7.*

Fourthly, By resting with all thankfull and joyfull acknowledgement, and rejecting resolutely all scrupulous and fearfull injections, upon that blessed Mystery of Gods free grace, which reacheth from everlasting to everlasting.

(27)

II. Then

¶ Then ever after walke watchfully and fruitfully in the path which is called holy.

Now for continuall growing and profiting by the Ministerie, in that new and blessed course, and for thriving by the food of the Word which thou enjoyest, take these directions, looke unto these things.

First, Looke to the dressing of it; that thy spirituall Cooke be cunning, and conscientable. Otherwise, it may sometimes turne into ranke poysen unto thy Soule, fill thee with winde, and puffe thee up with a causelesse good conceit of thy selfe; impaire thy Spirituall health, keepe thee stinted, as it were, and at a stay, &c. Nay, an ill spirituall Cooke, by his jugling Trickes, may make thee beleewe all thy life long, that thou growest in Grace, and shalt goe to Heaven; and thou art sterke dead in sinnes and trespasses, and shalt be damned.

Secondly, The emptying and disburthening of the Stomacke of thy Soule, of all Humours, Passions, Prejudice, Crosses, Troubles, Temptations, &c. or any thing that will hinder the puritie and power of the Word from taking possession of thy Soule: even the Honey-combe, the sweetest thing in the World, is loathsome, as the Wise-man sayth, to a full stomacke. Thou must bring an Heart and Head, like two emptie Buckets, to draw with greedinesse and joy the Water of Life out of the Wells of Salvation.

Thirdly, To procure and rayse an Appetite before

The Saints sure

before thou come : from consideration ; first, of its Necessitie : Where the Word of God is not preached , the people perish ; as you had it in the former Treatise. Secondly, Excellencie : It is farre more precious than purest Gold, dearer than thousands of Gold and Silver. Thirdly, Sweetnesse : It passes the Honey, and Honey-combe. *David*, in his absence from the meane, holds the Swallow and Sparrow happie Birds. Fourthly, Profit : It builds up the inner man, &c.

Fourthly, The Reception of it ; That it ever be entertained with farre more attention and reverence, than if wee were hearing the mightiest Monarch in the World speaking immediately unto us , by personall compellation , about the weightiest affaire, and neerliest concerning us : That it be ever heard as the Word of the mighty and ever-living God.

Fifthly, Retention. The most wholesome and soveraigne meat, if presently voided, nourisheth not at all ; many fall into a Consumption of Grace, by reason of weakenesse this way. They a'e hot and fierce to get unto a good Sermon, and they doe well, to be carefull thereabout ; but their forwardnesse and fervencie cooles and expires, when the Sermon is done. They after, have little more to doe with it, save onely to say it was a good Sermon. As, many have an unsatiable appetite in devouring meat, who cannot keepe it for any space of time. The retentive power of the Soule then must be strengthened, and

and perpetuall Guide.

251

and exercised; or else the attentive and attractive
addes but more deadnesse to a spirituall Astro-
phie.

Sixtly, Concoction. By repetition; either
in way of confitence, with our neighbours, and
Christian friends; or in way of examination,
with our Wives, Children, Servants, Schollars,
or other inferiors. But principally, by that,
first, excellent Exercise of Meditation, which
is the very life of profitable Hearing; And the
want of it, the death of all good blessings: It
inflames the heart with a kindly heat, to practise;
as in brooding, the Hen inspires heat, and begets
life: secondly, and by the heat of Prayer; that
both warmes the heart, fits the food, and brings a
blessing upon both.

Seventhly, Digestion. By application of the
points unto our owne particular; by sorting the
particulars of the Sermon, unto our owne ne-
cessities; for the conquering of this Lust, ruling
of that Passion, leaving this Sinne, performing
that Dutie, &c.

Eightly, Practice. Walking in the strength
of it afterward; which makes our owne, and
keepes the Soul in health, and growth, and com-
fortable temper.

And thus wee may constantly grow by the Mi-
nisterie of the Word, which is the principall
publike Banquet, wher the Lord hath provided
for feeding his Children Soules.

The Sacraments are a second Service.
Even by the first, that is, Baptisme, wee may
grow,

See Chrys. in
John. Hom. 31.
pag. 103.

Let us rumi-
nate (of the
Scripture, vix.)
and as it were
chew the cud,
that wee may
have the sweet
juice,spirituall
effeck,marrow,
honey,kernell,
tafe,comfort
and consolati-
on of them,
II. Hourly for
reading Scrip-
ture.

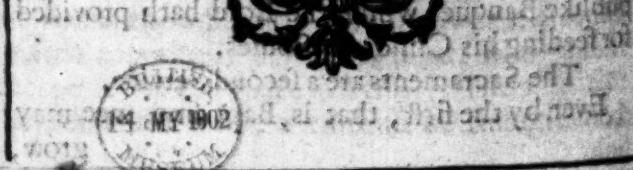
Wee must, Ito-
rum de memorib
quis de uero,ye-
tore & rumi-
nare,& retralle-
re. Chrys. or
rather the un-
certaine Au-
thor, in Matth.
Hom. 41.

The Saints Sure, &c.

grow, not onely when wee feele it in our owne bodies; but also, when wee see it administered unto others. And therefore, the custome which hath prevailed in most places, of neglecting and contemning this part of the Food of our Soules, is to be severely censured, and sharply reprobated.

By the second, that is, the Lords Supper, wee may thrive excellently, if wee follow those Directions in my Preparative to it: To which I referre you, in the succeeding Treatise.

F I N I S.



LIBRARY
14 MAY 1902
WILLIAM MORRIS LIBRARY

СЛАВЯНСК

BRIEFE TABLE OF THE CHIEFE HEADS.

Contained in this Treatise of the

Saints Guide

A.

Affection to be joynd with
hearing. page 379

Afflictions no strange thing.
p. 118. They are but stars.

I20

Afflictions suffered by the Devil against Christians. 109

Antidotes against effusions.

56.

Application required in healing the Ward, and the 180,

181

Apostates & their danger. 103

3

10

TABLE

TEFE HEADS

G. W. D. **C. M. C.**

תְּמִימָנָה וְעַמְּדָה בְּבֵית יְהוָה

Attention is being required.

helped. Q 175, 176

B. vi regale G

Benefits of the word

Catechising our families, pre-
sented in nine Reasons. 228, &c.
General Reason and example of

-fession defined.

Caveats.

THE TABLE.

Caveats, that wee may profit in hearing the word. 247, &c.	ter now than formerly. 32
Carnall Objections against the Word. 61, to 83	Delight in the word helps us. more. 179
Charitic among Christians, as much as among Pagists. 81	Duties required before hearing, 145, &c. In hearing, 173, &c. After hearing. 182
Christ suffers with his afflicted, 121	
Considerations sixteene for the usefulness of the Word. 216, &c.	E.
Conversion tried. 89	Effects of Pride. 142
Covetousnesse, and the signes of it. 96	The End of our Creation. 204
Curses sixe of unprofitable hea- ring. 190, &c.	Examination, when required, 166, 167
Curled is their condition, that are not reformed by the word in sixe particulars. 199	Examples for the practice of Preparation. 255, &c.
	F.
D.	False changes, 88, 89. Bew- ried. 103
Danger in absenting from the word. 58	Frequent preaching proved an of antiquitie. 303, 304
Degrees in sinning. 53	Feet, what is meant by them. 17
Devill steales away the word, 85, 86. He binders conve- rsion, 87. And a through re- formation, 88, &c. He dealest with men as Pharaoh with Moses. 93, &c.	Finall falling from grace, not granted, 101. But partially and frequently, 106. The good we get by falls. 108
Dearenesse of things, why grea- ter now than formerly. 32	Exerting at afflictions, 132.
	At the prosperitie of the wicked. 133
	G.

THE TABLE

G.	Judgements for the conceits of men. 30, &c.
Grace is of a growing nature.	Judgements may rather be expected in our time. 80
Godly men distinguished from Hypocrites, by five marks. 49	K.
The Godly shine brighter after their falls. 89	Knowledge must be practical, 5. Fruits of divine Know- ledge. Just with ibid.
Gods Children best fit for Gods Law not like mens. 30	L.
God is the cause of all affliction. 113. His aime in afflicting his creatures. 117	Learning humane only will not serve. 19, 20
Gods love to his creatures exceeds the creatures. 114	Lets of not profiting by the word. p. 50, 30, 323
H.	Life to be lost for God. 12
Hardnesse of heart, and a helpe against it. 52, 53	Light, what meant by it. 16
Helpes to heare the word un- derstandingly. 277	Love to God and our neighbours tryed. 68
I.	M.
Ignorance like darkness. 31.	Many take more paines for Hell, than some for Heaven. p. 73, 20
The danger of it, p. 32, 30, 37,	78
& 46, 47	The Matter of the word. 43
Judgements of Non-proficients by the word. 48	Math. 10. 4. expounded. 195
	Good Meanings will not serve. 21
	Meanes to quicken attention to the word. 175
	Medi-

THE TABLE.

Meditation requisite after hearing, 184. The Benefits of it, 185. Directions for it, 327,	70 70 70	Peace that the Gospel brings with it. 70
Ministers Embassadours : why. 72		Persecution to be endured for the word. 70
Ministers, why they preach so sel-dom. 209		Perseverance, how hindered by Satan, 100. How crowned by God. 105
Ministerie of the word like the wedding feast. 57		Popish Hospitalitie, with its causes. 81
The Miseric of the naturall estate. 141		Prayers and praises must be fervent, and free. 100
The More wee have, the greater our account. 143		Prayer before the word, and what. 170, 171
Motives, To walke by the rule of the word, p. 41. to 49.		Preaching prefer'd before reading, 211. More needfull now, than formerly, 213. It cannot be too much. 62, &c.
To prepare for hearing it, 351.		Preservatives against sinne, 107.
To profit by it. 197		Against spirituall Pride, 136, &c.
O.		
Obedience to the word required. 187		Preparation requisite before hearing, 145. without it, the word bares, 145, &c.
Opennesse of heart to receive the Word. 172		The profit of it, 158, &c. what it is, and what required in it. 165
P.		
Pathes, what meant by them. 18		Pride may spring from Gods Providence. 133, &c.
Papists keepe the word from the Laicie, 28. Their Objections answered. 29		Priviledges of the godly. 124
		Prophanenesse of Ministers no excuse for disobedience to the word. 73
		'Psalmes,

THE TABLE.

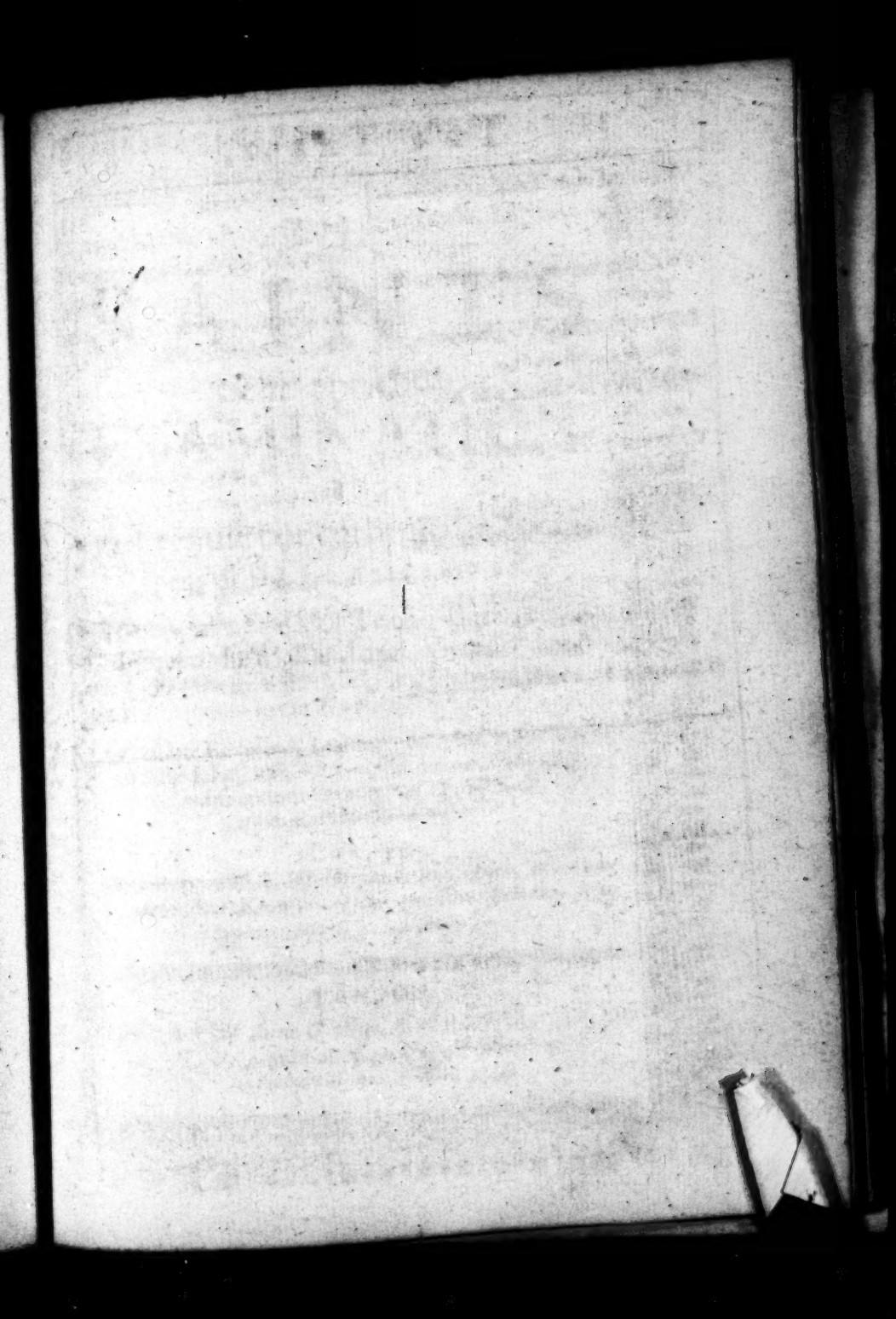
Psalmes, their contents and benefits.		Sixe Sinnes follow unprofitable hearers.	194
Purging of the heart before hearing, from sinne and worldly cares.	1,2 168, 169	Sinne against the Holy-Ghost, he hath committed.	201
Q.		Singularitie, what required, and what not.	128
Qualifications of the heart, before hearing.	152	Sleeping in the Church condemned.	176
R.		Sathan Sleights to hinder the words work.	83, &c.
Recusancie.	51	Spirituall Pride, 123. How it ariseth.	124, &c.
Regeneration, what.	24	Sweet singing, what is it.	155
Reading the word professed,	214		
Objections against it answered.	224		
Remembering the word, a Duty.	182	T.	
Repetition and Conference, another.	185, 186, 227	Things required to the love of God and men.	67
S.			
Sathan Policie.	106	M.	
Separatists condemned.	126, 127	Understanding of the word required.	177
Service of God how to be qualified.	67	Vowes to be payd.	9
		V.	
		W.	
		Wicked men hate the godly : why.	116, 117
		Wic-	

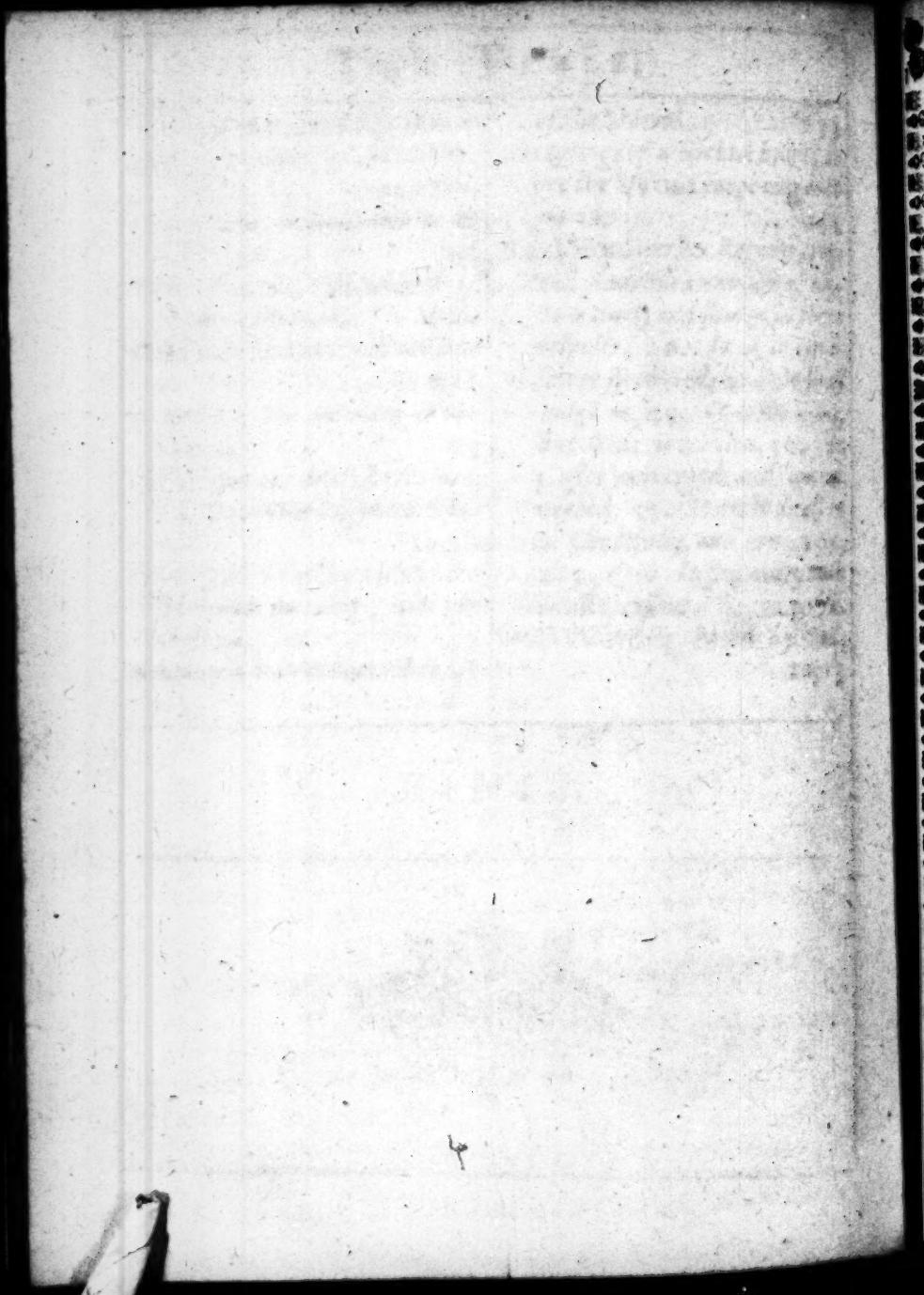
THE TABLE.

Wicked men band together against a powerfull Minister.	of the Word.
239, &c.	333
Wisedome indeed, how to be had.	Stranglings of a wicked heart, to get the Word out, being once given.
334	344
Fruits of worldly Wisedome, &c. who is a wise man.	The Word workes Regeneration and Sanctification, 24, 25.
Ibid.	It is lively and sharpe in three respects, 26. It is a Lover-letter from God, 42. It shall judge us, 45. It is not mans, but Gods invention, 50. It profits converted and unconverted, 59. It must dwell in us plentifully, and how, 105,
worldly Wisedome will not save us.	212, 213, &c. It fits every man in all occasions, 339, &c.
WORD: The meaning of the Word.	Will-Worship hast by God.
19, 38	22, 23
The Word our chiefest treasure,	
212, 13. Our Light is Heaven.	
19, 38	
The literall Word, without the spirituall meaning, will not profit us.	
23	
How men labour to blurne the edge	

V FINIS.







THE SAINTS Selfe-enriching EXAMINATION. OR

A Treatise concerning the Sacra-
ment of the L O R D S S U P P E R.

Which, as a Glasse or Touch-stone, clearly
discovers the triall and truth of grace; requi-
site to be looked into daily; chiefly before we
come to the L O R D S T A B L E.

By the late Reverend, Learned, and Godly Minister of
Christ Jesus, *Robert Bolton*, Bachelor of Divinity,
and sometimes Preacher of Gods Word.
at Brington in Northampton-shire.

2 C O R . 13.5.
*Examine your selves, whether you be in the faith. Prove your
owne selves. Know you not your owne selves, how that Jesus
Christ is in you, except you bee reprobates?*

LONDON,

Printed by *Anne Griffis*, for *Ralph Harford*, in
Queenes-head-alley in *Peter Nester Row*,
at the signe of the Gilt Bible. 1634.

THE
SAINTS
EXAMINATION

AT LONDON CONCERNING THE SACRIMENT
WHICH OF THE FATHER IS ABLE.

WITH A CHURCH-TROPHON, OR
QUESTIONS AND ANSWERS, WHICH ARE
TO BE POSED TO THOSE WHO COME
TO RECEIVE THE HOLY COMMUNION.
BY THE REV. JOHN COOPER, M.A.
OF THE CHURCH OF ENGLAND,
RECTOR OF ST. JAMES'S, WESTMINSTER,
AND PARISHIONER OF ST. PAUL'S, LONDON.

PRINTED BY JOHN COOPER, FOR RICHARD HARRIS,
BOOKSELLER-PAPER-SELLER, IN ST. MARTIN LANE, LONDON,
1714.
THE EDITION OF 1714.



THE SAINTS

self-enriching examination.

1 COR. H. 28.

*Let a man therefore examine himselfe,
and so let him eat of this Bread, and
drinke of this Cup.*



He blessed Apostle Saint Paul having in the former part of this Chapter unto the 17. verse, advised and admonished the Corinthians of a convenient and comely carriage in their outward habits, at their holy meetings; and publicke assemblies, the whole and summe whereof consists in these two propositions:

1. A man praying or prophesying ought not to cover his head, ver. 7.
2. It is uncomely for a woman to pray unto God uncovered, ver. 13. And after added reasons

The Saints

promiscuously for them both, but more for the latter part. He proceeds from the 17. ver. unto the end to a reproofe and reformation of some abuses, disorders and incongruities which were growne upon them, and crept in amongst them in the celebration of the holy Sacrement of the body and bloud of Christ.

In ver. 17. there is a transition or passage unto the reprehension and correction of the abuses about the Lords Supper, by a correction of the Preface to the former part. Hee commended them in the beginning of the Chapter for remembryng and keeping the ordinances hee had delivered unto them ; but in ver. 17. hee denies them their former praise, because their publike meetings were hurtfull and offensive, not peaceable and profitable.

In ver. 18. He reproves them more generally for their dissentions and divisions at their meetings, for schisme and singularity is the fountaine and root of all disorders, enormities and confusions in the Church. He proves this reproofe by a reason from the greater to the leſſe, in ver. 19. *There must be heresies ſateth among you.* No marvell then though there be schismes and dissensions. And in the fame verſe he shewes the end of heresies, that the profession of true Christians may be more manifest and glorious.

Hee descends in ver. 20. to a more ſpeciall censure and reprehension of their profanation of the Lords Supper : Of which they were guilty two wayes:

i. They

selfe-inriching examination.

3

1. They sorted themselves into factions, and companies as they favoured and friended each other; and every man tooke his owne supper before.

2. Some were drunken, as appeares, ver. 21.
In ver. 22. he addes reasons of his reproofe,
1. From the indecence: It were farre more convenient they should have their feasts and banquets privately at home, than publickly in their holy assemblies.

3. From the deformity: By this meanes they made it plaine, that they despised the Church of God, which is a soule and hatefull thing.

3. From the iniquty: They brought shame and grieve upon their poore brethren.
These disorders thus ripe up, and reproved for reformation and amendment, he recalls them to the first institution, that so they may follow the Lords example in this sacred businesse. He teacheth them four things, ver. 23. 24. 25. 26. 27.

First, the manner and fashion of Christ's institution: He tooke the bread, gave thanks, brake it, and gave it them; and so proportionably of the Cup.

Secondly, the mystery signified by this holy rite: This Bread and Wine, thus broken and powred out, signified and sealed the bruising of his body, and shedding of his blood for the remission of finnes.

Thirdly, the end of this institution and celebration of the Lords Supper, ver. 24. 25. 26. that is, The remembrance of the Lords death until he come.

B 2

Fourthly,

3

3

The Saints

Fourthly, The fearfull danger, and certaine damnation which they incurre who receive this holy Sacrament unworthily : *They are guilty of the body and bloud of the Lord.*

Now in this 28. vers. which I have read unto you, he teaches and telis them how they may receive it worthily, by a particular and personal examination of themselves.

In vers. 29. He labours to perswade and enforce this holy duty of examination, by the miseries and mischieves which ensue upon an irreverent, unprepared, and unworthy receiving ; even temporall plagues, and everlasting damnation, without repentance and amendment.

That much ill followes upon unworthy receiving, hee provokes by the event and experience amongst themselves, vers. 30. Hee confirms the same by the equity of divine justice, vers. 31. It is just with God that these shold be judged with severity and rigour, who do not examine, judge, and reforme themselves.

But in vers. 32. there followes a mitigation and consolation, from Gods end and purpose in inflicting temporall judgements to all such as have grace to make a right and sanctified use of them. They are sent upon them that they shold not be condemned with the world. He concludes the Chapter with charge to amend both abuses, and telis them how.

1. They must tarry and stay one for another, that they may comfortably communicate together, vers. 33.

2. They

Selfe-inriching examination.

5

2. They must make their feasts at home, and not mix them with the Lords Supper, vers. 34. where he also resumes the motive and reason used, vers. 29. taken from the fearfull and dangerous effect. And promiseth the rectifying of other things at his comming.

You see with what coherence and connexion the Text stands in the Chapter. Examination before we come to receive the Communion, is the meanes to make us worthy receivers; whereby wee escape guiltinesse of the bloud of Christ, plagues and judgements, both temporall and eternall, and blessedly partake of all the comforts of grace, and taste of heavenly glory.

But before I come to the doctrine rising hence, I will acquaint you with the custome of the Church at that time in receiving the Lords Supper, out of some of the ancient Fathers, which report the same to us, especially out of *Justin Martyr*, and *Tertullian*.

In those times, and this infancie of the Church, say those ancient fathers, Christians upon the Lords day, were wont to meet in some place (for at that time they had not yet Churches) for the publike exercise of holy duties and services.

And first of all they offered up supplications and prayers for the state, prosperity and enlargement of the Church, for Kings, Magistrates, and Ministers of State and Justice; for the generall good of the world, and peace upon their times, and specially for Gods graces and blessings upon those who were then baptiz'd.

B 3

Prayers

- ¹⁰ Prayers being ended, they saluted one another with an holy kisse ; which *Paul* mentions,
1 Cor. 16.20.
- ² Then the commentaries of the Apostles and Prophets were read, according as the time would permit.
- ³ After the Minister made a Sermon to the people, and did exhort them to godliness and grace.
- ⁴ That being done, they all rise and powre out their prayers againe.
- ⁵ These being finished, bread and wine was brought forth, which the minister taking, hee broke out with intention of voice, into the praises of God and thanksgiving, and the people with cheerfull acclamations did answer, *Amen.*
- ⁶ Presently upon this, the Deacons ministred the Communion to those that were present; and it was brought to those who were absent.
- ⁷ And thus farre it was much after the institution and ordination of Christ, excepting some few things.
- ⁸ After all this was a collection of almes for the releefe of the poore, the sicke, for widowes and Orphans, Prisoners and strangers.
- Thus farre *Instine Martyr*, which lived at *Rome*; and it is like this was the manner of the Christians at *Rome*.
- But it seemes out of this place of *Paul*, and by *Tertullian Apologeticall*, in the Churches of *Afis* and *Affrica*, there was some addition to the Liturgie.

Selfe-inriching examination.

7

For these sacred busynesses being ended; both the rich and poore, comfortably and cheerfully together, sat downe to a feast (such refectiōns were called *Love feasts* (Αγάπαι) frugally and moderately prepared, and provided out of their collections, and there they refreshed themselves with Christian conference, and godly Psalms and songs.

It may be they had respect herein to the example and imitation of Christ, which at Supper instituted this Sacrament.

It may be they laboured hereby to be like the Jewes and Gentiles. The Jewes ended their sacrifices with feasts. The Gentiles were wont to have riotous banquets in their Idoll Churches. Christians perhaps of those times thought fit to follow the fashion; but to avoid the sin, abuses, and excesse.

But *satan* quickly broke in amongst them; empoisoned their holy exercises with riot, and excesse, and turned their feasts of Charity into Factions, Schismes, and Iealousies. For some held upon *Paul*, some upon *Peter*, some upon *Apollos*.

And these severall factions laboured to prevent one another upon the Lords day.

Those that came first not staying for the rest, received by themselves. And after they fell to their feasts; Which they provided too riotously and luxuriously; so that some amongst them were drunke and these being specially of the richer sort, the poore were excluded, and hungry.

That

That *Paul* might root out and remove these wretched abuses and disorders, he prescribes unto them this holy duty of examination, as a speciaall and soveraigne preservative against unworthy receiving.

Let a man therefore examine himselfe, saith he, &c. Out of which words I would specially teach you this lesson.

Doit.

Examination and triall of our selves is a needfull duty to be performed and practised of every one before hee receive the holy Communion. Examination is necessary before we come to the Lords Table.

The triall of our selves before we eat of this bread, and drinke of this cup, is by expresse commandement, every mans precise duty.

*Hesikr.lib.5.
pag.183.*

*The Pascoever
was a type of
this Sacrament.

The Scripture is plentifull and pregnant in this point. Before the entring and undertaking the exercise and performance of any holynesse or religious service, we ought to prepare and adisse our selves, by narrowly sifting and examining our selves, our soules and consciences, that we may bee profitable and fruitfull preakers of Gods blessings in all sacred busynesses. So to this purpose, 2 Chron. 35.6. *Ecclesi. 5. Lath. 3.40. Psal. 4. Psal. 119.59. *I have considered my wayes, and turned my feet unto thy testimonie, Gal. 6.4.* Let every man prove his owne worke.

Now as in all other holy exercises some preparative is necessary for the more successfull working of Gods spirit upon our soules by them: so especially in this high and holy mystery of the Lords

selfe-inricting examination.

9

Lords Supper, a more speciall and particular examination is required, as appeares by this place of the Apostle. For by it we make our selves either guilty of the bloud of Christ, or have our soules wash't from all guiltinesse by that precious bloud. There we either drinke our salvation or damnation. It is the feast, at which whosoever wanteth his wedding garment shall be cast into bitter darknesse. It is a scale which confirms and conveys unto every man either a curse or a blessing, either a croise or a comfort. *Quid est visus tuus? Tunc non res.* Reasons of this doctrine, and to stiire and excite us to the performance of this necessary duty, for this time may be these.

First, such is the dulnesse and deadnesse of heart sometimes, even in the best, that except it be stirred up, and furrowed as it were with a sharp and severe excusson and inquisition into the inmost secretes, and most hidden and lurking thoughts, with an exact and impartiall examination of the state of the soule: it will be very unfit to receive with comfort and blessing either the immortall seed of the Word, or the immediate scale of the Spirit. The heart must bee wrought afresh, new moulded, softned and mollified by a thorow in-sight and search, and with the renning of repentance and faith, if wee looke it shalld receive sweetly and comfortably the divine impreission of that heavenly Scale, and holy Sacrement. It must be tried by the pure Word of God, if we would have it fitt'd to be the Seal for the sacred Diamond of sanctifying grace. For this

Mat. 26. 12. 13. 14.

Ruf. 1.

C

blessed

Res. 2.
Sicut si quis li-
quefalla cere
aliam cynam in-
fuderit, alteram
cum altera per
tosum comuni-
scent; neceſſe eſt
ſiquis tamen &
sanguinem Do-
mini recipi, cum
ipſo ita conſan-
gatur, ut Chri-
ſtus in ipſo, et
ipſe in Chriſto
inviauit.
Cyril. in Ioan.
lib. 4. cap. 17.

* *Communicationis*
enim ſpiritus pri-
mam in Chriſto
fuit, & ab eo in
nos penetravit,
cum homo ſatius
ipſe templum ſu-
um proprieſpi-
ritu peruxit,
atque ſanctifica-
vit. Origo igitur
& via, qua ſpiri-
tus ſancto parti-
cipauit, & Deo
unius sumus.

Chriſti myſterium est: Omnes enim in ipſo ſanctificantur, ut regim inter nos & bramatu-
los uniret, quoniam corporis & ſanguinis eius, qui ſanctificans, non perindeat, neque perindeat
patiens ſua coniunctionem. Quis hinc Vobis credidit, ut ſanctificatus, non perindeat
cor, & ſecum, & inueni meum non corporis efficiat. Quis enim cor, & ſecum corporis coniunc-
tionem in uno Chriſto posse fuit, ut hoc naturaliter videntibus faciat? Cyril. in Ioan. lib. 11.
cap. 26. Quid concurrit tunc illa aperte, & certe, ut in diuinis operis

I hold

though

blessed food of the Lords Supper upon an unprepared heart, is as a ſcale prefet upon a ſtone or water, it leaves behind it no print nor ſtep, no paſage or impression of grace or holineſſe.

Secondly, the blessings and comforts which we receive and enjoy, by rightly examining our ſelves, (*the way to worthy receiving*) are unspeakable and glorious.

For he that after a ſound and ſanctified preparation, perhakes the mysteries of the Lords Supper worthily, receives into his ſoule Christ, and his holy ſpirit, now with all their blessed effects; extraordinary motions and stirrings of heavenly delight, and ſpirituall joy, farde passing the capacity, and conceit of all naturall men; the very Well-Spring of eternall life, and well-fare both of ſoule and body. Hee ſhall ſeele by the body and blood ſactamentally presented the veiſt taste of eternall life, and vitall power of living grace, sweetly feeding and filling every veiſt power and paſſage of the ſoule unto immortality. His ſoule is as certainly pardoned and purged from the guile of ſinne, as if the precious blood of his gored ſide were diſtilling even now afresh upon it. In the wounds of his Redemeer all his frailties, and infirmities are for ever banished from the sight of God, and ſearch of Satan: So the

selfe-inriching examination.

41

though there bee distractions, tremblings and
feares on his owne side; and for all Satans envies
and oppositions contrary to this happynesse, hee
stands as free from the guiltinesse and curse of
sinne in Gods account and divine imputation, as
Adam before his fall, as any Saint or Angell in
Heaven, nay, as Christ Iesus himselfe, blessed for
ever, in an holy and sober sense, for he is a lively
member of his mysticall body; hee is washt as
deane from sinne, as his blood can doe it; he is
as just as his righteousnesse can make him.

If thou come then to this holy Table, with a
true, broken, penitent, humble, repenting & pre-
pared heart, thou mailest be as fully and certainly
assured of the enjoyment and possession of
Christ, and all the glorious benefitts of his mer-
itorious passion, as if his pretious bloud did even
now gush out afresh upon thy polluted soule,
and that now with his glorious hand hee shold
reach unto thee through the clouds, the com-
forts of heaven, and a crowne of immortality.

Thirdly, the omission and neglect of this du-
ty by which we might become worthy receivers,
brings upon us lamentable and wofull danger
and damnation, as appeares by this place. For he
that rashly and rudely rushes upon this holy my-
sterie, and so receives unworthily, is guilty of
the body and bloud of the Lord, a horrible guilt,
a fearfull impiety. To be guilty of wicked and
sinfull bloud, is able for ever after to make the
stoutest heart to quake and tremble, and to melt
away with feates and faintings, like the leaves of

Reff. 3.

*Consider Cain.
Herod. Rubart. 3.*

the Forrest which are shaken with the wind. But to shed innocent bloud, addes yet further weight to the burden of conscience, and to the wrath of God, what height of horror then, and depth of hell may he expect, which hath this hand in spilling the guiltlesse and precious bloud of Christ the Sonne of God. The burden of his bloud lay heavie upon the heart of *Iudas*; It prest him downe from the Gallowes to the bottome of hell, *Matt. 27. 3, 4, 5.* It lies full heavie untill this day upon the whole Nation of the Jewes, accodting to their owne cursed wish, *Matt. 27. 25.*

There is no man I assure my selfe, but both with mouth and heart will detest and abhorne the barbarous cruelty, and unspeakable malice of those wretched villaines, the murtherers of the Lord Jesus; who with merciless fury scourged him, spat in face, crowned him with thornes, nailed him to the croffe, and thrust him to the heart with a speare. And yet if a man dective not his owne heart, hee may clearly see, if hee come to the holy Sacrament irreverently, unpreparedly, and unworthily, hee is in some for and sense a shedder of Christs bloud; hee is brother in iniquity to those hatefull and abhorred miscreants, and partakers of their bloudshed. *And it is not ignorance, good meaning, company, solemnitie of the time, or commonnesse of the staine, that will excuse us in this case, or free us from this horrible guilt.* Many of the Jewes did in their ignorance crucifie the Lord of life, *Luk. 23. 34. Act. 3. 17.* And the Corinthians in this place, had no doubt

Note.

doubt, very good meaning when they received most unworthily, yet they were not hereby discharged from the guilt of Christ's bloud. Neither will a customary, formal, or perfunctory preparation serve the turne in this point, or free us from accessariness to the death of Christ, and obnoxiousness to the plague of that bloudy sin. A Pharisaicall washing of the out side of the cup and of the platter, will not make way for the washing of our soules from the guilt and pollutions of sin, by that saying and sanctifying bloud sacramentally offered unto us in this holy mysterie. As for example; Many thinke they have well and worthily quitted themselves, and made a goodly and glorious preparation, if for some brawles, grudges, jealousies and dissentions risen betwixt them, they seeked for a fruitless and formal reconciliation with their neighbour, though in the meane time they make no search, examine or take any notice of the great difference and fearfull breach betwixt God and their owne consciences, or seeks by repentance and humiliation to be reconciled unto him, who is able to cast both body and soule into hell fire.

It is I confess a necessary duty to be at charity with all men, and to seeke for reconciliation where there hath beeene falling out, and strangeness, before we presume to come to the Lords Table; but except there be beside a narrow and sincere search into the state of the soule, a casting up of our accounts betwixt our owne consciences and the Tribunall of Heaven, a true hearted

An ordinary
deceit among
many ignorant
ones.

Habentem ad-
huc voluntatum
peccandi gravari
magis dico Eu-
charistia serice-
tione quam pa-
rificari. Idem de
Eccles. dogm.
cap. 53.

** Mutet vitam
qui vult accipere
vitam. Nam si
non mutet vitam,
ad judicium ac-
cipiet vitam, &
magis ex ipsa
corrumperit, &
magis occiditur,
quam vivifica-
tur, Ang Serm.
Dom. i. Advent.
tom. 10.*

2

purpose not to continue in any one knowne sin,
* an inward, humble and impartiall triall and
preparation of our selves, to the worthy recei-
ving of those sacred seales of our salvation, the
former is but formall, fruitless and Pharisaicall.

It is said moreover in the Text, that *He that
eateth and drinketh unworthily, eateth and drinketh his
owne damnation.* As soone as he hath received the
Sacrament, he is presently guilty of high treason
to the Majestie of Heaven, for murthering the
Sonne of God. With the wretched sonne of per-
dition hee swallowes downe the bread and the
devil together; and may say to hell, thou art my
portion, and to the kingdome of darknesse, this
day have I taken possession of thee; because I
have had my hand in the death of my Saviour,
and in spilling and trampling under foot that
precious bloud which should have saved my
soule. As a man that drinks downe ranke and
deadly poysen, without a present counterpoysen
to drive it from the heart, and expell it out of the
body, cannot possibly escape temporall death:
So certaine it is, a man that receives this heavenly
food unworthily, turning it into a spirituall poysen
unto his soule, by the distemper of his pro-
phane and unprepared heart, cannot possibly
escape damnation and death, except by the so-
veraigne antidote of repentance, reformation,
and amendment of life, hee flee unto the Lord
upon the knees of his soule for compassion and
pardon, and by his after sincerity and obedience
labour to make amends for so horrible and hate-
full rebellion.

Thirdly,

Thirdly, besides accessariness to the death, and guiltinesse of the bloud of Christ, and drinking of certaine damnation, as is plaine in the Text; the hastning and heaping upon them all outward crosses, and temporall plagues, both upon body, and conscience, goods and goodname, and even death it selfe, are the justlor and payment of unworthy receivers, and prophangers of this holy Sacrament. For this cause, saith Paul, many are weake and sicke among you, and many sleepe, ver. 36. Every sinner makes vs justly liable to any plague or punishment; but unpreparednesse and unworthiness in comming to the holy Communion, hath a speciall and particular power to pull downe upon us, violently and fearfully, worldly crosses, temporall plagues, and untimely deaths.

Even the belever and true Christian, if for want of a right and reverent estimation and disposition towards the Sacrament of reconciliation towards God at his meane; of the examination and preparation of his owne soules come unworthily (for so he may) may (though by faith in Christ he be freed from eternall condemnation) yet bring upon himselfe many corporall outward plagues, as weaknesse, sicknesse, and death. But the unregenerate and unbeleever, which with an evill and impenitent heart rusties unto this holy banquet, who is ever an unworthy receiver, while he continueth, may besides those looke for eternall condemnation both of soule and body. For in him prophanation of this holy Sacrament begets hardnessse of heart, deadnesse.

Multe domini
noscere piper est
qui portat sed
cibis amissis.
Clerig. in Acto.
Hom. 24.

Vſe. 1.

* Si in lege veteris tales mina aduersus eos posse sunt, qui temere ad eas sacra accedunt, que ab hominibus sanctificantur, quid dicendum de eo, qui ad tantum ac tale mysterium temerarius est. Quoniam enim magis est aliquid templo secundum Domini vocem, tanquam gravius ac terribilius est in anima impuritate constitutum corpus Christi. si temere contingeret, quam si accedere ad grates vel tauros dicens Apolo, itaque qui edit patrem, vel bibit pauculum indignum, rem et corporis. nam exprimitur cum dicit, qui manducat indignum, iudicium sibi maneat. Bapt. form. 2. 11. baptis. cap. 3. em.

nesse of spirit, unablesse to repent; to the latter he hath received, he becomes twofold more the childe of hell than he was before.

This may serve then in the first place to terrifie and affright all ignorant, prophanes, and unworthy commers to the Lords Table. Let them in the name of God tremble and step backe, and not presume to *approach or presse unto this heavenly banquett.

1. If they doe, they desperately throw their owne poote soules upon the sharpest points, and keene edges of Gods fearfull plagues and judgments.

2. Looke to it who soever thou art, If thou come unworthily, unpreparedly, irreverently, and unsanctifiedly, thou openest the gates of hell against thee, thou makest way, and givest the raines, to all the powers of darknesse, with all their rage and fury to rush headlong upon thee, and to take further and full possession both of soule and body.

3. Thou wilfully searest thine owne conscience with an hot iron; thou hardnest thine heart like the nether Milstone; thou receivest Gods curse under seale.

4. When thou takest with thine unhallowed hands those holy signes, thou rentest againe, and rivest asunder thy Redemeers closed wounds, with a speare againe thou piercest his sacred side, sanguinis Domini, immoblementem ac territatem iudicium per nos.

and

selfe-inriching examination.

171

and wringest againe with it wile, cruelty, both
soul and life, from the Lord of Life.^t

5. When thou lefst downe the Bread and
Wine, thou swallows therewith Saran, bloud
gakiness, and thine awne damnation.

6. And thou deparst this holy place, diable
and open to all such evils and mischiefes upon
the face of the earth, as a man destitute either of
grace divine may commit, or unprotected from
above endure.

7. And so by thine unworthy receiving many
times more the childe of hell than before.

A second use may be for admonition, and ad-
vertisement to all, that they would carefully
and conscientiously try and examine themselves,
according to the counsell of the Apostle, whe-
ther they be fit guests or no, and worthy recei-
vers, before they presume to come & sit downe
at the Lords Table. Which that you may doe
with comfort and profit, I will acquaint and in-
struct you what you ought to doe, and what
should be your carriage before you come to bee
partakers of the holy Sacrement of the body
and bloud of Christ.

For a fit preparation r. An examination and tri-
hereto, three things, all of our selves, are
specially con- 2. Premeditation, 3. Prayer.

Examination, which setteth and prepares a
man to receive worthily, is an holy worke of the
soul, whereby it casteth its eye, and reflecteth
upon it selfe, and so looks through it selfe, makes

* Non parvus pa-
na proponunt in-
dignè suorum
bus : confusa
quantum adver-
sus producunt
indignitatem
contra eos qui
crucifixione
cum, itaque con-
sidera ne tu quo-
que sis rem cor-
poris & sanguini
ni Christi ; illi
sanctissimum cor-
pus jugularum,
in vero polluta
suscipiant anima
post tot beneficia.
Chrysost. Hom.
60. ad pop. Anto-
nian. in princip.

2

I
2
3
4
5
6

I
What this ex-
amination is.

The Saints

an exact survey and search into every corner, and takes a true scantling and estimate of its spirituall estate.

I
Wherewithal
confits.

First, by this godly exercise of examination, a man by the touch stone of Gods VWord, which is as pure as the silver tried in a furnace of earth, fined seven fold, doth try whether his conversion be sound and saving, or copper and counterfeite; for none can worthily receive this Sacrament, or have any interest in the blessings thereof, but a true Christian; but hee that is converted from nature to grace, from prophaneness to piety, from his sinne to a sanctified course; but he that of a prophane and carnall man, is made an holy and a new creature.

3

Secondly, in this worke of examination, bee must finde in himselfe those spirituall endowments, and Christian vertues, the individuall companions of a sound conversion, which are onely able to fit and enable him with worthinesse, profit, and comfort, to come to the Lords Table. They are these:

1

First, Knowledge.

2

Secondly, Faith.

3

Thirdly, Repentance.

4

Fourthly, New Obedience.

5

Fifthly, Love.

6

Sixtly, Sincerity, a purpose of not lying in, or giving liking or allowance to any sinne.

7

Seventhly, An hunger and thirst after this heavenly food, and unfained earnest desire unto it.

Thirdly,

Thirdly, he must revise these saving gifts and Christian graces, and consider how they wax or waine, fade or flourish, languish, or are in life, that so he may proportionably prepare and apply spirituall preservatives or restoratives. But especially that he may so compose and addresse them towards this holy and heavenly banquet, that every one of them may receive addition, encreasement, and particular vigour thereby.

Fourthly, in this glasse of examination he doth discover and destry what spots and staines have light upon his soule, whist wounds or breaches have beeene made upon his conscience, what infirmities or frailties, what omissions or relapses, or new fals, have growne upon him since his last receiving.

Upon which discovery he presently prostrates and poures out his soule before the throne of grace and mercy, with groanes and sighs, for reconciliation with God, for restitution into his favour and protection, for his former peace and comfort of conscience, he renues his faith and repentance for them; for every new sinne requires anew act both of faith and repentance: And so prepares his truly humbled soule to receive the assurance of the remission of sinnes, sealed unto him by the bloud of Christ in the Sacrament.

First, for conversion. It is that holy and happy change wrought upon us, by the effectuall concurrence of the outward ministry of the Word, and inward working of the spirite; whereby, of naturall, carnall, and prophane men, we are

D 2 made

Conversion,
what it is.

made spirituall, holy, and new creatures ; and from the dominion and darknesse of sin and Satan, are translated into the Kingdome of grace, and into the light and liberty of Gods children.

Now a man may by such marks as these trie and consider whether hee bee truly and soundly converted, or no.

If he hath turned from Satan in all sinnes, and turned unto God in all duties. I meane it thus ; If he hath left all grosse sinnes, as Lying, Swearing, Idiury, Drunkennesse, Uncleannessse, & such like, in practise and action ; and all frailties and infirmities, at least in allowance and affection, so that with watchfull resistance, and earnest groanings of spirit, he strive and pray against them, and be humbled & kept in awe by them ; and that he performe obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

If he be willing in all his purposes, desyres, endevours, and actions, to set himselfe in the presence of God, and in them to be wholly, unreservedly, and entirely guided by his Word.

If he can without servile trembling, or profane senslesnesse, see the slavish misery of the wicked in this point ; with an holy comfort and humble triumph thinke upon death, the Law, that great judgement hell, and those endless torments.

If he lovingly hunger and thirst after spirituall nourishment, and growth in grace by the Word, Sacraments, Christian conference, by a profitab-

- I
Notes of true
conversion.
Act.26.18.
Is.55.7.
Ezech.18.11.
Joh 3.9.

- 2
Psal.16.8.
Mich 6.8.
Gal.6.16.

- 3

- 1 John.4.
17,18.

- 4
1 Pet.1.2.

ble and sincere sanctifying the Sabbath, and all other godly exercises, both publike and private,
Heb. 2.15.

If he love truly, and heartily long after the coming of Christ, and love such as are true Christians, and that because they make conscience of sinne, and serve God with singlenesse and sincerity of heart. If thou desirest that thy love of the brethren should bee unto thee an infallible marke of spirituall life: First, let the principall object of thy love be, his Christianity and graces, not gaine, pleasure, morall or naturall parts, or any by-respect.

Love all the Saints; He that loves not all, loves none aright, yet this takes not away degrees of love.

1. Either for excellency of grace.
2. Or eminency of respects.

Love them at all times; as well in adversity, disgrace, temptation, sicknesse, &c.

If his chiefe delight and best comfort be in holy duties, and heavenly things, and that he infinitely preferre them before gold, honours, pleasures, yea, the whole world.

If hee would not exchange his present station, though never so base, poore, and neglected in the world, yet accompanied with the state of grace, and Christianity, for the most rich, and glorious estate of the greatest man upon the earth, where there is nothing but prophanenesse, and unregeneration. If this whole great world about us were turned all into gold, honour, and pleasures, yet in respect of the comfort of grace, it were dung, vanity, nothing,

D 3

If

5
Tit. 3.12. 13.
1 John 3.14.

1
Mat. 10.43.

2
Phil 5.

3
Pro. 17.17.

6
Psal. 1.2.
& 19.10.

7
Heb. 11.25, 26.

8

Phil.3.8,9.

9

Jct 31.28,19.

20

10
Rom.6.21.

11

Psal.119.136.
2 Pet.2.7.

12

Ezech.18.30.
32The parts of
conversion.

If he would not be in the state and case hee was before, (though hee then thought that good e-
nough) for any worldly good, for tenne thousand worlds.

If hee bee truly humbled with consideration of the long time of his prophanenesse and impenitency, and very sorry hee begun no sooner, nor made greater haste into the royall and glorious state of Christianity.

If those sinfull pleasures and vanities bee most tedious, irkesome, and distastefull unto him, which formerly he pursued with greedinesse, and delight. As for example, if as before hee had much delight and contentment in good fellowship, and in such company as past the time in idle mirth, and prophane spotts ; so now hee cannot endure and abide such sinfull losse of time, and prophane companions ; but if hee fall amongst them, he is out of his owne element, sad and discontent, and after humbled with repentance for such relapses.

If hee mourne for the abominations of the times, grieve at the wicked courses of others, and be very glad and heartily joyfull, when godlinesse and sincerity gets the upper hand, and when any one is converted.

If to the power of his gifts, at all occasions, he be still plotting, working, and labouring the conversion of others with zeale and sincerity ; especially those that are nearest about him, any way depend upon him, and belong to his charge.

The parts of conversion are two

Morti-

Mortification or dying unto sinne, which is the continual lessening and weakning of the practice and power of sinne, and laboureth all it can to dead the very root, and dry the fountaine of originall corruption.

Vivification, or living to righteoufnesse, which is a continual renewing and quickning to all holy duties, and appears in a constant, sincere, and fruitsfull desire and endevour to doe well, recovering it selfe againe, after slips, fals, and relapses.

Thus in the first place we are to examine and try whether a conversion be wrought upon, and whether it be true; sound and saving or no.

For no man but a sound convert, and true Christian, can be a worthy receiver. For as that body is onely fit to receive nourishment which hath in it, life, naturall heat, and power of digestion, that it may therewith be filled, fed and refreshed; so no man ought to eat at the Lords Table, but hee alone which is already inspired with supernaturall life, with spirituall heate, and the power of grace, that so that divine food may sink into the soule, to cheere, strengthen, and enlarge it with comfort, confidence, and delight in heavenly things. If the daintiest and wholsomest meat should bee put into the mouth of a dead man, it would putrifie and rot; so if this heavenly food bee received into a prophanes heart, it brings forth nothing but hardnesse, deadnesse, and damnation.

* Baptisme indeed is the Sacrement of our incorporation

Col.3.5.
Rom.8.13.

Eph.5.2.
²
1 Pet.2.14.

* First we must
by one spirit
be baptiz'd in-
to one body,
before we drink
into one spirit.
1 Cor.12.13.

1 Cor.6.11.

corporation into Christ, of our initiation and investing into the glorious state of Christianity. But the Lords Supper was ordained to maintaine, continue, and confirme spirituall life, and the power of grace already planted in the heart. By the great worke of regeneration signified by baptisme, wee are washed, we are sanctified, we are justified in the name of the Lord jesus, and by the Spirit of our God. But by the Lords Supper we grow in spirituall strength, we lay better hold by the hand of faith, upon the merits and mercies of Christ, wee feele more soundly and sensibly the power and vertue of his bloud, wee see more clerely, and are more fully and feelingly ascertained of the forgiuenesse of sinnes; our conscience disquieted with some frailties and infirmities since our last receiving, are sweetly appeased by the bloud of the Lambe, our inward peace, and spirituall joy is the greater. We gather hold, and winne ground against our corruptions, and the power of sinne, and become more cheerefull, sincere, and universall in our obediencie.

²
Examination
of other graces.

These blessings may be expected, where there is spirituall life, and due preparation before, but plagues and judgements are the portion of unregenerate and prophanre receivers.

Secondly, in this holy businesse of examination in preparation, wee must enquire within our selves for these graces, the inseparble and individuall companions of a sound conversion:

1. Knowledge.
2. Faith.
3. Repentance.
4. New obediencie.
5. Love.
6. Sincerity.
7. A right and

and longing desirous of that heavenly feast
we finde in these holy graces in our scholl
for the Lords Table. Let us therefore never
doubt wee feele these diuidit and saving grace
assisting up in our heards, and shew vs in our
lifend actions, her usuall follow of considera-
ting, use and exercise all those godly and
gracious meaneys and maiestis which God hath
ordained and appoynted; for begytting and be-
gynning them dianes, to multiply imputtation with
godes and sige, the Word read and preched,
confession and meditation, godly company, ob-
seruent bringg to reath, char chendfull day of
dowme, chen afraide, and the castell, endlesse
and remedleless paines in hell, and such like. But
if we doe find them in vs, though mixed with
much weakness and infirmity, with many frail-
ties, wantz and imperficions, yet if they bee
there in fayrely and truch, if they bee joynted
with a full purp- so, and constant resolution to
abandon the allowance of every infirmity, and
everly to cashier the practise of every grosse
sine, we may by the grace of God, with com-
fort, profit, and certaine expectation of a bles-
sing, come to the Lords Table, that there wee
may strengthen our faith, confirme our graces, in-
flame our zeale, increase the assurance of the for-
givenesse of our sinnes, and of Gods fauour, to
grow nearer and nearer into fellowship with
Christ, and communion with the Saints. H. H. H.

If our graces be true, though weake and full

of

Mat. 11.28,

Mat. 12.30.

of wants, wee are not to feare, or forbear to come to the Lords Table, but rather make the greater haste to that spirituall refection. He that feeleth himselfe weake, distempred, sickly, hath most need of a Physician. The Lords Supper is principally intended and provided for the hungry soule, the broken heart, the bleeding conscience, the man that is weary and heavie hearted for his sinnes, and most sensible of his frailties and imperfections. Christ calleth unto all them to come unto him, which are wearie and sore laden, and men most capable and fit to receive spirituall refreshing and comforts of salvation. Hee telles us, Luk. 4.18. that hee was sent that hee might heale the broken heasched, and that hee might set at liberty them that are bruised. It was foretold of him, that hee should not break the bruised reed, nor quench the smoking flax, till he bring forth judgement unto victory. Now if a man bee truly converted, daily prepared and possesse of those graces I now named, though not in that heighth and perfection as hee desires, but with adherence of wants and infirmities; yetts hee finde them in himselfe in truth and sincerity, if hee heartily desire, and undesemblingly endeavour and labour after increase in goodnessse and obedience, neither waxing worse, nor standing at a stay, but daily getting ground of his corruptions, hee may and ought to come unto the Lords Table, that he may receive spirituall strength and security, for his crowne of immortality.

The

selfe-inriching examination.

27

may teach us; 1. Reverence and awfulnesse to dreadfull a Majestie. 2. Adoration and admiration of so infinite excellencie. 3. Love of so great and immeasurable goodnessse. 4. Securefull reliance and repose upon his almighty power.

Secondly, wee must have a cleare sight and knowledge, a right sense and feeling of our hol miserable, sinfull and accursed estate by nature; and that thus:

First, wee must know and acknowledge, that every man and woman, by nature, and in themselves, and without Christ, is a very stranger and enemy to God, the childe of wrath, heire of everlasting perdition, enwrapped and incorporated into the accursed communion with the Devil and uncleane spirits,

Every one naturally hath his understanding full of blindnesse, sinfullnesse, vanity, pride, folly, to helredenesse, errors, curiositie, and many such like distempers. His will full of wilfulness, frowardnesse, rebellion, and inconformity to the holy will of God. His affections full of wilfulness, fury, and confusion. His thoughts full of earthainesse, filthinesse, and sensuality. His memory stored with polluted notions, and the menstruous reliques of soule abominations. His heart full of deadnesse, deceitfulness, and iron sinnewes. His conscience full of bitings and stingings, defiled, and uncomfortable. And besides, every member of the body is inflaved to sinne and Satan, Rom. 3. 13. His eyes are full of lustfull wan-drings. His ears full of obscene listnings, &c.

Thus

Eph. 2. 3.

Dike pag. 302,
303.

Thus every one naturally lives the life of hell in all the powers of his soule, and parts of his body. And he hath a root and fountaine of originall sin sticking fast in his bowels, which still feeds & fils his body of death, or rather life of sin, with continuall supply of new poyson, and hellish vigour.

Out of this masse of spirituall miserie spring naturally all plagues, judgements, and curses, both in soule and body, both in this life, in death, and in the other world.

In this life hereby we are subject and liable to madnesse, terrors, and strange astonishments in minde. To all infirmities, diseases, and tortures in body. To losse, wrongs, and oppression in goods, and our temporall estate. To slanders, disgraces, and reproaches fit our good name. To discontentments and discomfort in wives, neighbours, friends, children and posterity. So with what an armie of curses every wicked man is dogg'd, *Deut. 32.8.* In death they are to have their poore and hopelesse soules torne and rent with much anguish, and painfull horror, from their sinfull bodies, with a despainfull, comfortlesse, or senslesse divorce. They are upon their death beds to lie like wilde Buils in a net, as *Esay* speaks, full of the wrath of the Lord. And *In the Morning thou shalt say, would God it were Even, and at the Even thou shalt say, would God it were Morning,* &c. *Deut. 28.57.*

But in the world to come come the height and complement of all wofulnesse : Not onely an eternall separation and casting away from the presence

presence of God, and the fruition of those glorious and unutterable joyes, but also endless vexation and torment with the devill and his angels: With infinite horror and anguish arising from the full feeling of the whole and unquenchable wrath of God, which like a bottomlesse sea, will swallow up the bodies and soules of all impenitent sinners.

Besides this knowledge of mans misery, and naturall corruption in generall, we must take notice of those speciall particular sinnes which have found any haunt and harbour in our soules; and soundly, seriously, and sensiblly conceyue of and consider the intollerable curse of God due unto us for the same,

Lastly, we must know how this great masse of miserable mankind was plunged into this accutted state of damnation and death. *Adam* and *Eve*, our first parents, created in the beginning of the world, planted in Paradise by the hand of God, and placed in full possession of all holynesse, and true happiness, did unhappily by the breach and transgression of Gods commandement about the forbidden fruit, dis-robe and dis-invest all their posterity of that glorious estate, and cast us all into this gulf of sinnes, and guiltinesse of damnation.

We were all happy in *Adam* while he stood upright in obedience to Gods commandements in Paradise; and shold have beeene inheritours of his perfections and felicities. And he was a glorious creature before his fall. The Fathers call him

him as he was in that estate, the Cedar of Paradise, the Picture of Heaven, the glory of the Earth, the Governour of the world, and the Lords owne Darling and delight. But he being the father of all men, and fountaine of all generations following, did sustaine the publike person of mankind, both in his innocencie, and also in his miserie, in his felicity, and in his fall, and therefore we being all in the very moment of his fall in *Adams* loynes, did both stand and fall with him; we were both happy with him in his perfection, and helpelesse with him in his perdition. Neither should this seeme strange and unequall that we should sinne, and sinke into misery in *Adams* loynes, being yet unborne. For the congruity and equity of it appeares many wayes:

By the example of *Abraham*, in whom *Levi* is said to have paid tithes to *Melchisedecke*, which was not borne sime hundred yeares after, *Heb. 7.9, 10.*

Of *Rebecca*, who having two sonnes in her wombe, is said to have two Nations, *Gen. 25.23.*

Out of the fifth to the *Adam*, for even as the righteousness of Christ is reckoned to those that beleeve in him, althoigh they never did it, because they are one with Christ; so the sinne of *Adam* is reckoned to all his posterity, because they were in him, and of him, and one with him.

By the congruity of nature, for commonly the Leprousie, Stone, Gout, and other diseases, are derived

²
Rom. 5.17, 18,
19.

3

The Saints

derived out of diseased bodies of the parents upon the children. The slavish and villainous estate of the father is conveyed unto the posterity.

By the course of humane justice and equity of state. If some great Personage or Noble man should offend by the hatefull act of treason, against the Majestie of an earthly King, it is thought just, that his posterity be both disinvested of all titles of honour and nobility, and that inherited of his lands, and temporal happiness. How much more should this current of justice hold, and have his course, when high treason is conerived and committed by a worme and wretch, in respect, against the infinite Majestie of Heauen, and the goodness of God Almighty.

May not Adams sinne be as justly, nay infinitely more justly imputed unto us, as our sinnes unto Christ.

Knowledge of this point should beget in us;

1. A sense of our misery.
2. Humility.
3. Heviheartednesse for our sinfull and accursed estate.
4. Restlesse groanes and longings for deliuey and recovery.

Now in a third place we must bee acquainted with the meanes of remedy and recovery, out of that sinfull and accursed estate wherein we lie by nature.

In this point we mast know who is able to redeeme us from sinne, Satan, hell, and everlasting death, and by his merits and mediation, to restore us to righeteousnesse, Go ls favour, a good conscience, and a farre more glorious happiness than

Concerning
the meanes of
our deliue-
rance.

5
Vfor

3

than wee lost in *Adam*. And also the way and meanes to purchase interest in this blessed Redee-
mer, and to partake of those comfortable benefits
and blessings which belong to eternall life.

First for the former point, our redemption and recovery from our sinfullnesse and cursednesse, de-
pends wholly upon, and is onely performed by the
second person in the Trinity, Christ Jesus the one-
ly sonne of God.

In whom we must rightly conceive and consider his person, his office, his benefits,

In his person ; His Godhead that maketh the Person, and his man-hood, which hath subsistence in the person of the God-head, are considerable.

As touching his God-head, he is the only naturall Son of the most high and eternall God his Father, his Word, Character, and Image, God coessentiall, and coequall with the Father and the holy Ghost.

As concerning his Manhood ; Hee assumed into the fellowship of person, mans nature : Hee tooke to himselfe a body, and reasonable soule, by the incredible operation and infinite vertue of the Holy Ghost, Luk. i. 35. so that he is God and man in one person ; and that was necessary for the accomplishment of our redemption.

Hee was man, that hee might be subject to the Law, fulfill it, and beare the punishments of our transgressions of it : He was God, that he might make the obedience of his life, and miseries at his death, meritorious for our salvation.

He was man, that he might suffer, die, and shed his bloud. He was God, that might breake open the

A&c. 4.12.

Joh.1.14.

Heb.1.3.

I
Gal.4.4.

I
Joh.1.17.

2
Heb.2.9.

Act.2.24.

3
Heb.2.14.1
Act.3.22.2
Heb.2.17.3
Psal.1.6.
Luk.1.33.

Matt.1.21.

The Saints

the barres of the earth, and conquer death, and rise again;

Had he beeene God alone, satisfaction could not have beeene made to divine justice, which must bee performed in the same nature which offended : And if he had beeene onely man, he could not have applied unto us the power of his passion, or made his sufferings effectuall for us, for this is the worke of the spirit, which he gives unto us, as he is God.

Secondly, there must bee a right understanding of the office of our Redeemer, in which respect he is called Christ, that is Gods annointed, because the Father did consecrate him to the office of a Mediatour, and did furnish him with all meet gifts for that purpose, Job.6.27. Act.10.38.

There are three parts of his Mediatoruſhip :

First, the prophetical part, whereby hee reveleth and publisheth the whole will and counſell of God his Father, as concerning mans salvation.

His Priestly function, whereby he works the full, compleat, and through ſufficient measure and merit of our Redemption ; in his holy conception, righteous life, and bloody ſuffering upon the Croſſe.

Lastly, his royll and Kingly part, whereby he mightily effects all this in us, by the inward operation of his spirit, powerfully applies it unto us, and by an outward divine politie, whereby hee ruleth his Church till the last and great Judgement.

In a third place we ought to take ſpeciall notice of those benefits which ſpring up unto us out of a bottomleſſe fountain of Grace ; In which reſpect he is called Jesus ; they are infinite, unspeakable,

selfe-inriching examination.

35

able, and glorious, every one of them worth a world of gold, yea, ten thousand worlds.

They are these:

Participation and union with Christ, whereby we are ingrafted into him, and become one with him. Or it is that mutuall inward hold, which Christ hath of us, and we of him, in such sort, that each possesseth other by way of speciall interest, propriety, and inherent copulation.

I
1 Cor. 6:17.

Reconciliation, whereby we are delivered from the wrath of God, the enmities of creatures, and slavery to Satan, and happily restored into Gods favour and protection, and so certainly preserved in safety, from the hurtfull fury of creatures, the rage of Satan, and powers of hell; the stones of the field shall bee at league with thee, and the beasts, &c. Job 5:21, 22; 23:24. We shall sleepe, and none shall make us afraid; Levit 26:6. Job 1:19. Wee shall not be afraid of evill tidings; Psal. 1:10:7, 11.

2

Remission of sinnes, whereby our polluted and wofull soules are freely and fairly washed for ever, discharged and enlarged from the staine, guile, punishment, and raigne of sinne, by the blood-sufferrings and sovereignty of our blessed Saviour.

Imputation of righteousness, whereby our sins are laid upon him, and his obedience counted ours.

3
We are hereby freed from the sin, guilt, damnation, and dominion of sin.

Intercession, which compriseth in it three things. Presentation of himselfe before his Father, as Mediator and sacrificer of himselfe, for a full satisfaction for our sinnes. An engaging of himselfe to his eternall Father, that by his grace wee

4
2 Cor. 5:20.

5
Heb. 7:25.

being partakers, and sensible of so great mercies and merits, will with care and conscience avoid sinne, and labour to keepe our selves unsported and blameleſſe amidst a naughtie and crooked generation, that so we be not grievous and burdensome to so gracious a God. Lastly, an effusion of his intercessory spirit upon our soules and consciences, which kindles in our hearts, godly desires, and good purposes, for the avoiding of sinne, and keeping a good conscience, and many bitter sighs and heavie-heartednesse, for the bewailing our relapses, frailties, and infirmities.

6
Eph. 3.6.

Acceſſation to eternall life, whereby wee are deemed worthy an immortall crowne, and endleſſe joyes, for Chrifts worthinesſe.

7
1 Joh. 3.1.

Adoption, whereby of vessels of wrath by nature, and firebrands of hell, we are become children of God by grace, and heires of Heaven.

8
1 Pet. 1.4.

Sanctification, whereby we die to sinne, and live to righteousness: Which though it be unperfekt in this life, and therefore accompanied with a combate betweene the flesh and the spirit; yet we have spirituall armour provided, and after death it shall be perfected with heighth of purity, and holinesſe of all holiness.

Eph. 6.
will to cloſing

9
1 Pet. 1.5.

Corroboration, whereby we are preserved from falling from that estate wherein God hath placed us, and doth uphold us, and the comforts of godlinenesse; and by the power of his might are confirmed, strengthened, and stablished in the way to Heaven.

10
Rom. 8.30.

Glorification, whereby we are made partakers of

selfe-inritibg examination.

37

of those endlesse and unutterable joyes, which neither eye hath seene, eare hath heard, nor the heart of any man conceived, and which nose but God knoweth, and hee who doth enjoy them. This knowledge we must have of our Redeemer, of his Person, office, and benefits.

Now furthermore it is required, that we be acquainted with the meanes how we may gaine and get right and interest in this our blessed Redeemer, and unsearchable riches of his grace. Especially sith Christ with his merits doe not belong to all men, but to a little flocke, and that the greatest part of the world, and even of those that live in the profession of true Religion shall receive no benefit by him.

The spirit of the Lord Iesus by his infinite power doth knit us with a reall conjunction unto Christ, by the meanes of a true and fruitfull faith, whereby wee are inspired and endewed with spirituall life, and all the blessings of Heaven; God the Father is as it were the fountaine of this life, Christ is the Conduit, the Word the Pipe, Faith the hand that opens and turnes the Cocke, the beleeving heart the Cisterne which receives and enjoyes this water of life, wherein it is a Well of water springing up into everlasting life, Job. 4. 14.

The Spirit of God by the power of the Word preached, creates in our hearts this faith, which is an holy gift of God, whereby the soule is enabled to apprehend and apply Christ particularly, as hee is set forth and offered in the Word and Sacraments.

How Christ-
ians come to
have interest in
Christ.

Mat. 7. 21, 23.

2 Cor. 4. 13.

E 3

This

This justifying faith ever brings forth a zealous and unfeigned love to God, his service, people, Word and Sacraments; and an universall & sincere repentance and amendment of life present, and a willingness and longing to die, in hope of a better life: But of faith and repentance, more largely hereafter.

V. The knowledge of this point should bring forth in us:

1. **First, Thankfulness for the great works of our Redemption.**

2. **Sorrow for our finnes, the true cause of Christ's suffering.**

3. **Comfort in his Passion and Obedience.**

4. **A cheerfull obedience to the precepts of the Gospel, faith and repentance.**

Thus farre of the knowledge of Gods Majestie, our ownemistry, and the meanes of recovery.

Now in a fourth place wee must be acquainted with the nature, use, and end of the Sacraments.

The two Sacraments, Baptisme and the Lord's Supper: The first of incorporation and ingrafting into Christ, whereby wee are enrolled into the number of the household of God, and of the Citizens of the heavenly Ierusalem.

The other of our further growing into Christ, and stronger confirmation of the covenant of salvation, and grace towards us, whereby our spiritus all life is revived, quickned, and increased in health.

* These Sacraments I say are signes to represent, seales to confirme, and instruments to convey Christ, with all the benefits of his passion, and

* The Sacrament of the Lord's Supper is not ordained to be a bare and naked signe, or as a picture that puts us in mind of one that is absent, but to be a seale also, Rom. 4.11.

1 Cor. 11. 26. whereby the Lord doth verily bestow Christ upon us, and confirme and make sure to us the benefit of his passion.

and blessings of Heaven unto every believynge Christian. Howe soe to m[any] b[oth]e exhorteth to the

They serve as bonds of obedience to God, strict obligations to the mutual exercis[e] of Christian charity, provocations to godlinesse, preservations from sinne, memorials of the principall benefits of Christ.

This latter, the Lords Supper, is the second Sacrament of the Gospell, wherein, by a sacramental use of Bread and Wine, those that are already ingrafted into Christ, are nourished, and grow with spirituall life, and in the state of grace to flight.

The signes and outward matter of this Sacrament are, Bread and Wine : The things signified, are Christs body crucified, and his bloud powred out. About which conceive this Analogie :

The bread passeth thorow many injuries, much alteration, cutting downe, threshing, grinding, the parching heat of the Oven, before it can bee fit food : So the blessed body of Christ was pitifully bruised and rent with drops of bloody sweat, with scourges, with nailes, with thornes, with a speare, before it could be a fit sacrifice for our sinnes.

As bread feeds the body, so Christ in the Sacrament strengthens the soule.

As bread drives away natural hunger, so Christ spirituall.

As bread is given to the hungry and poore, so Christ effectually to the broken heart, to the contrite spirit, and to the hungry soule.

And so in the Wine.

As the wine is pressed out of the grape when it is

The Saints

most faire and flourishing ; so was Christ's blood out of the veines and heart of his most sacred body, in the strength and flower of his age.

As wine quencheth naturall thirst, cheereth and maketh glad the heart of man ; so Christ's blood quencheth spirituall thirst, refresheth and comforteth the soule.

As wine is to be given to them that have griefe of heart, *Prov. 31. 6.* So Christ's blood onely to them who are heavie hearted for their sinnes.

As wine begets good bloud, boldnesse, and strength of body, so doth Christ's blood in the soule.

Furthermore, in this Sacrament foure actions in the Minister, and two in the receiver are considerale, and specially to be taken notice of :

The visible and outward actions of the Minister doe represent, the spirituall, eternall, and invisible actions of God the Father, for the good of our soule.

First, his taking the bread and wine into his hands, doth signifie and represent Gods sealing and setting a part of Christ for the great worke of Mediacion betweene God and Man.

Secondly, his blessing of the elements, whereby he doth designe and sanctifie them to be a Sacrament of the body and bloud of Christ, doth signifie and represent the sending of his Sonne in the fulnesse of time to performe and execute the office of a Mediator, unto which he was before ordained.

Thirdly, the breaking of the bread, and the powring out of the wine, doth signifie and represent the bitter passion and suffering of our Saviour,

Psal. 104. 15.

our, and the trickling and streaming downe of his blood from all parts of his body to the ground.

Fourthly, the giving of bread and wine to the communicants, doth signify and represent the offering of Christ to all, even hypocrites, but the giving him onely to true Christians.

The two actions in the receiver hath these significations:

First, his taking of bread and wine into his hands, doth signify and represent his apprehension of Iesus Christ by faith, but more generally,

Secondly, his eating the one, and drinking the other, and so digesting and concocting them, that they grow into the body, doth signify and represent the effectuall, particular, and speciall application of Christ unto our soules, that our true spirituall, reall vision and participation with him, may become more neare and sensible.

Lastly, we must know the end of the Sacrament, which is manifold;

First, the principall end is, the remembrance of the death of Christ, which he commanded unto us at his last parting from us; and therefore that ought to sticke fast in our minds, and to renew continually in our hearts, fresh and feeling stirrings and motions of compassion & tendernesse. For the last words of a departing or dying friend, doe beget and stirre up deepest impressions, and dearest affections, in loving and tender hearts. If we read of his death and passion, that will stirre and strike our hearts with some feeling and sympathy of pity and compassion; but if wee have it powerfully and

and passionately preached, it will affect us more sensibly, but if we lay it yet nearer to our hearts and let it immediately worke upon our minds by meditation, it will yet more forcibly prevale upon, and possesse our affections. But to have, as it were represented before our eyes a visible crucifying of Christ; the bruising of his body, and shedding of his bloud, doth farre above all breed most tender and compassionate melting and bleeding, in a soule sensible of sinne, the true cause of all these sufferings.

This last representation, divine wisdome made choice of as a strongest means and motive to continue and keep fresh the remembrance of his death.

God the Father after that great deluge and fearfull drowning of the whole world, left the Rainebow as a remembrance to mankinde of their salvation and deliverance from water. And when he had extraordinarily and supernaturally fed his people with Manna from heaven, he commanded and caused a pot full of it to be preserved in the Arke, as a memorall of so great mercy. Wee being happily freed from the devouring flood of sin by the bloud of Christ, are put in minde thereof by Baptisme. And being nourished with the heavenly Manna of Christ's body, have this high and holy mystery of the Lords Supper left unto us, to continue the remembrance of his death and passion.

By our participation in the grace, fruit, and efficacie of his body and bloud, we grow into a nearer and stronger union with Christ, and partake mystically, yet truly, invisibly, yea really of a more inward

inward fellowship with the person of Jesus Christ, as well in that he is man as God.

Besides the strengthening and knitting fater our blessed union with Christ, this holy Sacrament is a powerfull meanes to maintaine and increase an holy Communion of Christian dearest and everlasting love amongst the Saints, the true and living members of Christs body.

Hereby wee lay surerhold by the hand of faith upon the merits and sufferings of Christ, we feele more soundly and sensibly the power and verme of his passion, and are more fully and feelingly ascertained of the favour of God, and the forgive-
nese of our sinnes.

Fifthly; at this holy banquety our consciences disquieted with some frailties, infirmities, and relapses, since our last receiving (a renovation of our repentance and faith preceding) are sweetly appeased by the bloud of the Lamb. Our inward peace and spirituall joy is increased. Wee gather hold and winne ground against our corruptions, and the power of sinnes, and become more cheerfull, sincere, and uniuersall in our obedience.

Knowledge of this point should stire us up; With reverence, preparation, and thirsting, to come unto this high and holy mystery, where so many glorious blessings are offered, and to bee enjoyed.

Ever to be greate that this holy banquet, when, or how often soever it shall be prepared for us.

Thus farre have I passed thorow the four points. 1. Of the Majestic of God. 2. Our owne misery

3

Cor. 10.
16,17.
world
world
world
world

4

5

1
2
3
4

Vp.

1

2

Marks of sa-
ving and san-
ctifying know-
ledge.

Joh. 3: 5.
Col 3: 3.
1 Joh 3: 7-4.

I
Job 42: 5, 6.

misery, 3. The meane of remedy and recovery.
4. The nature, use and end of the Sacrament. A right knowledge of the substance of which, is at least necessarily required of whomsoever comes to the Lords Table.

I will end all about this first grace of knowledge with some marks and notes of a saving and sanctifying knowledge, that a man may be able to try the state of his soule in this point. For though knowledge bee the ground-worke of all spirituall building, and necessary to salvation, yet if it be not sanctified to a man, it serves but to increase his condemnation. And you may know it to be saving and sanctifying, by these marks : A glorious Lampe of saving light, and quickning power of spirituall life, is planted in every mans heart that profits by the ministry of the Word, and in the mystery of the Gospell, Act. 26: 18. Ephes. 5: 8. 1 Pet. 2: 9.

First, if it beget humility and lowlinesse of minde ; for the more the true Christian knowes in the Word of truth, and the deeper heewades in those heavenly and sacred mysteries, the more cleerly hee sees his owne blindenesse, vanity, inward filthinesse, and naturall corruption : As the more light is let into a sluttish and filthy house, the more the foulnesse and lothsonnesse of it is discovered, and appears to the eyes ; so the surther he growes into divine knowledge, he knowes better his owne misery, Gods dreadfull Majestie, divine indignation, and just vengeance against sin, more largely & fully how many waies he offendes against so mercifull a Father, how farre short he comes in holy

selfe-inriching examination.

43

holy duties, and in obedience to his pure and undefiled law. All which where there is grace, are pregnant and notable matter of humiliation, dejection, and of taking downe our proud hearts. It is in this case as it is in humane knowledge of nature and Philosophy, of Arts and Sciences, the deeper skill, the profounder learning, if there bee an addition of that gracefull and bashfull vertue, the morallists call modesty, the lower and humbler opinion of a mans selfe, and a more distrustfull conceit of his owne worth and sufficiencie. The reason, the more he knowes, the more doubt, difficulties, scruples, and perplexities are discrided unto him, and arise in his minde, which make him more timorous and fearfull in his profession, and to thinke that he comes farr short of that he should be, though hee goe farre before those that think themselves already excellent. Hence it is that greatest Schollers are not always of most words, because they know how many wayes they are subject to errors, mistakings, and just confute, and therefore chuse rather to lose the reputation of discourse, than to displease and enforce their owne humble conceit, and distrustfullnesse of sufficiencie.

It is so in some sort on divine knowledge of supernaturall principles, and heavenly mysteries, where there is grace annext. The further we looke into the booke of God, and the higher Schollers in Christ's Schoole, the more lowly minded, and the more humbly conceited we are of our selfes. The reason is, the stronger and cleerer fightred we are to looke into the cleare Chrystall of Gods Booke, the

more knowl A
The more he
knowes, the
more he knowes
to doubt.

43.1.1.1

MS. A. 1. 2. 2.
22. 1. 1. 3. 3

more

more spots and stains we see in our soules, more purity in his Majestie, more misery in our owne nature; and therefore by the power of grace being sorrowfull for the pollutions of our soules, fearefull of his Majesty, and sensible of our owne misery, we willingly entertaine humilitie, and a lowly conceit of ourselves. One certaine marke then of saving knowledge shall be this; If more skilfull in Scripture, the more humble in our owne conceit,

² A second mark of saving knowledge shall bee this; If it be drawne into practise, and joyned with conversion of the heart from sinne unto God, and with reformation of life from evill to good; for a sound change of the heart and life ever accompanieth saving knowledge. Knowledge without obedience and sincerity, is so farre from being saving and available to salvation, that it hasteneth and doubles our damnation. Small reason have men to be proud of their knowledge without practise; for though for a time they make it serve their turne for a shew and a floutish, yet in the end it will end in sorrow and curses, for they increase the hardnessse of their heart, the guiltinesse of their conscience, and the number of their stripes and damnation in hell, according to the measure of their formall and fruitlesse knowledge. There are many base bastard and degenerate ends of knowledge, which prophanie men propose to themselves, and finally rest upon: As pleasure of curiositie; quiet of resolution; refining and raising of the spirit; victory of wit; faculty of discourse; gaine of profession; ambition of honour and fame; inable-

A second mark
of saving knowl-
edge.

conversion
which o

¹ Joh.1.3,4.

See Barn Adv.
of Lear.p.16.

ment for busynesse and imployment. But the Christian must make the end of his divine knowledge, practise of holinesse in his owne life, and conversation and instruction of others in the wayes of God, if he would make it profitable and saving to himselfe. Knowledge without these ends is but a braggart or Curtsian, kept only for sensuall pleasure, and sinfull lust, not for fruit and children. It puffes up our proud nature with more pride and selfe-conceit, but neither begets life in soules, holiness in our lives, nor sound hope of immortality hereafter.

If we know out of the Word of God (and we ought so to doe) that every man, who will bee in Christ, must be a new creature, but notwithstanding lie in the common course and corruptions of nature, follow the customes of the world, and the current of the time : Why then our knowledge in this point is not saving, but serves to increase our condemnation.

If we know out of the last of the *Revelation*, that all that either love or makes lies, shall bee barred everlastingly out of Heaven ; and yet continue to cozen, deceive, and circumvent with smooth talke, and lying tongues : why then our knowledge is not saving, but serves to increase our condemnation.

If we learne out of *Heb. 13.4.* that whoremongers and adulterers God will judge. And yet woe soake our selves in lustfull pleasures, and soule uncleannessse. Why then our knowledge is not saving, but serves to increase our condemnation.

If any man know, (as every man ought) that no covetous

2 Cor. 5.17.

Revel. 22.15.

covetous man shall inherit the Kingdome of God
1 Cor. 6. 10. and yet greedily and inflatiably root in earth, and the fading and transitory pelfe thereof, as though hee should never die, as though there were no joyes, no immortality in another world to be looked for, and sought after; no happinesse but in vanishing riches, which shall not profit in the day of revenge, but will take them to their wings like an Eagle, and flie into the heavens, were a man able to heape his gold to the starnes, to enclose the whole face of the earth from one end of heaven unto the other, to purchase a Monopoly of all the wealth in the world ; yet upon his death bed all cannot profit him ; they cannot procure one drop of mercie, or one jot of comfort : why then let him know, that his knowledge is not saving, but serves to increase his condemnation.

If any man know out of *Zech. 5. 3.* that the curse of God will cut off the swearer, as well on this side as on that, and yet retaine still one oath or other ; let him know that his knowledge is not saving, but serves to increase his condemnation.

If any man heare and learne out of *Isay 5. 22.* a featfull woe denounced against them that are mighty to drinke wine, and strong to powre in strong drinke ; and yet be excessive and riotous that way ; Let him know, that his knowledge is not saving, but serves to increase his condemnation.

If a man heare and learne, *Ier. 17. 5. 7.* That a fire shall be kindled in the house of the Sabbath-breaker, and shall devour it, and shall not be quenched, and yet continue to prophane it at his pleasure, for pleasures,

pleasures, profit, or worldly businesse ; Let him know that his knowledge is not saving, but serves to increase his condemnation.

If a man know out of *Malach. 3,8,9.* That the sacrilegious person shall be cursed with a curse ; that is, with a horrible curse, with a double curse, and yet detaine Gods portion either forcibly, or fraudulently ; Let him know that his knowledge is not saving, but serves to increase his condemnation.

If a man know out of *Psal. 15.* That those shall not dwell in the Lords Tabernacle, or rest in his holy Mountaine, who hate not vise persons, who give their money to Usury, and yet is guilty of both ; Let him know his knowledge is not saving, but serves to increase his condemnation.

If men knew the worthy practise of the Saints of old, in teaching their children and families, see *Gen. 18.19.* *Iosu. 24.15.* *Psal. 101.* and yet have no praying, no catechising, no holy government in their houses ; Let them know that this knowledge is not saving, but serves to increase their condemnation.

Thus let a man examine his knowledge of Gods Word thorowout, and account it so faire saving as it is working, and drawne into practise.

Thirdly, it is edg'd and eneaged with a longing desire, and insatiable thirst after more. For the true Christian not resting in the historiall, formal, and artificiall knowledge of unregenerate men, and hypocrites, wherein there is no sweetnesse, no taste, no comfort, but diving into the mysticall knowledge of the mysteries of salvation,

³
A third marke
of saving know-
ledge, the thirst
after more.

which the spirit of God doth revele to faithfull Christians, doth there funde and feed upon such heavenly sweetnesse, such rich and glorious comforts, that hee is never well but when hee is digging deeper into this celestiall Mine, and wading further into these holy secretes of saving knowledge. If a childe but once spie any part of the jewell in the fathers hand, or but have a glance at it, hee will never rest and be at quiet untill hee see it wholly, and have it in his owne hand. It is so with a babe in Christ, after the sanctifying spirit of God hath once opened his eyes, and but shewed him a glimpse of those heavenly jewels of divine knowledge, he is so ravished with the unvaluable beauty thereof, that he will never be at rest, untill hee be made further, and fully partaker of those rich and saving treasures. The reason why sanctified men so zealously and seriously seeke and labour after growth in knowledge, is because they are perswaded of the necessity of it, and are sensible of what danger they are in, and how wide they lie open to the deadly blowes of fearfull temptations, and Satans fiery darts, without this sword of the spirit, knowledge in Gods Word.

If a man had a cruell and implacable enemy, that had desperately and resolutely sworne his death, and to this end should still dogge him at the heeles, at any advantage to mone him thonew, and to imbrew his hand in his bloud; how carefull and watchfull would hee bee to furnish himselfe compleatly with weapons, and skill to defend his naturall life, and to repell the fury and rage of so bloody

bloudy a foe. Why Satan that mortall and immortall enemy to mankinde, hath vowed the everlasting death of every soule, and therefore to this end followes every one at the heeles, with all his fiery darts and policies of hell, at every turne to wound their poore naked and ignorant soules to death; how earnestly and eagerly then ought every one to furnish and fit themselves with skill and knowledge in God Word, which is the sword of the Spirit, that they may both ward his blowes, and wound his head, by the saving power of this weapon, and sanctified use of this sling, every true Christian is enabled to cut off the head, and knocke out the braines of that huge *Holfernes*, and great *Goliath* of Hell. But every man or woman that wants this saving knowledge out of Gods Booke, standis at the devils mercy and devotion; even as a poore helpless Lambe in the bloudy paw of a Lion; or a silly Wren in the ravenous paw of a Kite. And the mercie his hellish malice will shew, is condemnation merciless, even flames of eternall fire, and endless woe in the bottomlesse pit. Pitifull then and fairefull is the case and condition of many ignorant people, who blesse and content themselves in their ignorance, and if they be told that they be wholly in the power and possession of Satan, by reason of the ignorance that is in them, they will say presently, they defie the devill and all his works, and they will spit at him in signe of defiance; and yet poore soules while they so continue, they are the devils slaves, whom he leads blindfolded and hoodwinked thorow his Kingdome of darknesse

The Saints

Luk. 11. 21.

darknesse here on earth, towards the pit of everlasting destruction. Little weighes hee such weake defiance, when their owne ignorance gives them the lie ; he little regards such vaine pro:efstations, and idle words, so long as he wounds their soules at his pleasure, and sticks them thicke with his fiery darts. What is a man better, which being naked in the field against a fierce and compleatly armed adversary, gives him bigge words, and tels him hee defies him, and the worst hee can doe ; while in the meane time his enemie works his will upon him, and takes away his life ? Satan is the strong armed man, all ignorant persons are starke naked, and quite bare of all spirituall armour, they set him at light, and give him foule words, but in the meane time the devill wounds their soules to death.

Yea, but will they say we feele no such wounds ; neither doe mad men and drunkards, though they be flasht and wounded mortally, in their fits and fury feele any such hurt ; but when they come to themselves it may cost them their life. So ignorant wretches being besotted with ungrounded good meanings, and beside themselves in spirituall matters, and senslesse by their Lethargie of ignorance, feele not those many impoysoned blowes, and deadly wounds, that come thicke and three-fold upon their soules ; but when upon their death beds they shall come to themselves, and have their consciences opened, and their wretched estate revealed unto them, they shall feele the smart, and bleed unto everlasting death. A holy greedinesse after, and a continual growth in knowledge, is one speciall

speciall marke then that our knowledge is saving.
" For it is an undoubted character of all graces,
" where they are in soundnesse there they are
" growing. If we have once tasted how sweet the
" Lord is, there will be a desire to increase more
" and more. There issues from out the Sanctuary
waters, even waters of life, *Ezech.47.* see their in-
crease: First to the ankles, then to the knees, then
to the loynes, afterwards a River that no man
could passe. The trees growing by this River, bring
forth new fruit, according to their moneth.

Pet.1.2,3,5:

Fourthly, Saving knowledge is diffusive & com-
municative of it selfe. It is in the soule of a Christi-
an, as the Sunne in his spheare: It is first gloriously
illuminated within it selfe. Secondly, he doth not
confine & keepe his light within his owne faire bo-
dy, but he hurles it on every side, round about every
way, he casttis his light upward, and so makes all the
heavens bright & beautifull about him. Thirdly, He
throwes his beames downward upon the earth, and
there begets herbs, grasse and flowers, fruit-trees,
and all the beauty and glory of the earth. Fourthly,
Nay yet he pierces further, and with his heat hee
slides and insinuates into the bowels of the earth,
where there is any the least creeke and passage, and
there engenders all manner of metals, silver, gold,
and precious stones. Fifthly, Nay yet further, he
glides by the sides of the earth with his unreflected
beames, and makes all those golden spots, the
starres, in the opposite part of the skie. Sixthly, It
is so greedy of doing good, that it striketh thorow
the firmament in the transparent parts, and seeks

4
A fourth triall
of our know-
ledge, it is com-
munication.

as it were to bestow its brightnesse and beauty beyond the heavens, and never restraines the free communication of his influence and glory, untill it determine by naturall and necessary expiration: So that he makes as much of his light, and doth as much good with it as may be. Even so the sacred light of divine knowledge in the sanctified soule of a true Christian; he doth not inclose and monopolize his knowledge; he doth improve indeed, but not enclose; he doth make much of, but not monopolize his knowledge.

It labours after it owne particular illumination: First, to inlighten those that are round about him, to teach and instruct his family, if hee be master of a family, his wife, his servants, his children, in the wayes of godlinesse, and doctrine of salvation.

Secondly, hee desires, and delights to acquaint his kindred, his friends, his acquaintance and familiars, with those comfortable lessons and wholsome instructions, which hee himselfe hath learned out of the Booke of God.

Thirdly, even amongst strangers hee watcheth opportunity, and takes occasion to insinuate some good talke of heavenly matters, that so his knowledge may be fruitfull, and working for his masters advantage in all places, in all companies; nay he is willing, if so they will, that the very opposite and overthwart, and those that oppose themselves against goodnesse, and Gods truth, may bee bettered and reclaimed by his admonition and reprooves out of the Book of life. Nay, and besides all this, it is edged with an endlesse desire of doing more good still.

Note.

still. For it is a true principle in Christianity :
“The performances of Gods children by the grace
“of God are many, their endevours more, their
“desires endlesse.

Thus saving knowledge is ever spreading, most
liberall and prodigall of it selfe, shining round
about where it is, and working all the good it can
in all places.

Knowledge in unsanctified men, as it is unsaving
to themselves, so it is many times unprofitable to
others, either because it is unexercised through
idlenesse or humour, or because it is not seasonably,
wisely, and powerfully applied to the conscience,
for want of spirituall experience, or because
through nicenesse and curiositie, and that they
would not make themselves cheape, it is kept and
concealed, like some rare and precious jewell in a
casket, to bee shewed onely at certaine times, to
some speciall persons, vaingloriously to purchase
credit, and breed admiration; but every godly man
holding the conversion of others the crowne of his
credit, and the comfort of his knowledge, is ever
free-hearted, open and liberall that way : When a
necessity is laid upon him by reason of his charge,
or where there is hope or opportunity of doing any
good, or when he finds himselfe to have a calling to
speake ; heavenly treasures of saving knowledge
in the heart of godly man, have a quite contrary
power and property to earthly riches hoarded up
in the coffer of a covetous man. These commonly
beget in a worldly man niggardlinesse, greedinesse
of grasping more, robbing others, and engrossing
all.

Isa 5.8.

Mic.3.2,3.

all. An earthly minded man if he once enter upon the violent torrent of oppression, presently with a swift and headlong course hee is carried with full saile, even over a Sea of bloud of the poore, the fatherlesse and oppressed, so that at length hee may finde an habitation without neighbours, and dwell by himselfe upon the earth. If he once bee flesht with cruelty in this kinde for gathering of riches, hee is as holdfast in keeping, as unconscio-nably in getting. If he once beginne to grinde the faces of the poore, hee'le never cease untill hee plucke off their skinnes, teare their flesh, breake their bones, chop them in peeces for the chaldrone, and eat the very flesh of Gods people, as the Prophet speaks. A covetous griping of this transitory pelfe, doth bring forth such a thirsting dropsie of engrofing all; that the owners would rather lose their soules, than part with their riches. But contrarily, the lasting riches of saving knowledge, doe ever bring with them a longing and readinesse to bestow them on all commers, and to open their fountaines to all drawers, and to enlarge their spirituall pastures for the food of soules, and for the sheepe of Gods pasture. A heavenly minded man ever keeps open house for instruction in heavenly things, spirituall banquets. The lips of the righteous feed many, saith *Solomon*, *Prov. 10.21. & 15.7.* The lips of the wise spread abroad knowledge; Wheresoever knowledge is saving, and in soundnesse, it is as new Wine in vessels, desirous to vent, and that not vaingloriously to purchase the idle fume, and infectious breath of prophane praises, but

but to worke spirituall good, and for the conversion of others.

A fifth marke of saving knowledge is, if it beget reverence of that great Majestie, and love to that holy truth it knowes & apprehends in the Word. Except with an vnfaid and zealous affection we love God, his Word and truth, his Sacraments, his Sabbaths, his servants, all the knowledge in the world will doe us no good. Knowledge of it selfe puffeth up the heart, and make it swell with contempt of our brethren; but with love it buildeth up, and helpeth to convert our brethren. The blessed Apostle *s. Paul* vilifies & disallowes all knowledge, power, or prerogatives whatsoever, which are not actuated and sanctified with love, *1 Cor. 13.1,2.* If a man were seene into the depths, secrets, and mysteries of all knowledge, if hee were able to convert whole Nations; if he were so mighty in miracles, that he could remove the stony rocks, and sturdy mountaines, there is active power. If he were not only able to endure disgrace, losse of goods, banishment, imprisonment, but also durst sacrifice his bloud in the flames, and render up his body to be burnt, for the profession of the truth; There is power passive. If he had not onely the eloquence of all the Oratours on earth, but even the tonges of an Angell; all were nothing, if the divine flame of love were not kindled in the heart, to season and sanctifie them all, which onely makes vs preferre the glory and service of God, before all riches, and the whole world; and to love and esteeme a true Christian farre more dearly than all

A fift triall of
saving know-
ledge, it begets
love.

1 Cor. 8.1.

all unregenerate men, though never so neere unto us in kindred, or great in the world. And it is both reason and Religion we should so doe ; for one Larke is worth a thousand Kites ; one true Christian, though never so poore and trampled upon in the world, is farre more worth than all the profane Gallants, and unsanctified ones in the world, though they revell it never so richly, in their lands, wealth, and large reuinewes ; or raffle it in their honours, titles, and worldly reputation ; This vast difference betwenee neglected sincerity, and honoured prophaneesse ; we may clearly see in the Booke of God ; and therefore if our knowledge be sanctified, it will beget proportionable affection and love.

A second grace which every worthy and fit receiver must find in himselfe, is :

Faith. I meane true and justifying faith, a spirituall Iewell, of unvaluable price, the very staffe and life of our soules, the root and foundation of all true comfort, both in life and death, without which it is impossible that either our receiving the Sacrament, our offering up our Prayers, Almes-deeds, hearing the Word, or any other service, though in it owne nature, and by it selfe never so good or necessary, should either be acceptable and pleasing unto God, or comfortable or profitable to our selves.

This saving and justifying faith I thus define ; It is a supernaturall gift or grace of God, Inspired by the holy Ghost, whereby the humble soule being enlightened with the knowledge of the doctrine of salvation,

3
Triall of saving faith.

Heb.11.6.

Definition of justifying faith.

salvation and assenting thereunto, is enabled to lay hold or to rely on the meritorious justice of Christ, and all the glorious benefits of his passion, as belonging particularly to it selfe.

This wonderfull and holy grace is thus wrought and engraven in the heart.

First, there is a mollifying and manuring of the heart, that it may be as it were furrowed and fitted for this pretious seed of life and divine impression. And that thus :

1. First, by the minstry of the Word, there must knowledge be planted in the understanding both of the Law, the powerfull application whereof begets legall repentance, a necessary preparative to the infusion of faith, and of the Gospell, a seasonable apprehension of the gracious promises and comforts, which drawes on evangelicall repentance, whereof begins the life of faith ; what measure of divine knowledge is at least necessary in this case, I have heretofore signified. It is the very first step and foundation stone of all spirituall building, and of the way to heaven. Wofull then and tearfull is their state that live in ignorance, without the minstry of the Word, or that profit not by it : they take the very ready and direct way to destroy their owne soules.

* 2. Secondly, The heart must give full assent, and be effectually persuaded, that those divine principles were revealed for the salvation of mankinde, and that they are most true, the very secrets of heaven, and divinely inspired. This assent and persuasion is called Historicall faith, or faith of knowledge.

3. Thirdly

Fides quid aliud
est quam vera
Dei cognitio ?
fide enim cogni-
tio sit, refatatur
id Esias dicens,
si non creditis
non intelligi-
Cyril. in Job. 1.
11 cap. 16.

* Credere est cum
affectione cogi-
tare. Aug. lib.
de Predest. San-
ctorum, cap. 2.
Ad fidem aut
requiruntur, ppi-
m. d., ut humani
credibilita propon-
antur : secundum,
affectione credentia
ad ea que propon-
antur. T. 1. on.
22. 22. ques. 6.
art. 3.

3. Thirdly, The law beginnes to worke upon the conscience, and wound the soule by a cleare discovery, and wide opening of our many ulcerous and ugly secret corruptions, all the vanities of our life, and particular sinnes, and by affecting and pressing the heart with a thorow sense and feeling of the fierce wrath of God, ready to breake out in unquenchable flames of vengeance and heavie against every sinne we have committed.

4. Fourthly, The heart is stricken thorow with feare and trembling, it is broken and bruised quite into peeces with terroure and remorse, it is pregnant of griefe and sorrow, and mournfull beyond the mourning of a Dove. For a man in this case finds and feeles himselfe to bee a most hatefull and accursed creature, embondaged and enthrallled to the slavery and endless confusions of Satan and Hell, of damnation and death.

Thus farre the heart hath beene in preparing and fitting for that root of all graces, that flower of Paradice, and plant of Heaven, an holy and saving faith.

2

In the second place, marke how it springt up in the mournfull and humbled heart.

The soule of a man being thus bruised and broken, and rightly prepared with the terrors and dejections of the Law, is now truly and seasonably fitted to receive the sweet and precious oyle of the promises of the Gospell, and comforts of saving grace.

1. First then, the poore soule, as you heard before, being quite overwhelmed with waters of anguish

anguish and sorrow, and sticking fast in the deepe
myre of feares and terrors, beginnes to looke
about for comfort and succour; none is to be found
in any creature, no gold nor silver, no friends nor
Physicke will doe him any good; no man or An-
gell, or any creature, can administer any releefe. For
Angels, in respect of those pure eyes which cannot
behold iniquitie, and are now fastned upon its foule
pollutions, are chargeable with folly and vanity;
the heavens are impure, and the starres uncleane in
Gods sight. No man can deliver his brother, nor
make agreement unto God for him, for it cost more
to redeeme a soule; he must let that alone for ever.
At last it happily castts its eye upon that infinite Sea
of Gods mercy, which gloriously streames through
the bleeding wounds of Christ Jesus, upon every
truly broken and contrite heart; it settles and fa-
stens its light stedfastly upon our blessed Redeemer,
as he is hanging upon the Crosse, struggling with his
Fathers wrath for our sins, and crying at last, It is fi-
nished. It greedily catches hold on in a serious con-
sideration, and comprehends the whole gracious
doctrine of the covenant of life and salvation. It
considers all the proclamations of mercy and par-
don in the Booke of God; as that in Isa. 55.1. Ho,
every one that thirsteth, come ye to the waters, and yee that
have no silver come buy and eat: Come I say, buy wine and
milk without silver, and without money. And that out of
Christs owne mouth, Matth. 11.28. Come unto me all
yea that are weary, and I will ease you, &c.

2. Secondly, after a full and thorow sight and
consideration of the great worke of our redemp-
tion,

Psal. 49.7,8,9.

tion, and of all the gracious promises of life, the distressed soule beginnes to thinke this with it selfe ; that though my case be wofull and accursed by reason of sinne, yet by the mercies of God it is recoverable ; though my sinnes be many and horious, yet in Christ Iesus they are pardonable. Only it now castes about how it may have part in these mercies, and interest in his passion. In these cases it receives great comfort from such places as these, *Luk. 4.18. Mat. 12.20.*

3. Hereupon in a third place it beginnes to hunger and thirst after the precious bloud of Christ, farre more greedily and insatiably, than ever the panting Hart after the Rivers of water, the gaping ground for drops of raine, or any condemned man for the pardon of his life. It would give ten thousand worlds, ten thousand lives, for one gush of his bloud, to wash away its guilt and staine, spots and pollutions ; for one drop of mercy to quench its thirst, and refresh its agonies.

4. Hence in a fourth place strong cries and prayers, and supplications, groanes & sighs unsutterable, with such importunity and panting, that at last it castes it selfe upon Gods tender mercies in Christ Iesus, it throwes it selfe with some comfort and confidence into the bleeding & blessed bosome of its Redeemer, as he is hanging and holding downe the head upon the Crosse : It hides it selfe sweetly and deeply in his sacred wounds, and gored side, from the eager pursuit of the wounding Law, the rage of Satan, and the stingings of its owne conscience. And now by this time the bowels of Gods tenderest

tenderest compassions beginne to yeare within him: He who never knew how to breake the bruised reed, or quench the smoking flax, takes the panting and weary soule by the hand, receives it into mercy, grace, and favour, takes off the burthen of its sinnes, knocks off the bolts of terror and horrour, bathes it in the soveraigne and saving bloud of his owne deare Sonne, and accounts it pure, just, and unspotred, for Iesus sake.

Thus faith hath beene breeding, and is brought forth of all other vilenesse, with this 103

3. Now in a third place behold it flourishing and growing in the heart.

After that saving faith with unexpressable groans and sighs, and strong cries, hath laid fast hold upon the bitter and vitoryous passion of Christ, and all his meritorious justice, and so purchased favour, acceptance, and remission of sins; It patiently retaines this blessed message, and comfortable newes unto the soule; that it is certainly pardoned, justified, and most undoubtedly entituled by the everlasting covenant of grace, even freshly sealed with the bloud of Christ, unto a crowne of immortality, and endless joyes of heaven. This being done, it is filled with joy unspeakable and glorious, and wish peace that passeth all understanding. But after it come to it selfe out of these strange ecstasies, and excesses of spirituall pleasures, it soberly consider what great things have beene done for it, what extraordinary love, and infinite mercy hath beene shewed unto it; 2. And thereupon presently addresseth it selfe to Evangelicall repentance;

repentance; to bewaile heartily all his sinnes, and former wretchednesse of life, not so much for feare of Gods vengeance, and the punishment of sinne, as he did in legall repentance, but especially grieving with godly sorrow, for having so viley and rebelliously grieved and offended so gracious and loving a Father; and so doth resoluteley abandon the practice of every grosse sinne, and at least throw out of his heart and affections, the liking and allowance of every the least infirmitie: 3. And for ever after settles himselfe to holinesse of life, sincerity of heart, a good conscience, and an universall and true hearted obedience to all Gods Commandementes: By growth in which, and by sense, observation, and experience of Gods speciall favour and love unto him in the course of his Christian life, and new obedience: His faith receives continuall life and strength, untill it come insome good measure towards that height of assurance, and fulnesse of persuasione with the blessed Saints of old; that he is able to say with holy David, I will not feare though the earth be moved, and though the mountaines be cast into the middest of the sea: Though the waters thereof rage and be troubled, and the mountaines shake at the surges of the same, Psal. 46.2,3. Though I should walke thorow the valley of the shadow of death, I will feare no evill, for thou art with me, thy rod and thy staffe they comfort me, Psal. 23.4. And with Job; Oh that my words were now written! Oh that they were written even in a booke! And graven with an iron pen in Lead, for in stone for ever: For I am sure that my Redeemer liveth, and that he shall be the last upon the earth.

And though after my stroke, woe will destroy this body, yet shall I see God in my flesh: Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reines are consumed within me, Job 19.23, &c. And chap. 13. vers 13. Loe, though he slay me, yet will I trust in him. And with blessed Saint Paul, Rom. 8.38. I am perswaded that neither death, &c. These high resolutions of heaven, and noble elevation of spirit, are the very naturall issue & producements of a strong faith. Which if we would attaine or preserve, wee must watchfully looke unto our hearts, lives, and consciences, that they bee pure, unspotted, and tender, we must take heed of relapses, and warily prevent falle into sinne. For we shall finde our faith to ebb and flow, much after the decay or increase of our holiness of life, and sincerity of heart.

Thus I have briefly opened to you the nature, breeding, birth, and growth of faith. And then-
ther, lest you deceive your owne hearts with false
faiths; I meane faiths unsufficient to salvation, or
wander in the by-paths of excesse or defects of
faith.

i. For first there bee many kinds of faith, of which none will serve the turne for salvation.

v. There is an historicall faith, whereby a man is endued with knowledge of the Word, and is certainly perwaded in his heart that it is most true, and divinely inspired; this is so farre from being saving faith, that the Devill and his Angels excell many men herein: For wheras many men are quite ignorant of the Word, and many have but little

G know-

See *Bonner*,
pag 116.
The kinds of
insufficient
faith.

1
Historical
faith.

knowledge, and give but weake assent to the truth thereof; the devils know much, certainly believe it, and yet they doe more, *they fear and tremble,* *Isa. 2.19.*

²
Faith of mira-
cles.

2. Secondly, There is a faith of miracles; which is an inward perswasion of the heart, wrought by some speciall instinct of the Holy Ghost, in some men, whereby they are truly perswaded, that God will use them as instruments to bring to passe some strange and extraordinary things. This hath no power for salvation, it is common, and communicated both to the elect and reprobate indifferent-ly: *In Ies was endued with this power, and had his part herin as well as the rest of the Apostles.* And we see, *Matth. 7.22.* Many workes of miracles shall be rejected at the last day. Many faith Christ, will say unto me in that day, Lord, Lord, have we not by thy name prophesied? and by thy name cast out devils? and by thy name done many great works? And then will I professe to them, I never knew you, depart from me ye that worke iniquity.

³
Imaginary
faith

3. Thirdly, there is an imaginary faith, which deceives and damnes thousand: And that is a strong and bold perswasion, without all truth, ground, or warrant, that Christ is their Saviour, that they have part in his passion, and shall undoubtedly be saved, when indeed and truth there is no such matter: And therefore it is no true perswasion, no true faith, but a vaine presumption, a strong delusion, a true counterfeit of a true faith. And this is threefold:

First, when men and women living in ignorance,
with-

Selfe-inriching examination.

67

Imaginary
faith of three
sorts,

Ephes.4.18.

without all saving knowledge, upon such principles as these ; that they meane well, that they doe no man harme ; that they pray morning and evening, build a bold and blinde persuasione, that they have as good part and right in Christ, as the best of them all ; whereas indeed they lie enthralled in the invisible chaines of damnation, and are mere strangers to the life of God, by reason of the ignorance which is in them. For knowledge in the Word of God, is the ground-worke and foundation of all spiritual building ; without it there can no true faith be had, no repentance, no new obedience, no saving graces at all in this life, or salvation in the world to come.

Seteadly, when men enterteine and settle in their heart a strong and bold conceit, that Christ belongs to them with all his benefits, and yet musele and harbour in the same hearts a liking and allowance of some sinnes in themselves ; at least a purpose to continue in one sweet sinne or other, wherupon depends their honour, wealth, pleasures, and worldly happiness ; and will not be subdued by the power of the Word, to a thordyng change of heart, and a sound amendment of life. Those men thinke they have a reach beyond the Moone, and are wiser than all the Christians that ever were, which could never finde so smock and easie a way to heaven : For they suckle still at the breasts of pleasure, and feed upon voluptuonfesse, vanity, and worldliness, as the Horsleech upon corrupt blood ; they ruffle it in the vanity and glory of the world ; they joyne house to house, and

land to land, by oppression and violence ; or continue in one open sinne or other, and yet vainly nourish hope of salvation in themselves, think they are in the state of grace, and have as found a trust in Christ Jesus, as the purest and precipitatest amongst them all ; but they, very foully and fearfully deceive their owne poore soules, and strive for impossibilities, to bring two ends together which will never meet, sinfull pleasures upon earth, and endlesse peace in the world to come. The faith of these men is but imaginary and counterfeit, for it is ever the property of true and saving faith, thorowly to purge the heart, and to reforme the life wholly ; to expresse it selfe, and to appere fitfull and lively in the exercises of invocation and sincere repentance, of sincerity and obedience.

Act.15.9.

3

Thirdly, when men conceive a bold and strong persuasion, that Christ is their Saviour, and yet set light by the ministry of the Word & Sacraments, embracing the use and following the exercise of them onely at their leisure and pleasure, so farre as their worldly commodities, and carnall contentment will give them leave ; but notwithstanding hungry spirituall appetites, and humble submission to the power thereof. The faith of these men is but a vaine presumption, and counterfeit conceit. For justifying faith is even conceived, cherished and confirmed, by a right religious, constant, and powerfull use and exercise of the Word and Sacraments. The seeds of a weake faith, (if it be true and justifying) sownen in the heart by the Holy Ghost, doth grow by little and little, vnto a strong faith and full

Rom.10.14.

full assurance ; but ever by a zealous and profitable pursuit of the meanes of grace and knowledge, preaching, reading, prayer, meditation, conference, use of the Sacraments, singing of Psalms, conscience and faithfulness in our calling, mercifulnesse to the poore, &c. He that hath true faith, will ever have both an eye and heart to these holy meanes, these godly exercises.

4. There is also a dead faith, which is to be found in many professors, and those that make great shew of forwardnesse in Christianity : When men have good store of knowledge, follow the Word and Sacraments with diligence, are able to discourse with understanding, and dexterity of points of religion, have good respect to the Commandements of the first Table : But in dealings with their brethren they shame their profession, deny the power of Christianity, and plainly shew that their faith is without life, and their life without the fruit of a justifying faith ; their secret and close conveyances for enriching themselves unlawfully, and enlarging their estates by extortion and oppression, doe cleerly discover the deadnesse of their faith, and death of their soules in sinne.

5. Fifthly, there is a temporary faith, which I may thus define :

It is a generall grace of God wrought in the hearts of some formall professors, by the ministrerie of the Word sounding in their eares, and by an inferiour operation of his spirit, whereby their minds are in some measure enlightened and delighted with the Word, whereupon may follow some

³
Temporary
faith.

kinde of conversion, a shadow of true regeneration, some outward reformation of life, so that they may be in their owne conceit well perswaded of, and secured about their spirituall estate, and that the best discerning spirits can hardly without very neere conversing with them, and long triall, discerne and distinguish them from sound Christians.

This faith deceives thousands, because they thinke it sufficient for salvation, when as it will never serve the turne, or hold out in the day of triall, in the day of visitation, when the conscience will stand upon strict tearmes, it will melt away into feares, howling, and end in horror and despaire.

And that men may more securely rest and repose themselves & their soules in this temporary faith, as on a spirituall Bulwarke, and sure foundation, though indeed it be but grounded in sand: Satan he cunningly gilds & burnishes it over with his angellicall glory, and makes it as faire in colour, and shew, and outwardnesse of some fruits, as is that other speciall, saving, and justifying grace of true faith; so that they appeare to be as like, as corne on the house top, or amongst stones, and that which springs up in a rich and fruitfull soile, they agree for the time in colour and freshnesse. But marke the difference which time and triall brings upon them; the one sprouts up suddenly, flourishes faire and greene for a while, but after the heat of the Sunne beating upon it, it dries away, dies, and comes to nothing: But the other being fast rooted in a good ground, and watered seasonably with the dew

dew of heaven, growes in strength and beauty, rich and fruitfull, ripe for the harvest, ready for the barne. It is just so in temporary, and saving faith; the former seated superficially in the braine, flourishes a while in piety and zeale; but if once the heat of persecution come, and rise upon it, vexation, disgrace, discountenance, losse of goods, some maine hazard of temporall happiness; why then it beginnes to languish and decay, to draw backe from former forwardnesse, to pull in the head for feare of precisenesse, and to fall backe to the common fashions of the world, and formall profession of the time: But this other being rooted in a good and honest heart, by the speciaall and effectuall operation of Gods sanctifying spirit, and watered by the plentifull and powerfull showers of a constant and conscientiall ministry, and cherished continually with the holy food of the Lords Supper, with fervent and feeling prayer, Christian conference, meditation, and a good conscience in all things, doth grow and gather spirituall strength, and in despight of wicked and slanderous tongues, (which scorch farre more fiercely than coales of Juniper) of all stormes and tempests, either rising out of naturall corruption, or raised by Satan, or stirred up by the world, and scornfull prophane-nesse, it stands upright, and brings forth much blessed and glorious fruit, with patience and constancie.

Lest you deceive your owne hearts and soules in this point, I will tell you how farre this temporary faith hath power, and may prevaile in working;

First, some measure of inward illumination. Secondly, some kinde of conversion. Thirdly, some degrees of regeneration. Fourthly, some outward reformation and obedience, or outward holinesse, and it is utterly insufficient for salvation.

First, By the power of temporary faith a man may be thus farre inwardly inlightned.

1. Hee may be instructed by the Holy Ghost in the understanding and knowledge of the Word preached to him. And whereas naturally men know not the things of God, walke in the blindnesse and vanity of their minds, embracing errore for truth, darknesse for light ; he may hereby be so farre inlightned, that hee may see and acknowledge the truth of Religion, distaste errores, discerne supernaturall principles, and bee acquainted in some good measure with the revealed will of God,
2 Pet. 2.20. Matth. 7.22. Matth. 10.1.

2. Secondly, Hee may approve and assent unto the divinity and truth of the Law, in the revelation of the sinfull state of naturall corruption, and the accursed state of plagues and judgements due unto finners. And unto the truth and certainty of the promises of salvation revealed in the Gospell, and shinning in the face of Christ Jesus.

3. Thirdly, He may have a kinde of persuasion, a confused trust, a glimmering hope, that he hath part in the promises of grace, and that Christ is his Redeemer.

4. Hee may bee endued with ability in expounding, and with formall wisdome and skill in applying the Word of God to the conversion and salvation of others.

5. He

5. He may have inward delight and contentment in the ministry of the Word, and some love and affection to Gods messengers.

As Herod.
Mat. 4.20.

6. He may solace himselfe with the sweet and comfortable consideration of Gods rich mercies towards his children, in Christ Iesus. Such as are those which I have heretofore reckoned unto you.

As Elias.
Num. 23.

1. Incorporation into Christ. 2. Reconciliation. 3. Remission of sinnes. 4. Imputation of righteousness. 5. Intercession. 6. Acceptation to eternall life. 7. Adoption. 8. Sanctification. 9. Corroboration. 10. Glorification.

7. He may taste of the powers of the world to come, *Heb. 6*. That is, by a meditation of the last judgement, the future resurrection, the endless joyes of heaven, the unconceiveable torments of the damned, may drive him to some good motions and purposes for throughnesse and constancy in sincerity; but they last but so long as untill his temporall happ'nesse and worldly contentments be crossed, interrupted, or mainly hazarded. Or thus, he may taste of the powers of the world to come; hee may have a delightfull glimpse and glance at eternall life, and the glory of another world; but it is but a taste, he is not fed and filled with it. For his once looking at a crowne of glory above, he hath many thousand delightfull glances, and long gazings, upon his gold and silver, lands and riches, pleasures, profits, and earthly comforts. But upon whose heart soever a sound justifying faith hath seized, hee hath his conversation and whole comfort there, with great gladnesse and longing;

Phil. 3.20.

longing ; he looks from thence for a Saviour ; so that this present life is not so deare unto him ; but he holds it out in his hands to all persecutions, to finish the short course he hath here, with joy and clearnesse of conscience.

2 Now in a second place you are to conceive that this temporary faith hath power to worke some degrees, and some kinde of change and conversion. For degrees of conversion, see my Sermons on this Text ; *Thy Word is a light to my feet, and a lanthorne to my paths.*

Besides, a morall change from notoriousnesse to civilitie ; and a formall change from civill honesty, to an outward profession of Christianity and performance of externall duties : And an inward speculative change, in respect of generall graces ; as inlightning by divine knowledge, and a rejoicing in the understanding, for those heavenly mysteries revealed : I say, besides these there may by the power of a temporary faith such a change be wrought, as is called in Scripture, the uncleane spirits going out of a man, *Matth. 12.43.* A flying from the pollutions of the world, *2 Pet. 3.20.* A washing, *2 Pet. 2.22.* A sanctification by the bloud of the Testament, *Heb. 10.29.* And a participation of the Hoyle Ghost, *Heb. 6.4.*

3 Thirdly, a man furnished with this temporary faith, may attaine some progresse and degrees ; may scramble at in some measure, and have some sinaterring in that great worke of regeneration ; as I consider it, and have heretofore proposed it to consist of these five parts ; Knowledge, Legal contrition,

tion, Faith, Sanctification, Evangelicall repentance.

1. First for Knowledge. He may attaine a great and large understanding in the Scriptures, and Word of truth, as I told you before; hee may approve and acknowledge it; confess it, and make profession of it; stand out for it for a time, and defend it; as did *Iudas* the Traitor, and *Iudas* the Apostata, and yet both reprobates.

2. Hee may have the spirit of bondage, *Rom.* 8. 15. which is a certaine gift of God, whereby a man doth discerne the right meaning, and judicall use of the Law in himselfe, concerning his fearefull sinfull estate by nature, and Gods just indignation and certaine vengeance due vnto him for his sinnes. Hence springs legall repentance and contrition, feares and terrors of conscience, prickings, and horrours, at the consideracion and feeling of Gods wrath and vengeance for sinne. *Felix trembled*, *Act. 24.26.* from hence may proceed many good things.

1. He may confess and acknowledge his sinnes, and the Lords righteousnesse. So did *Pharao*, *Exod. 9.27.* And *Iudas*, *Mattb. 27.3,4.*

Hee may bee grieved and sorry for his sinnes, *1 Sam. 24.17.* *Mattb. 27.3.* *Heb. 12.17.*

3. With humiliation, fasting, teares and prayers, he may sue and seek for reconciliation, remission, and blessing. When *Eliab* reproved *Ahab* for his idolatry, and threatened him from the Lord, it is said; *When he heard these words, he rent his clothes, and put on sackcloth upon him, and fasted, and wept softly, in token of mourning*, *1 King. 21.27, 39.* *Esaue sought the*

Heb. 10.16.

Act. 1.16,17.

Or rather
something like
the spirit of
bondage.

the blessing with teares, Hebr. 12.17.

4. He may desire the prayers of the godly, to be delivered from the wrath of God, and vengeance of sinne. So did *Pharaoh*, and *Simon Magus*, Exod. 10. 17. Act. 8.24. He may wish, being afflited with the terrors of hell for his sinnes, to die the death of the righteous, and to partake of the happinesse of the Saints. So *Balaam* oppressed with the feare of Gods judgements, prayed thus; *Oh that I might die the death of the righteous, and that my last end might be like his*, Numb. 23.10.

These two first steps, knowledge and legall re-pentance, which are onely preparatives, not essentiall parts of regeneration. A man with temporar-y faith may be intirely possest off: Now further, he may enjoy some scamblings, shadowes, and re-semblances of the three following essentiall parts of regeneration.

1. First for faith. Though that true, sound, and justifying faith, that holy, speciaall, and pretious grace, be peculiar and proper to Gods children on-ly, which after a thorow bruising and breaking of the heart, with piercing groanes and sighs doth claspe fast about the bloody sufferings, and meritorious obedience of Christ Jesus, and with a powerfull and particular application, appropriate them to the truly humbled soule, and then afterward brings forth unfained and sound repentance, true hatred to all iniquity, an utter cessation from the practise of all knowne grosse sinnes, a detesta-tion, disallowance, and disaffection to infirmities; and that because they grieve, offend, and dishonour

nour so mercifull a God. A thorow sanctification of all the powers of the soule, in respect of parts, though not to the height and excellencie of degree, and lastly, a sincere, univerall, and constant obedience to all Gods Commandements. Though this faith I say be onely found in men truly converted, yet a reprobate may by the power of a temporary faith, and by the generall light of the spirit have.

First, an overly apprehension of the excellencie of Christ Iesus, and the blessed state of those that are made partakers of him by faith, hee may see, what is the comfort of remission of sinnes ; of a conscience sprinkled with the bloud of Christ ; of free accessse with confidence unto the Throne of grace. Hee may have a sense in his heart, whereby he perceives and feelesthe excellency of Gods benefites, notwithstanding he doth not enjoy them.

Secondly, He may have a kinde of perswasion that Christ is his Redemeer. This may be gathered out of 2 Pet. 2. 1. where some false Prophets are said to deny Christ that bought them, because for a time (saith a worthy divinite) they professed themselves to be redeemed, and were also perswaded in a generall sort that he had bought them, yet herein they failed, that they did not truly apprehend the merit of Christ, and apply it hooke and eequally to themselves, with a thorow change of heart, and sincere amendment of life.

2. A second evidence or fruit of regeneration, is sanctification, an holy worke of the spirit, by which the whole man, body, and soule, and spirit,

Or rather a
fruit of regen-
eration.

is enlarged from the reigne and tyranny of sinne, and Satan, and enabled through the spirit of Christ to desire and delight in godlinesse, and good things, and therein to walke and continue to the end. This is peculiar to the true Christian; but yet by the power of temporary faith, which is insufficient to salvation, a man may achieve some scamblings at scatterings of his blessed worke: He may put on some good affections, though not to him, because they are not sanctified by speciall grace, yet in their kinde, and so farre forth as we can judge.

Heb. 10.29.

For example:

1 Love to God, as he is an excellent good; author of his prosperity and temporall happiness, and in such like respects. But this affection is not sincere and saving, becausē it is not principally, most dearly, and without other respects fastned upon God, as a most mercifull Father in Christ Iesus, from all eternity.

2 Joy in the Word, preaching, prayer, and the happy state of the righteous. The stonie ground receives the Word with joy, *Matth. 13.20. Herod heard John Baptist gladly, Mark. 6.20. Numb. 23.10.*

Or 244.5.

3 A desire of the prayers of good Christians: *Pharaoh desired Moses and Aaron to pray for him, Exod. 9.27. Simon Magus desired Peter to pray for him, that none of the things which hee had spoken against him should come to passe, Act. 8.24.*

4 A reverence to Gods messenger: *Herod knowing John to be a just and holy man, feared and reverenced him, Mark. 6.20.*

Zeale

Zeale for the Lord of hosts : *Come with me and see
the zeale that I have for the Lord,* faith Iehu, 2 King.10.
16. and yet he departed not from the sinnes of his
fore-fathers, *nor regarded to walke in the Law of the
Lord God of Israel with all his heart,* verl. 31.

Many good purposes to follow the guidance of
the spirit, and a course of sanctification, but dis-
grace danger, endangering temporall happinesse;
or some such crosse and tempestaion doth quickly
dash and blast such holy motions, and good begin-
nings; as it was with the stony ground. *[Lk. viii. 11.]*

3. Evangelicall repentance is the third essentiall
part in the great worke of regeneration. And it is
a worke of grace arising from a true faith, and god-
ly sorrow, whereby a Christian turnes from all his
sinnes, unto God and true godlinesse; with con-
stancie and delight therein. This is peculiar and
proper to Gods childe, but an unsanctified man by
the power of temporarie faith, may make a pretty
shew herein. For besides morall repentance, which
is a grieving for having offended against honesty,
he may in some degree Theologically repent, and
bee sorrowfull and heavie hearted; 1. for having
offended against piety, although not so much in
zeale for the offence and displeasure of God, as for
fear of the danger and punishment of sinne.
2. Besides this sorrow for sinne, bee may turne
from his sinnes of words and outward actions,
but the heart continues full of foule pollutions,
and a cage of all uncleane birds. He may beginne
to returne in soule with some change of the in-
ward powers and faculties therof, from igno-
rance

Note.

rance to knowledge, from the vice to inward habites, from starke blindness in the mystery of salvation, to some generall lightnings of the spirit. He may leave the practise of many sins, though he cannot truly hate them, for conscience sake, and the love of God. Nay in a word, he may forbear and forgoe all sinnes, save his sweet delightfull darling, and bosome sinns. *Herod* reverenced *Iohn Baptist*, heard him gladly, reformed many things, *Mark*. 6. 20. onely hee would not part with his sweet sinne of lustfull pleasures. *Agrippa* could almost be perswaded to be a Christian, but not altogether, *Act.* 26. 28. *Naaman* desirereth the Lord to be mercifull to him in one point, *2 King.* 5. 18. he could not resolve to leave his place of honour with his master; only he would be respited and spared in one sinne. The young man in the Gospell wanted but one thing to save his soule, *Mark*. 10. 21. the abandoning of his worldliness and covetousnesse, but that was his sweet sinne, he would rather part with Christ Iesus, than with his riches. Thus by the power of temporary faith many may be free from drunkennesse, lying, swearing, oppression, &c. only retaining the foule and hatefull sinne of uncleannessse. "Many may be cleare from all other grosse
" sinnes, onely suffering their hearts to bee exercised in
" covetousnesse, &c."

4. Lastly, temporary faith hath power to worke an outward reformation of life, a forward profession of great holinessse, some fruits of piety, and branches of obedience, and sometimes some notable undertakings for the advancement of Gods truth,

truth, and furtherance of good causes; favour, countenance, and respect to godly Ministers, and good men.

A man hereby may doe all things outwardly which true Christians doe, and may lead such a life here upon earth, that although he doe not thereby attaine heaven, yet his paines in hell may be lesse, as appeareth by our Saviour Christ. It shall be easier for *Tyrus* and *Sydon*, for *Sodome* and *Gomorrhe*, than for *Capernaum*, and other Cities unto which he came, in the day of Iudgement, *Matt. 25. 30*. I am perswaded that those who have utterly wanted the wanted the ministry of the Word, and those who having enjoyed it, have joyed in it, and have in some measure submitted themselves to it, shall have fewer stripes, and lesse torment in hell, than those who having it long shining bright upon them, have still lien starke frozen in their dregges, and utterly blinde in matters of heaveng, and those who having beeene often walst with many plentifull showres from heaven, have still continued Blackmoores, scornfull and rebellious to grace and godlinesse.

Matt. 25. 30.

He may assemble with the Saints of God to holie exercises with frequencie and forwardnesse, hee may hold correspondence and talk of good things, sweetly consult, and mutually communicate secrets with them. Such false-hearted friends it seemes *David* had, *Psal. 55. 13, 14*. But it was thou, saith the Prophet, my companion, my guide, and mine onne familiar friend: We tooke sweet counsell together, and walked in the house of God as friends.

1008

H

While

3

While he enjoyes the company and conference of godly Ministers, and good Christians, he may doe many good things; favour and countenance the best men, and for the time, and in some sort stand for Gods glory, and good causes; as *Iacob* did in the dayes of *Iehoiada the Priest*, 1 King. 12.2. 2 Chron. 24.26. And *Herod* was much better for *John Baptists* company; but when it came to the triall, and they were left to themselves, they were both naught.

4

He may discourse eloquently and pathetically of God, of his will and promises; reprove the impiety, prophanenesse, formality, and coldnesse of others, with allegations and proofes out of Scripture; he may censure & condemn the ignorant and dumbe Ministry, and boast himselfe to be of God, as *Iacob* did, and yet himselfe was hollow hearted; 2 Chron. 13.4.9.10. 1 King. 15.3. Hee may be hot, resolute, and peremptory against idolatry, as *Iose* the King was, 2 Chron. 13.4.16. Or 16.10.12 and yet he vext the Prophets and Ministers of God, and was mercilesse to the Saints, and so not sound hearted, as appeared on his death bed. Clever Prov. 13.20 thinks it was but a fit of frowardnesse in *Ahab*, to cast the Prophets into prison: But *Bartimaeus* dredg'd, urgeth him as I have done. Yet 1 King. 15. It seemes he was an honest man, but howsoever the thing is true. Take therefore *herod* for instance.

14.

He may have stirrings and strivings in his heart, and conscience, when he is tempted by Satan, and entised by his owne sensual corruptiones, to the committing of any grosse sinne, so that hee goes about

Asahs heart
was perfect.
1 King. 15.11,

See Peter Mar-
tyr.

6

selfe-inriching examination.

83

about it with some feares, distastes, and grudges of heart. Pilate was troubled in minde before he past sentence upon Christ. And Herod was grieved when he saw John Baptist was to die.

When his conscience cheekeſ him, or the minſtry of the Word affrightes him with judgement, after the comiſſion of a ſinne, he may repente and confeſſe it. So did Iuda hauing himſelfe with faſting and ſackclothe. So did Abab, yell and cry as Esau did. But it is not with true feeling and hatred of ſinne, and because they grieve God.

Hee may die fairely and meekly like a Lambe, without any feares, or violent tempteſtions, with ſome formall good ſpeeches, to make his departure more Christian-like, "and yet be of the number of those, that have no bands in their death, Pſ. 73.4. but goe down ſuddenly to their grave, Job 21. that is, sweetly, mildly & eaſily, nor tormented with long fickneſſe, or aſtoniſhed with feareſ of conſcience; they both meane the wicked. These things a man may doe; thus farre a man may goe by the power of a temporary faith, and the generall graces of the ſpirit. Why then beloved before I paſſe out of this point, if reprobates may attaine ſo great and ex- cellent things; as knowledge of the myſtery of Christ; apprehenſion of his excellencie; ſome worthy gifts of the holy Ghost; rejoicing in the Goffell, many powerfull effects of the world to come; ſome kinde of repenteance and converſion; ſome good affections to Gods glory and Minifters; reformation of many ſinnes; and outward holineſſe; and yet for all this have no part in the

H 2

ſalvation

2 Cor.13.5,6.

salvation of the Saints, nor be truly regenerate to a lively hope in Christ Jesus, what need have we if we have any care to be saved, to sift and search to the bottome our cozening and deceitfull hearts, and to examine and try thorowly whether we be in the faith, whether Christ Jesus be in us or no? If men endued with great knowledge, some grace of the spirit, and outwardly reformed in their lives, may yet have no part in the first resurrection; where shall appeare the ignorant, the wilfully profane, the stubborne rebellious to godly courses, and good instructions? What shall become of the swearer, the drunkard, the unclean person, the scorner, the Usurer, the worldling? If the formall professor, the civil honest man cannot be saved, where shall the desperate swaggerer, and notorious sinner appeare? If many shall seeke to enter into the Kingdome of God, *and shall not be able*, Luk.13.24. what shall become of those that runne as fast from it as they can, that root in the earth, hant after the world all their life long, and never so much as once looke up to heaven, or entertaine one thought of attaining the joyes and glory thereof? Many thousands of poore soules most fearfully deceive themselves in this point, about the spirituall estate of their soules. How many doe not with that gladnesse heare, with that reverence respect, with that reformation of many things follow the Ministers, and ministery of the Word, as Herod did John Baptist? How many have not halfe that zeale for the Lord of Hosts, as Iehu had? How many never humbled themselves with fasting, or mourned in sackcloth

sackcloth for their sinnes, as *Ahab* did? How many doe not with halfe that care and cryng seeke a blessing, as did *Ezau*, (whoyet was rejected of God.) Hee went to his father, hee fell upon his knees, he yelled for very griefe; he was ashamed he had so lightly, and at such a low rate passed away his birth-right, and blessings of heaven; he wept and shed teares. I say how many have not gone halfe so farre in these points, and yet thinke all is well with them, thikke they are forward enough in the profession and practise of Religion, and make no doubt of heaven hereafter? But deceive not your selves beloved in the Lord Jesus. The power of a temporary faith, though unsufficient to salvation, may bring forth a faire shew of Christianity and conuersion; a very cast-away may goe farre in many things, as you have heard.

As concerning the Word, he may heare it, understand it, assent to it, rejoice in it, practise some duties commanded by it, and yet all the while but the favour of death unto death to him.

He may goe farre in faith, beleive the truth and power of the Word, beleive the promises, beleevē Christ died for sinners, yea, and hope he is one of them that Christ died for; and yet have no part or true interest in him.

Hee may goe farre in repentance: For hee may confess and acknowledge his sinnes, he may feele pricks in his conscience, have sorrow in his heart, and teares in his eyes for them; hee may promise and purpose for a time to amend, yea and make restitution and satisfaction for wrongs done, he may

have great pensiveness and terrors after some horrible fact, for feare of shame, law, punishment, hell fire, &c. as had *Iudas*, *Caine*, *Sam*, *Esan*, *Abel*, and such like, and yet come short of salvation.

4

Hee may goe farre in outward shew of an holy and upright life; hee may bee a just dealer; an ordinary goer to Church; a good pay-master; a releever of the poore; a honestfull house-keeper; and yet at last be turned into hell. Why then beloved brethren, it very deeply and sorely stands every man upon, to inquire and try whether his conversation bee counterfeit or currant; whether his conversation bee but formal, and faire in shew only, or sinotred and truly Christians. And never suffer his eycs to sleepe, nor his eyelids to flamber; never to rest and be at quiet, or to please himselfe in any grace or services; until comparing them with those attainable by the reprobate; hee finde himselfe so gone beyond them, and to ascend to the pitch of truth, and sincerity in all his wayes, which no cast-away can possibly comprehend, or ever attaine unto. Else undoubtedly in the day of our visitation, when our consciences shall stand upon shidg scarnes with us, whether we have beeene formal professors, or trae Christians; we shall shrinke in the meeting. And then when it is too late, discouragements and feares will cease upon us in an unseafable tempeste; and our sure foundation will bee to lay when the raine falleth, and the floods come, and the winds blow; *Matt. 7. 24. 27.* A great many men when they fall downe upon their bed of last sicknesse,

ficknesse, are like them which commit themselves to the raging and tempestuous Seas in a riven ship. There conversion is not sound, and the strong operation of the Lords sanctifying spirit but hollow and by halves : Their faith is not true and saving, but only a bold presumption, and bare conceit, that they have a true and saving faith.

Many in their life time are contented to goe a good way with godly men toward heaven, as *Oreb* went with her sister *Ruth* ; shee went faire in shew; she leaves her Country, she travels along, she weeps as well as *Ruth* ; but in the end a few words and reasoners persuade &c prevale with her to turne backe. So there are many walke on prettily in some measures and degrees of faith, repentance, conversion and conversation for a while with good company; but when they meet with some crosses, when they are utterly to forsake their merry company, all their sinfull pleasures, and their sweet sinne, and to be abridged and scanted of their temporary happiness, a few carnall reasons, irreligious friends or familiars, a consideration of the custome of the times, and example of the greater part, doe easily coole their forwardnesse, and hale them backe to their former plodding course of formality and good fellowship. But all true *Nathanaels*, all right Israelites, all thorow Christians, are like resolute *Ruth*, after they have once given their names to God, and tasted of the glorious comforts of true Christianity, and a good conscience, come what come can, they stand fast, and sticke by it, though the bloudy fangs of euiltry bee susteed upon the

Ruth. 1.7.14.

Ruth 1.16.

Ob.

very face of their innocencie; and they he trod and trampled upon with the feet of pride and malice, even unto dust ; nay, though the Lord himselfe shoud kill them, yet would they trust in him, and stand fast in the truth and grace they have receivēd. They will none of their former pleasures, and sinfull courses, they are distastefull, irksome, and tedious unto them ; you cannot hire them or hale them to lie, to sweare, to be drunken, to commit filthinesse, to profane the Sabbath, to runne to their sports and pastimes on that holy and blessed day, which we ought to consecrate wholly, as glorious to the Lord : Or the like in the which perhaps formerly they have lien, and taken delight. They will forward with godly men, and a good conscience, whatsoever be the issue : And speake to them, as Ruth to Naomi, *Whither you goe I will goe, and where you lodge I will lodge,* &c. 1.13. 2.11. 3.1. 4.13.

Yea, but carhall reason and profane men have by this time some grumblings and repinings rise in their hearts, and they say within themselves, here is a tart, harsh, and austere point indeed ; here is sowre, desperate, and uncomfortable doctrine ; a man may goe so and so farre, have such and such graces, and yet be a cast-away, and yet be damned. God forbid. Let us have mercy, comfort and salvation preached unto us ; Let us heare how *Lot, David, Solomon, Peter, and other Saints of God*, for all their fearefull fals were restored to mercy, and vessels of salvation. Let us heare of the theefes conversion upon the cross, and how his repentence, though at last cast, served his turne for heaven,

ven, and not such cutting, tart and terrible doctrine as this, &c.

I answer. Nothing hath beene delivered in this point, but that which hath sure and everlasting warrant and foundation out of the Word of truth, and bin seconded by the sound judgements of the best divines. It may, and should be uncomfortable to prophane men, to such as are drunke with presumption, prosperity and security ; to those that are desirous to save their soules, and yet are resolued to continue in sinne ; to such as will needs have a paradise of pleasures here, and a heaven of joyes hereafter ; to all formall professors, carnall Gospel-lers, and halfe Christians. But it is farre better for such to heare the voyce of terrour and judgement out of the Law of God, to terrifie and reforme them in the meantime, than hereafter to be turned into hell with that voyce of vengeance ; *Goe ye cursed into everlasting fire.* It is farre better for them to heare of damnation for their humbling here upon earth, than to endure it everlastingly to their horrible confusion in the world to come. As for the true Christian, this makes his heart dance, leape for joy wirhin him ; when he finds himselfe by the sanctifying grace of Gods spirit, possest of those spirituall graces of which no reprobate can possibly be partaker ; when he sees that true hearted sincerity is in his inward parts, that impartiall hatred of all sinne, that carefull respect and univer-sall obedience to all Gods Commandements, which are infallible marks and characters which distinguish him from formall Christians, and all states of unregen-

unregeneration. And further, out of considerati-
on of this point, his holy and happy soule cannot
chuse but melt, and resolve into praises and thank-
fulnesse ; that the great bounty of his gracious
God, and the power of his sanctifying spirit hath
carried him beyond the reach and pitch of all re-
probates and unregenerate men ; though thou-
sandsof them being gulled by Satan, and beguiled
by their owne cozening and deceitfull hearts,
thinke they are farre enough in goodnessse and
grace for salvation, and need no more for the ar-
tainment of heaven.

Lastly, when he duly and seriously weighes how
farre a reprobate may goe, what graces and per-
fections he may attaine, how neare he comes unto
him ; it makes him more zealous, carefull and dili-
gent to make his election sure by sincerity and ho-
linessse ; to hie faster towards the marke, for the
price of the high calling of God in Christ Jesu ;
to presse on more eagerly to the streight gate, and
and with greater violence to lay hold on the King-
dome of Heaven. My doctrine then is such as it
should be ; If it be a cutting corrative to the pro-
phane, and comfortable cordiall to the Christian.
Many wickedly presume to sinne with the Saints
of God, but they never repent and rise againe with
them. The fals and infirmities of the Saints are
mentioned in Scripture, not to encourage us with
confidence and presumption to sinne, but to make
us walke warily, and to worke out our salvation
with feare and trembling.

*Let fell of infirmitie, and no doubt it cost him
many*

many a grievous pang ; and besides, Gods fierce judgements and fearfull plagues still haunted that incestuous seed. Looke upon David, crying in his strong agonies, and anguish of spirit, *Psal. 38.* his sinne was as fire in his bones, that made him goe crooked : He had not a good day for a long time, but the griefe and horror of his sinfull pleasures made him cry out. You may see in that Psalme, that he bought his sinne full deare. Peter wept bitterly, and no doubt with zeale in his calling afterward made a glorious mends for his fall of infirmity, according to Christs threefold charge, but thou, &c.

Salomon's retradation and repentance may bee seen in *Ecclesiastes.* As for the example of the cheefe, first, the Lord knokt but once by one Sermon, and he repented ; thou hast heard many, and art yet hard hearted : *omittit to shew more exampes*

Secondly, this is an extraordinary, and but one example in all Scripture. A King sometimes pardeth a malefactor at the place of execution, wilt thou therefore, &c.

Thirdly, this example is onely for true penitents, &c.

Fourthly, the other cheefe, though he saw with his eyes Christ's precious blood shed upon the Crosse for the sinnes of men, &c. *omittit to shew more exampes*

Fifthly, It was a miracle, with the glory whereof our Saviour would honour the ignominie of the Crosse. We may almost as well expect a second crucifying of Christ, as such a second cheefe.

There may another objection bee made, and a double arise out of the point formerly delivered, for

This cheefe
confessed
Christ, when
all the world
denied him,

Dile of Repen-
tance, pag. 162.

Ob.

for it may seeme very strange, that God will bestow such excellent graces upon reprobates, who have no true interest in the everlasting covenant of mercy and peace, no part in the Lambe, no title or right to the glory of heaven. It will bee thought, that they are jewels for the ears, and bracelets for the armes of Gods children alone, and not to be throwne amongst swine.

Sol.

I

Psalm 37.
&
Psalm 73.

I answer; It is done especially for these causes: First, that the glory of Gods goodness might shine the fairer, and more brightly in the world, and among the sonnes of men. The whole world is thicke embroydered, and every where beset with a wonderfull variety of prints and passages of his goodnessse and bountie. Every creature in some measure or other doth taste of his liberality. In this great volume of nature round about us, wee may run and read the deepe impressions and large characters of kindestesse and love, which his mercifull and munificent hand hath made in all places, in every leafe, page and line of it. Now as out of the bottomlesse Sea, and unexhausted fountaine of his owne goodnessse, he causeth his Sun to shine as well upon the unjust as the righteous; his raine to fall as well upon weeds, thistles and thornes, as upon herbs, flowers and fruit trees. So many times he deales large doles of temporall happinessse, and generall graces, as well unto the reprobate as the true Christian. His deare, everlasting and speciall love belongs onely unto his elect: But in generall graces and temporary love, that I may so call it, he is bountifull many times, even to the reprobates;

As

As they are content to serve him in many things, so hee is willing to conferre some blessings upon them. But as they will not part with their sweet sinne, and their whole heart for his service, which he doth specially require; so he will not part with salvation and eternall life unto them, which above all things they ought most to desire. to his

Secondly, these gifts and graces are bestowed on the reprobates, especially for the good comfort and benefit of the elect: For all things in the world besides the elect, are for the elects sake, as the elect in a more excellent and eminent manner for Gods glory; and all things worke together for their good. The very temptations of Satan, the use or losse of the creatures, the rage of the souner, the cruelty of the persecutour, the moderation of the civil man, the illumination of the formall professor, afflictions and crosses, nay their owne sinnes and infirmities; all these, and every thing else in the world makes one way or other for the good of Gods children; nay, the world it selfe stands onely untill the number of the Elect be accomplished: For when the last of Gods chosen bee once called and fitted with grace for heaven, it will presently flame with fire, the trumpet will sound, and we shall all come to the judgement of that great day. God therefore many times inlightens the reprobates with many gifts of the spirit, and common graces, that those whom he hath designed to salvation, may bee the better by them. To this purpose in the Apostles time in the Primitive Church, there were many common gifts,

1 Cor. 12.

Joh. 3. 5.

gits ; as the gift of knowledge, the working of miracles, the word of wisdom, the power of healing, the discerning of spirits, the diversitie of tonges , the interpretation of tonges, to all which if there were not added a justifying fruitfull faith, a true love to God, his Word and service, and to true Christians, the gifts of regeneration, a dying to sinne, a rising up to newnesse of life, the grace of hearty prayer, comfort in distresse, and such like, which be infallible notes and markes of election ; I say without these the former common graces did not save the owners, but onely serve to edifie others, and to enlighten the elect in the way to heaven. I doe not doubt but ever since in the Church, and at this day, as God by his Almighty hand doth bridle and curbe the fierce and bloudy rage of persecutors, and cruell prophanenesse, that his children may live peaceably by them ; and as by his restraining spirit he breeds a moderation, ingenuitesse, civill honesty, and just dealing in others ; that they may injoy their owne, and live comfortably in respect of worldly matter. So I doubt not but he doth furnish some with many worthy and excellent gifts of his enlightening spirit, though they want sanctifying grace ; that thereby the Elect may be furthered in spirituall matters, and guided in the wayes of salvation.

3

Thirdly, their endowment with these graces make them more inexcusable. For whereas the Lord vouchsafeth them knowledge, some faith and joy in his Word, many notable gifts, a glimpe of the glory of heaven, and a taste of the powers

of

of the world to come, and yet for all this they will not be drawne on to be thorow resolute, and true hearted for Gods service, and servants ; but ever when their chiefe carnall contentments are called into question, they start aside like a broken bow ; I say they doe herein cleerly judge themselves unworthy of everlasting life; *Act. 15. 45.* and make the sentence of eternall condemnation more than most just against them. How will they be confounded and ashamed at that great and fearfull day, when it shall appeare before men and Angels, that the Lord in this life gave knowledge and profession of his truth unto them ; let them have some tastes of the glorious comforts of his children, and the unfading treasures of eternall life ; and told them by the Ministers of his Word, if they would utterly and resolutely weare and withdraw their affections from the world and earthly pleasures, and set their hearts upon things above, and become not almost, but altogether Christians ; they shold most certainly hereafter drinke deepe and large of the Well of life, and River of endlesse pleasure : Yet for all this, wretched and wilfull men, they would not part with the pleasures of one bofome sinne or other, which they had presently in possession, for heaven hereafter, though they had the Word and promise of Almighty God for the performance of it in due time.

Thus farre of faith insufficient to salvation, with which thousands content and deceive themselves.

2. Now in a second place I am to acquaint you with some by-paths about faith, which except they

By paths in
faith to be ta-
ken heed of.

they be taken heed of, and carefully avoided, will lead us into misery and confusion.

I. The first stands in excessie, it is incredulity. Many though they be meere worldlings, slaves unto pleasures, sold unto sinne, and swim downe the current of the times, laden with corruptions, and many sinfull vanities, yet they will needs thickepe kindnesse upon God : They would gladly bee thought to have faith in Christ, and hope of salvation, though they were never humbled for their sinnes, their hearts never broken and bruised with terrors of the Law, and remorse of conscience; though they never repented, never spent teare for their lewdnesse past, never once groaned or sighed under the burden of their corruptions, yet they peremptorily perswade themselves that they shall be saved at last ; and when all comes to all, that God will be very loth to cast away any of his creatures, and to turne them into Hell. But except we be stark Atheists, and beleewe not the truth of Gods threatenings ; or blasphemous miscreants, to thinke that God is as man, that he shold lie, we may assure our selves that *the wicked shall be turned into hell, and all the people that forget God, Psal. 9.17. As the smoke vanisheth (saith David) so shall thou drive them away ; and as a mist welcometh before the fire, so shall the wicked perish at the presence of God, Psal. 68.2.* Behold, saith Malachie, chap. 4.1. *the day commeth that shall burne as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that commeth shall burne them up, saith the Lord of hosts, and shall leave them neither root nor branch.* And God himselfe thus speaketh by the same Prophet,

phet, chap. 3.5. I will come seare to you to judgement, and I will be a swift witnessse against the Soothsayer, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of Hosts. And how terribly the Lord will come against all those which goe on in their wickednesse, and secure themselves in their sinfull prosperity. I say tels us, chap. 66. 15,16. Behold saith hee, the Lord will come with fire, and his chariots like a whirlwind, that he may recompence his anger with wrath, and his indignation with a flame of fire. For the Lord will judge with fire, and with his sword alglest, and the slaine of the Lord shall be many. Adde that, 2 Thess. 1.8,9.

Let no man then with a groundlesse, presumptuous, and too credulous conceit, bee too bold and buiid too much upon the Lords mercies : Let no man threape kindnesse upon him against his truth and justice revealed in his Word. For it is a truth farre more firme, than either the pillars of the earth, or poles of heaven ; (For heaven and earth shall passe away, but not one tittle of Gods Word, untill all be fulfilled.) That to every one that disobeys the truth, and obeyes unrighteousnesse, there shall bee indignation and wrath. Tribulation and anguish shall bee upon the soule of every one that doth evill ; of the Iew first, and also of the Grecian, Rom. 2.8,9. If any man blesse himselfe in his heart, and say, I shall have peace though I walke after the stubbornesse of mine owne heart ; The Lord will not bee mercifull unto that man. Ex. Deut. 29.19,20.

If any say, I will goe on in my sinne and yet not bee damned, is as if hee should say, I will drinke poysone and not be choked; I will goe into a plague house and not be infected; I will cast my selfe into the bottome of the River, and not be drowned.

2. Another by-path stands in defect, and that is infidelity: Upon this extreame, upon this rocke of ruine thousands runne daily, and dash their soules and salvation to peeces. It is a secret distrust of Gods promises propounding happiness to man, relying himselfe on the mercy of God in Christ. This distrustfull humour, saith a worthy Divine, hath alwayes reigned in the most of all the men in the world, doth at this day, and will doe as long as the world endureth. The grosse hypocrite is tainted with this leprosie, else how durst he for reputation and advantage, making glorious protestations and goodly shew for God and godlinesse, with his mouth and outward profession; deny them utterly, and their holy power, in his heart, life, and the carriage of his affaires? The Epicure hath drunk deeply of this poysone, else how were it possible that he should prefer a few bitter-sweet pleasures for an inch of time, in this Vale of teares, before unmixed joyes through all eternity, in the glorious mansions of heaven. The worldling is in great measure possest of this evill heart of unbelife; *Heb. 3.12.* for were hee truly and thorowly perswaded of the truth of Gods Word, of the certainty of endlesse paines, and everlasting joyes, how were it possible that for a little earthly pelfe which he heaps and hoards together, with much anxiety

Mortall three.
fold St. of man,
pag. 78.

anxiety and anguish of heart, keeps together with many feares and jealousies, parts from (and perhaps he knowes not to whom) with much sorrow and repining ; I say, that for a little such earthly pelfe he should sell his immortall soule to damnation and hell.

But above all others the desperate & prodigious Atheists of our times sinke deepest into this hell of unbelife : For infidelity is their profession, and scorning of godlinesse the crowne of their reputation. They drinke so deepe and so long of sensuall vanities, and desperate prophaneenesse ; they are so furiously inflamed with heat of lustfull pleasures, that at length they become statke raging mad in spirituall matters, so that they flie in the very face of Divine Majestic, challenge God Almighty, and bid defiance to his Word : For they say within themselves, even to God himselfe, with them in Job 21.14,15. *Depart from us, we desire not the knowledge of thy ways. Who is the Almighty that we should serve him ? And what profit should we have if we should pray unto him ?* And with those to whom I say in his fifth Chapter, denounceth a fearefull woe ; *Let him make speed, let him hasten his worke that we may see it, and let the counsell of the Holy one of Israel draw neare and come, that we may know it.* And when God tells them, as it is Malac. 3.13. *Your words have been stont against me, They answer, what have we spoken against thee ?* God replies and says, *We have said it is in vaine to serve God, and what profit is it, that we have kept his Commandments, & that we walked humbly before the Lord of Hosts ?* These and the like, are the hatefull blasphemies of

unbeleeving hearts. That we may decline this dangerous and desperate by-path, and happily preserve our selves from this fearfull infidelity, and ranke poyson of damned Atheisme, we must bee zealous and carefull to keepe our understandings light with divine knowledge; Our faith in life, and vigour with uprightnesse and integrity of life; our hearts ever guarded with watch and ward against evill thoughts, and lustfull entisements; our affections settled, and delightfully feeding upon heavenly things; our consciences still awake, tender and sensible of the least sinne. For if we give way once unto sinne, and let loose our deceitfull hearts to range and rove at their pleasures; if once we give the raignes to our corrupt affections, we shall be carried headlong thorow a thousand crooked wayes of vanity and iniquities, untill we be throwne into this irrecoverable dungeon of unbeleefe. Satan continually suggesteth lewd conceits; our owne concupiscence, that impoysoned fountaine, bubbeth up evill thoughts, if they finde the least entertainment in our hearts; they presently breed delight, delight tolleth on consent, consent begetteth action, action brings custome, custome growes as it were into nature and necessity; thence an iron sinew springs in the heart. Hardnesse of heart is an accursed soile, fit for seeds of Atheisme, and the bitter root of unbeleefe; such poysonous weeds take root quickly, and grow rankly in a hard heart. Let us then in the name of God take heed how we listen to the lure, or play with the baits of sinne; for Satan by the aid of our rebellious flesh will so take

take occasion and advantage to heave and hoist us up into the chaire of the scornfull. And that by these degrees and ascents ; for thus the insinuative poyson of sinne doth steale upon us.

1. At the first, to an honest disposition, fearfull to offend, and formerly unacquainted with wicked courses, and lewd companions ; sinne seemes extremely hatefull, distastefull, and intollerable to bee borne. Such an one perhaps will be much vexed and astonisht, when by the cunning of Satan, the conspiracie of his owne corruptions, and the counsell of bad company, he is first overtaken with some foule sinne.

2. Secondly, After that he hath beeene twice or thrice againe ensnared in sinnes sensuall pleasures, by casting himselfe upon the occasions, and amongst lewd companions, it loseth something of weight, it doth not preesse him so importably, and intollerably as it did before. It is yet heavie unto him, but not horrible. He is something sad after the commission of it, and melancholike ; but he is not neare so heavie hearted or wounded in conscience as he was before.

3. Thirdly, by use, custome and continuance in sinne, it growes to be light ; so that he never takes it to heart ; hee suffers not his conscience to checke him for it any more, but carries it away smoothly and easily, like the adulterous woman, Pro. 30.20. who eateth, and wipeth her mouth, and saith she hath not sinned.

4. Fourthly, after hee hath banished remorse, and brawned his conscience, hee growes past feeling

The Saints

102

ling : He is utterly deprived of judgement in discerning the foulnesse ; of understanding, in acknowledging the accursednesse ; and of sense in apprehending the guiltinesse of sinne. Though a thousand deadly blowes light upon his soule, and many a mortall wound strike thorow his conscience, yet he feeles no smart, he is never the worse in his owne conceit. He is like a man in a phrensie, who though he be grievously tormented with his disease, yet he feeles no paine, but dieth laughing-
ly : So a man that is gone thus fatre, though hee see sinne most hainously, yet he is sensesse of his spirituall misery, and dies in sinne with delight.

5. Fifthly, When Satan hath once put to his hot iron, and seared his conscience, hee more fully, absolutely and entirely swallowes downe the pleasures of sinne. He delights in doing evill, as *Salomon* speaks, *Prov. 21. 14.* and exceedingly rejoiceth in most vyle pverfnesse.

6. Sixthly, This cursed delight in sinne begets still fresh desires, and unsatiable greedinesse to heape sinne upon sinne. When he is once past feeling, and feeds upon sensuall and sinfull sweetnesse, without any checke, remorse, or biting of conscience ; why then he gives himselfe unto wan-tonnesse, to worke all uncleannessse, even with greedinesse. *He cannot sleepe except he hath done evill,* and *his sleepe departeth except hee cause some to fall,* *Prom. 4. 16.*

7. Seventhly, He defends sinne, he glories and boasts in his hatefull rebellions. By this time hee hath gotten him a fore-head of brasse, *Isa. 48. 4.* so that

Eph. 4.16.

that he becomes one of the devils Proctors, to plead for the works of darknesse; and one of the Champions of hell, to fight in defence of prophanenesse.

Now unhappily at length deceitfullnesse of sinne hath accomplished the measure of hardnesse of heart. Out of which being turned into marble or adamant, it carves a blacke and cursed thronc for the seat of unbelife, that there it may rage and raigne, and bid defiance to the Majestie of God Almighty, and to his holy truth. For from this evill heart of unbelife, doth immediately and naturally spring, *a departing away from the living God.* Take heed brethren, saith the authour to the Hebrewes, chap. 3. 12. *Leſt at any time there be in any of you, an evill heart of unbelife, to depart away from the living God.* He therefore that hath climbed up thus high upon these hellish staires, beginneth now to disclaime God, and all interest in him, to deny the truth of his promises, accounting them nothing but faire pretences, and of his fearefull threatenings passing by them, with fearelesse contempt, as though they were nothing but vaine Scar-crowes, terrifying and frayng none but some simple fellowes, and religious fooles; and so fall quite away from God, and even *ipso facto*, as they say, in the very act of renouncing God, hee disprives himselfe utterly of all possibility of bles-sings from him, and receives at the same instant under seale, as great a measure of Satans cursed malice, as his corrupt heart is capable. If any sub-ject should not onely traiterously and perfidiously disclaime and abandon his Sovreigne Liege Lord,

but also devote himselfe, and sweare his service to his first Masters mortall and professed enemie; you know he doth incontinently cast himselfe from all those lands, offices, possessions and commodities, which he formerly enjoyed, while he continued in allegiance to his former Master. So just is his case, who by infidelity falleth away from the God of heaven. He then utterly deprives himselfe of all possibility of any manner of blessings, belonging either to happiness or holinesse. Hee can neither love, feare, honour or obey God from whom hee looketh, for neither good nor evill, neither reward nor punishment.

I have staid the longer in discovering this by-path, because certainly a great part of the world is fearfully tainted with a spice of Atheisme, and possest of a great measure of infidelity and unbelieve. For if men did certainly beleeve the truth of Gods Word, that he will recompence and reward every man according to his workes, as his blessed spirit tels us by Saint Paul, Rom. 2.6, 7, 8. *To them whiche continuallie in well doing secke glory, and honour, and immortality, eternall life: But unto them that are contentious and disobey the truth, and obey unrighteousnesse, indigation, and wrath.* I say if men beleeveth this, how were it possible that they durst follow every one the vanity and devises of his owne heart, and lie in the common fashions and corruptions of the world? some in lying, some in swearing, some in drunkeanesse, some in uncleannessse, some in Sabbath breaking, some in worldlinessse, some in Usury and oppression, in one or other such worke of dark-

darknesse ; sith the end of these without repen-
tance and amendment, is most certainly, if we be-
leeve the Word of God, everlasting wretchednesse
and damnation both of body and soule, in the lake
that burnes with fire and brimstone.

A third by-path is despairfulness. It know de-
spaire is properly and directly opposed to hope
and not to faith: But I handle it here, because when
a man is humbled and cast downe by the terrors
of the Law, and with a broken and bruised heart
sighing, and sorrowfull in his legall repentance ;
if he mise of the right path that leads to the rich-
mercies of God, and precious promises of salva-
tion revealed in the Gospell, and shining in the face
of Christ Jesus, he may be fearfully swallowed
up and drowned in the guise of despair. Now
presumption, though it be a contrary course to
ward damnation, and quite opposite to that which
is by despair ; yet it is the direct and hye-way
that leads to desperation, when men in the day of
their visitation, and time of grace, are called upon
by the lound cries and earnest invitation of the Mi-
nisters, to leave their immoderate love of the
world, and sinfull courses, and to lay fast hold in
time upon grace and salvation ; and yet for all this
as the deaf adder stoppeth his ears, and will not
heare the voice of the enchanter, thought hee bee
most expert in charming, Psal. 58 because thereby
he would not be restrained from dispersing his
poison : So they will not enterraine the power of
the Word into their hearts and affections, though
never so often and instantly uring unto it, lest
thereby

thereby they should be staid in their wicked and worldly courses, terrified in their consciences, and abridged of their pleasures ; but they goe still on, flattering themselves in their prosperity, as though it were a certaine and infallible argument of Gods favour, whereas there is no greater plague under heaven, than to prosper in the world, and yet bee prophane ; then prosperity without grace. They sinfully and fearfully presume upon Gods mercy, either by blessing themselves with a conceit, that for all the judgements denounced and thundered out against them, yet they shall have peace, though they continue in their ordinary courses, or by persuading themselves, that calling upon God, or crying for mercy at the last houre will serve their turne, and satisfie for all their former rebellions. I say, such men as these when they have runne their race of security, refused so many offers of grace, and reached the height of presumption, they are readiest to fall headlong into the pit of despaire. For the time may come upon such, that presumption of Gods mercy having loosed the raines to outrage in sinne, and continuance in impiety and impenetencie, having wasted and quite wotne out the time of grace, their minds may become so reprobate, their consciences so feared, their soules so frozen in the dregs of sinne, and their hearts so hardned with the deceitfulnesse thereof, that God will not be mercifull unto them ; so that though they should weepe and lament with *Ezra* ; make restitution of ill gotten goods with *Iudas* ; rent their cloaths, and put on sack-cloth with

with *Ahab*; pull the men of God to comfort them; and pray for them with *Saul*; yet all will not serve the turne; they refused grace when it was offered by the ministry of the Word, and urged upon them by the loud cries of Gods messengers; and therfore they can now have no mercy, no blessing, though they seeke it with teares, as *Esaia* did; though they throw their fearfull and piercing cries into the ayre with hideous groanes and yellings. That this is Gods course holden with presumptuous sinners, appeares plainly in his Word; Because *I have called, and ye refused, I have stretched out mine hand, and none would regard. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not finde me,* PROV. 1. 24, 28. The Lord by the Prophet *I say*, calls the people to weeping and mourning for their sinnes; but they utterly fearelesse of Gods threatnings, fell to sporting and feasting, to joy and gladnesse, whereupon the sinne became unexpiable, *I say* 22. Surely this iniquality shall not bee purged from you, till ye die, saith the Lord God of Hosts. But the speciall place is, Ezech. 24. 13. Because (saith God to Jerusalem) I would have purged thee, and thou wast not purged; thou shal not be purged, till I have caused my wrath to light upon thee. See to this purpose, Luke 19. 42. Thus refusing to be reformed in the day of grace, abusing Gods loving kindnesse, patience, long-suffering, and forbearance and presuming upon his mercy against the truth of his Word, and glory of his justice, make way for utter rejection and despair in the day of trouble and heaviness. He that in the flower of his age, and flourishing

of

of his outward estate, doth ruffle it in his vanities, and runne on in his sinnes, presuming that the great Sea of Gods mercie will at length wash away all; and the unvaluable price of Christ's blood-shed will discharge the score of his transgressions, though never so many, may in the day of his visitation, in the day of ruine and perplexity, by Gods just judgement be wickedly perswaded, that his sins are greater than can be pardoned, and that that infinite mercy will not remit so much as his least sinfull vanity. We may sometimes take notice by wofull and lamentable experience, that some having runne a long and sinfull race, in a desperate contempt of the meanes of their salvation, in presumptuous impenitencie, making Gods mercies a motive of rebellion against his Majestie, when once God beginnes to let loose the cord of their consciences, to set their sinnes in order before them, to place their secret sinnes in the light of his countenance, and to bend the brow of divine justice against their prophane and bold presumptions, they presently despair of Gods mercy, and their owne salvation, they give over their soules as already condemned, and are like that abominable Usurer, who having sustained some losse in his goods, by and by bereaveth himselfe of his life also; and so sometimes grow to phrensic and madnesse, or sort unto themselves fearefull and rufull ends, and violent death, so wretchedly like silly fish, leaping out of the frying pan into the fire, they throw themselves from the hell of conscience, into the hell of wicked devils. As we desire then to decline these

Psal. 50. 11.

Psal. 90. 8.

these wofull miseries, and feare to fall into this dungeon of despaire : Let us in the name of God, in this acceptable time of repentance, turne unto the Lord, and to true holinesse, from our ignorance, prophanenesse, worldlinesse, coldnesse in Religion, and all other sinnes. In this day of our gracious visitation ; let us submit our selves with humilitie and obedience to the power of the Ministery of the Word, and a fruitfull practise of the same. Beloved in the Lord Iesus, this is your day, this is your seed time, as you love your owne soules, suffer the immortall seed of the Word to sinke into the furrowes of your hearts, and there to fructifie and flourish, that it may grow from the Herbe of Grace, to the Eare of Glory. Now lay up and store your selves with heavenly and spirituall treasures ; you know not what want, what stormes or tempests may befall you hereafter : And they will be sure to hold out against the desolations of the whole world, against wind and weather, want and poverty ; even against the ruines both of Heaven and Earth ; they will never faile you, but last everlastingly. Take heed of presuming too much of Gods mercies : It is that wide and wofull snare by which Satan drawes a great part of men into his Kingdome of darkness. Hee that here makes God all of mercy, so to dishonour him more fearefully, and without remorse, all his life long, shall most certainly hereafter most justly fiade him to himselfe all of justice, that so he may glorifie his truth, in receiving the wages of such wilfull impietie.

But the chiefe thing I would specially advise and
perswade

perwade you to in this point, is this, When it shall please the Lord by an effectuall application of the Law, to bring upon your soules true sorrow and contrition, true remorse and compunction for all your sinnes ; I would then have you to be very warie, and looke unto your selves, for you shall then have two wayes offered unto you ; you may either follow *Iudas* to the Gallowes ; or you may tract the Lord Iesus, blessed for ever by his bloudy drops unto the Crosse : that is, you may either sinke under the burden of your sinnes, and so despair ; or lay fast hold upon the Sonne of God, and so be saved. In the name of God take heed, when spirituall afflictions of soule, and terrors of the Law shall seize upon you, to worke you to remorse and repentance, be sure to take the right way ; be not afraid, because of the Word of truth ; for assuredly in such cases to the truly humbled and broken heart, Christ Iesus opens his armes farre wider, for comfortable embracement ; the bowels of Gods mercies doe rowle together, to shew compassion with farre more tenderesse, than ever the dearest mother to her sweetest childe. Oh take heed of that hatefull and grisly gulfe of despaire ; doe not so farre gratifie the enemie of God and man ; doe not so much wrong those yearning bowels of Gods tenderest compassions, which never broke any bruised reed. Be not so cruell unto yourselves, as to stop the bottomlesse and boundlesse Sea of Gods mercies from your owne soules. Oh be not such Lions and Tygers in your owne houses ; be not such butchers of your owne bowels,

selfe-inriching examination.

III

Plal. 51.17.

as to reare, devour, and strangle your poore soules with endlesse and irrecoverable sorrowes ! Oh never never despair of Gods mercies. It is thought that *Iudas* did more dishonour God in despairing of his meracie, then in betraying of his Sonne ; that desperate *Gaius* did more grievously offend in saying, my sinne is greater than can be pardoned, then by murthering his brother. Doe not then so farre violate and vex the everlasting truth, and sure promises of our gracious God, as to deny mercy to a bruised spirit, and contrite heart ; a sacrifice farre more sweet and pleasing unto him, than the beasts of a thousand hills, and ten thousand Rivers of oyle. Doe nor, O doe not trample underfoot that unvaluable bloud, of such a gracious and everlasting Saviour, by thinking it insufficient for your salvation. Christ's bloud washed even them that shed it, *A&f. 2.* upon their repentance, what soule then so stained with sinne, which being truly humbled, and truly penitent, it will not purge and pardon ? It is a necessary step towards salvation and heaven, (as I have often told you, and it is most true) to be throwne downe by the power and terrors of the Law, into sorrow & anguish of heart ; into remorse and compunction of conscience, with a thorow sight of your sinnes, and sense of Gods just indignation against sinners. But after you have beeene brought upon your knees with the heavie weight of your sianes, after your soules have melted into teares of true repentance, and cloven even to the dust of lowest humiliation : Oh then take heed of listning to the bloody temptations of that roaring Lion, that is then

then most biue to draw you to despaire. Doe not by any meanes wound the wounds of your soule, or afflict the afflictions of your consciences, with refusing to be comforted, and with distrust of recovery : But presently by the hand of faith frame a plaister of Christes precious bloud, and apply it close to your broken and bruised hearts : The wider wounds, sorrow for sinne hath made in your soules, the more plentifull stremes of the soft and soveraigne ayre of the comforts of the Gospell, and promises of peace shall be sure to close up your sores : Sooner must God deny himselfe, which is impossible ; sooner must he disrobe himselfe of the brightest beame of his glory, and of the fairest flower in his garland of Majesty, which is his mercy, before he deny pardon to the truly penitent, or refuse to give ease to those that are heavie laden with their sinnes, and weary of the burden ; or cease to meet on the way, and fall upon the necke of what lost childe soever, which returnes unto him with truth of repentance, sincerenesse of heart, and sound amendment of life. If it please the Lord once to touch your consciences with true remorse and sorrow for your sinnes, and to affect your hearts with a perfect hatred and loathing of your former vanities, and wicked courses, bee not dismayed to appoach the throne of mercy and grace, for with the Lord is plentifull redemption, and with our God is store of endlesse compassions. Though your former lives have beeene so rebellious, wretched and accursed, that you are able to looke backe upon a Catalogue of sinnes, as blacke

selfe-inriching examination.

113

as hell, as red as bloud, as fōlie as Sodome, yet if now in this time of grace you will faithfully turne unto the Lord, assuredly you shall finde ease, unto your panting hearts, and everlasting peace unto your troubled soules. If a man be divorced from his wife, and she become another man's, shall he returne againe unto her, shoulde not the land be desetled thereby? But when hauſt plaid the whore with many lovers, and yet returne unto me saith the Lord, Jer. 3. 1. Hence it appeares, that though our pollutions be many, our abominations hatefull, our yowes and promises unto him often broken; yet upon our unfaidēt repenteance he is ready to receive us. But above all others me thinks there is one place in Ioy 33. 7. 8. 9. which is able to put life and fresh vigour into the most despairing soule; and to refresh the drooping conscience of the truly penitent, with farre more comfort, than this whole great world were able to doe, if it were wholly turned into gold, honours or pleasures, nay, than ten thousand worlds, if there were so many. Let me bewitched for sake his mayes, (saith God by the Prophet in that place) and the wrighteous his own imaginations, and turne unto the Lord, and he shall have mercy upon him, and to our God for he is very ready to forgive: For my thoughts are not as your thoughts, nor my wayes as your wayes, saith the Lord. Seeke as high as the heavens are above the earth, so high are thy wayes above your wayes, and my thoughts above your thoughts. You might conceiue the meaning that that the Lord there labours to draw his people to the fountaines of grace, and to drive them from chriftianitie, by a consideration of his transcendent and unlimited

K

mercies.

mercies. It seemes that they reasoned thus, or in the like manner within themselves ; Wee have beeene so wretchedly rebellious, and have so grievously sinned against the Lord, that there is no returning unto him, there is no hope of pardon. What saith God, will you measure my mercy by your mercie ? Why there is as great oddes betweene my wayes and your wayes, my thoughts and your thoughts ; that is, betweene my mercy, and your conceits of my mercy, as there is distance betweene heaven and earth ; they are as farre different, as the utmost ends of the world are distant one from another. Men many times are so unapeasable, and implacable in their anger, that no submission, no satisfaction will winne against their favour and affection : But God almighty of another temper, though a man have traiterously and rebelliously stood out long against him, even against the honour of his Majestie, and power of his Kingdome, yet he hath ever a pardon ready, and mercy in store, if that wretched rebell hath grace to submit himselfe with true humiliation, and to sue for it with teares of unfained repentance. What a man is there, that having his soane cruelly murthered, would be reconciled unto the party, or ever rest satisfied untill he had his bloud; yet our gracious God (so farre is his excellent mercy above all humane conceit) even sought by the Ministry of Peter, A.D. 2. to be reconciled unto the bloody murderers of his owne onely Innocent Sonne. After they were pricked in their hearts, and amended their lives, hee saved them by the bloud of the

Lord

Lord Iesus, which had spilled his bloud. Why then, if there be any drooping and distressed conscience amongst you ; if there bee any soule that is truly humbled with the sight and sense of his sinnes, let him shake himselfe from the dust, and celle despaire. Oh how faire a thing is mercy in the time of anguish and trouble ! It is like a clond of raine that commeth in the time of drought ; if he will goe on with the great worke of regeneration, which the Lord hath happily begunne in him ; if hee will truly hate those sinnes that now so grieve his heart, if he will faithfully forfake them, and amend his life, my soule for his hee shall be saved. And were the sinnes of his former vanity as great as the hugest mountaines ; as many in number as the sands on the Sea shore, *as red as scarlet* ; in the Word of life and truth I dare assure him, they shall become *as white as the driven snow*, and as though they had never beeene. Were his soule all crimson red with the bloud of men, as *Moses* was ; with the bloud of soules, with the bloud of the Saints, as was *Pauls* ; with the bloud of the Sonne of God, as was theirs, *Act. 2.* yet it shall bee as faire as the brightest Sun-beame, and as the wings of a Dove, which are covered with silver, and his feathers are of yellow gold. I am perswaded by this time some mans heart doth leape and dance for joy within him, at the discourse and discovery of this immeasurable bounty, and these rich and golden Mines of Gods infinite mercie, that hath no part in them atall ; whose conceit that these comforts belong unto him, is but like a poore mans dreame of gold,

Psal. 68. 21.

which endeth in want and misery. For I must tell you, that I dare not for my life promise so much as one drop of this mighty Sea of mercy to any profane man, to any impenitent person, to any that goes on in his sinnes : I should so strengthen the hands of the wicked, justify the unrighteous, and blesse where God doth curse. This balme belongs only to broken and bruised hearts ; these soft and precious oyles are never vouchafed but to contrite and wounded spirites ; these jewels and pearles are the true penitents peculiar, and the portion of those only that feare the Lord, and tremble at his word, Isa. 66. 2. Let them in the name of God take them and weare them, let them feed upon, and fill themselves with these glorious comforts, for they are theirs, and a thousand more ; yea all the mercies of God, the unvaluable price of Christes bloudshed, and all the joyes of Heaven are theirs forever. But if there be any now that in this time of grace will not submit themselves to the power and practise of the Word, will not part with their worldliness and earthly vanities, will not forsake their sweet sinnes, and take part with godly Christians, but will needs goe on in their owne wayes, and still wander in the by-paths of iniquity : I have not a word of comfort for any such, nor one drop of all those mercies belongs unto them ; but except they repent and amend their lives, they may daily and hourly expect *afre to be kindled in Gods wrath, whic h shall burne unto the bottom of hell, and shall consume the earth with her increase, and set on fire the foundation of the world again, Dout. 23. 22.*

For

For as God is all mercy, and meere bowels of compassion to every true penitent; so he is a consuming fire to every rebellious wretch, and will certainly at length wound the habtie patie of him that malleth in his staines. Thus farre of faiths insufficient for salvation, and of by-paths about faith, which except we take heed of, may lead us to much misery.

Psalms.11.

Now in the next place I come to propose some markes and notes of a true justifying faith, whereby I would have every man to try and examine himselfe and his spirituall estate in this behalfe, and by which the true Christian may discerne and distinguish himselfe from all fancies, and insufficiencies of other faiths, and from the power and perfections of temporary faith.

1. First, We may know our faith to be sound and saving, if we finde in our selves that preparation of the heart for the infusion of faith, that breeding and springing of faith in the heart, and that blessed birth of faith, which I have formerly largely laid downe unto you; and to that end especially, that you might not be deceived with false or insufficient faiths.

Marks of saving faith.

Of this see in
the beginning
of this dis-
course of faith.

By the Ministry of the Word (for that is the onely powerfull, principall, and ordinary meanes of begetting the precious grace of saving faith, I say ordinary, because sometimes it pleaseth God to worke by other meanes, as by secret motions and inspirations, by private reading, conference, instruction, exhortation, by miracles, by crosses and afflictions in our parents, friends, goods, and good name; by great humiliations, and want of

worldly comforts : Nay, perhaps sometimes by temporall blessings, extraordinarily and strangely bestowed upon men. But commonly God is never wont to worke miraculously and extraordinarily when the ordinary meanes may bee had ; and most of these are rather meanes and motives to humble and prepare us, or onely to helpe forward the worke of grace. And therefore I say by the publike Ministry of Gods holy Word, whiche the Lord hath left and appointed, as the principall and ordinary meanes to plant faith in the hearts of men, *Rom. 10. 14.* *1 Cor. 1. 21.* There is ever wrought first in the soule that is to be sanctified with saving faith, a knowledge of that sinfullnesse and cursednesse by nature, then upon a sad and serious consideration of this point, it is broken and bruised, with true remorse, terroure and compunction. After by confession of its wretched pollutions, and condemnation of it selfe ; it is brought to an holy desperation, whereby it wholl & renounceth, disclaims, and disavowes it selfe, as unworthy of life, or breath, or being ; nay, by reason of its former lewdnesse and rebellions, even worthy of ten thousand damnations in hell fire with the devill and his Angels. Thus when it is at the lowest, by the mercies of God, it beginnes to lift up its eye upon the gracious promises of salvation, and life revealed in the Gospell, and shining most gloriously in the face of Christ Iesus. Then at the length out of the darknesse of deepest discomfort, and spirituall heavinesse, begins to shine some glimpses of comfort ; some little hope of pardon, mercy and

and recovery, because it sees that the bloody sufferings of Christ, are a plaister soveraigne enough, and sufficient to heale all its sores. Whence immediately ariseth in the heart, a hungry desire and longing thirst after the mercies of God, and merits of Christ Jesus. At last with groanes and sighs unutterable, with prayers and strong cries, it casts it selfe upon those yearning bowels of compassion, that are ever ready to binde up the broken heart, and upon our blessed Redeemer, all gorie-red with sufferings for our finnes.

By such preparations and pangs as these, saving faith is shed into the soule : But other faiths come easily, for they are either but meere fancies, and bare conceits of faith ; as the three kinds of imaginary faith I told you off, or else only floating in the braine, as the historicall and the dead faith : Or lightly come, lightly gone, as temporary faith ; so that usually they enter, and are entertained, without any very sensible change, or great alteration, either before their comming, when they are conceived, or afterward.

This in the first place we may try whether our faith be true, by considering the degrees and steeps by which it growes up in us. It comes not idly and easily, lightly and insensibly, but by the power of the Ministry, by a sight and sense of our finnes, by an apprehension of Gods wrath and indignation due to us for the same ; by much true sorrow, remorse, and heaviness of heart for grieving and offending God, by our former vanities, lewdnesse, and rebellions, by an hngring and thirsting after

Gal.3.14.

The second
triall of saving
faith.

Mat. 4.30,33.

the mercy and grace of God in Christ Jesus ; farre more lovingly, than for any worldly good : these are the fore-runners of a true and fruitfull faith.

2. Secondly, Growth in strength, and a daily springing up towards height of assurance, and fulnesse of perswasion, is a found marke of a saving faith. Other fai:hs commonly stand at a stay, or else flourish faire and fresh for a while, but after decay and die ; or else they grow onely in a peremptory boldnesse, and groundlesse presumption, not in a true apprehension and feeling perswasion of Gods love and favour, and of the certaine pardon-and remission, of their sinnes ; but true and justifying faith growes from a graine unto a great tree ; from a little purling stremme, to a mighty torrent ; from a sparke into a flame, being blowne by the spirit of grace, increased by the waters issuing out of the Sanctuary, and cherished with the dew of heaven. It is weake at the first God knowes, full of many doubts and distractions, nay, feares and tremblings ; but after long experience of our owne sincerity, godly life, and good conscience, after it hath beene well exercised with continuance and constancie in the meanes of grace and knowledge, by a zealous and fruitfull hearing of the Word ; by reading, conference, meditation, prayer, use of the Sacraments, singing of Psalmes, publike and private humiliations, faithfulness in both callings, mercifulnesse to the poore, &c. It growes up in time, and by leisure, to be a strong faith. Let us looke into the *Psal. 23.* for the illustrations of his truth ; When the great shepherd of our soules,

A pithy expo.
sition of the 23.
Psalme.

our

our blessed Lord and Saviour Christ Iesus, by the call and cry of his Ministers hath brought us home from our sinfull wandrings, into his fold; and after led us along into his green pastures, and fed us plentifully with the precious food of his Word, with meditation in heavenly things, with comfortable conference, and conversing with godly Christians, after hee hath sweetly many times refresht us with the pleasant Rivers of waters, with peace of conscience, with joy in his holy spirit, with comfort in crosses and distresses, by telling us sochly and secretly with an inward voyee, and sacred inspiration of his sanctifying spirit, that we are certainly his, and assured of his everlasting favour. After the bark often restored and revived our soules from deadnesse and discomforts, which the leaviness and rebellions of the flesh bring upon them, and taught and trained them long in the paths of righteousness, why then after this long experiance of Gods speciall love and favour, and exercise in the comfortable passages of Christianity and holinesse, faith beginnes with an humble triumph, and holy confidence, thus to resolve in our hearts: The Lord Iesus is most certainly my true Saviour, my strong Mediator, and Shepherd of my soule. Wheence springs three right noble and victorius conclusions; the first is this: I am most assured I shall never want any thing whiche is good either for my body or soule: Though I have but little of this worlds wealth, yet that little I have I hold in *Ca-*
pitie, by the right of my Redemeer, Ie joy it with a good conscience and inward peace, and I know
it

it is that pittance and portion allotted unto me by
Gods eternal providence, whereby I am fitted to
glorifie him, and save mine evnre soule. The rich
men of the world, and the oppressing Giants of
the earth, have greater abundance I confesse, they
revel in insolent prosperity in their reuouned and large pos-
sessions, they roulfe it in their riches, rowing gold
and silver, and have more than heart can wish abut
they are still in poverty and want, because they
want a contented minde, they are unsupersed in
tridors upon their goods and lands, because they
have no part in Christ; their riches are shales unto
them, to intangle them in pride, covetousnesse,
cruelty and oppression; their worldly wealth hea-
ly fates them against the day of slaughter. The se-
cond is this; In the darksome and dismal *valley of*
death, I will fare none ill; that is, come what come
can; the anchor of my hope, the rocke of my com-
fort stands sure. Though the heavens shold flame
with fire, the aire roote with hideous thunders, the
earth tremble with dreadfull earthquakes, the wa-
ters of the Seas rage, and shake the mountaines
with their surges. Though tyrants should threaten
sword and fire, scorners fome and grinde their
teeth, prophaners scoffe and raile, friends shrinke
backe, and fall away; though hearie afflictions
should lighe upon my body, goods or good name;
yea, though the griesly face of death were before
mine eyes, yet I am resolved, *mine heart is fixed;* by
the grace of God I shall passe thorow them all, and at
last lay hold upon that glorious Crowne, that I am
sure is mine owne, and is already paid for by the
precious

precious hearts bloud of my dearest R eadem. The last conclusion is this; *Doubtlesse kindnesse and mercy shall follow me forever;* that is, I am assured of continuance and perseverance in grace, unto the end of my life, and of endless glory afterward through all eternity. Though I be sometimes troubled with doubts, and stagger with temptations, yet I make no doubt of deliverance out of them, but will ever reason with God out of many experiences of his speciall favour, and everlasting love to my spirituall comfort, as *David did in a temporall conflict.* When it was objected unto him that hee was no match for Goliath, too little to enter the lists with so great a Giant; *Thou art not able (saith Saue) to abide against this Philistin to fight with him: for thou art but a boy, and hee is a man of warre from his youth.* Well saith David, *I have slaine a Lion and a Beare, heretofore by the mercies of God, and why then should I feare this uncircumcised Philistin?* the Lord hath delivred mee out of the paw of the Beare, he will delivere me out of the hand of this Philistin. So though Satan, that strong armed man, throw at mee his fiery darts of distractions, doubts and feares, about the certainty of my salvation; and continuance in the faith, even to the wounding and vexing of my soule for the time; yet I am assured (and I will die in the place before I part with this persuasion) that that mercifull hand which hath formerly so many times restored me againe from such dumps, to my former comfort, and shewed mee againe the light of his favourable countenance, will undoubtedly set mee upon my feet againe, and refresh my heart againe,

1 Sam 17.

againe, with a doubled assurance, and a more glorious hope of everlasting life. Though sometimes I want feeling and sense of Gods favour, and my faith doth not worke in mine heart with that quicknesse and stirring as it was wont, but that I am possessed with much deadnesse of spirit, and heacie-heartednesse, and that for the time my soule is sore disquieted within me; yet as a woman that hath once certainly felt the childe quicke and stirring in her wombe, though after it lie quiet, and without motion for a time, yet shee is assured by consideration of its former moving, that she is with childe: So though my faith sometimes want feeling, yet by the experience of former holy worlings and stirrings in my soule, I am assured that I am still the childe of God, and that the everlasting treasures of saving grace are hid and lodged in mine heart. Thus it is the marke and property of a true justifying faith, to grow in strength, by many experiences of Gods mercies and favour, and by a zealous, faithfull and conscientiall pursuit and practise of godly exercises, and good duties, and by a long and constant following of the holy meanes of increasing grace and sanctification. But by the way I must tell you, that the most ripe, and strong, and flourishing faith, may sometimes bee sore weakened, wounded and ecclipsed. Faith holds it height of perswasion, and fulnesse of assurance, while we preserve and maintaine the fervencie of our first love, sincerity in our hearts, innocencie and uprightness in our lives. But if we grow cold in our profession, neglective of holy duties, relapse into

into some old sinne of our unregeneration, or bee overtaken with some open scandalous fall, we shall finde our faith also to fail, and to take a bruise. Nay, sometimes our gracious God, that he may try how we will stick and cleave fast tinto him, though we want feeling of his favour, and how wee will trust in him, though he kill us: Nay, out of his secret wisdome, and invisible purpose, suffer our faith for a while to draw in her beames of comfort, and to lie without sense or motion in the heart for a season, but marke the difference: The best of the other faiths, which is the temporary, as it is but planted in the formal professor by an inferior working of the spirit, and is never through and entire in sanctification, so by the opposition of the world, with some strong temptations, or some kind of perfecution, it may be totally darkned and utterly quenched; so that those who have formerly by the force of temporary faith beeene friends to the Gospell, made a good shew of forwardnesse, brought forth som fruits, may utterly fall away from those generall graces, embrace this world wholly, with *Desire*, as the onely and best heaven they ever looke for, and become scorners of sitticerty and godly Christians. But sound and living faith can never be either finally or totally lost, it is never quite and utterly quenched and abolished in any true Christian. It may suffer a particular eclipse; it may in some measure, and for a time be dimmed, as it was in *Daniel, Psal 71*. But in due time it breaks forth againe, and shines more cleare and bright in the truly humbled and penitent soule.

To conclude this point then, and property of faith : Saving and justifying faith, as all other sanctifying graces, and as the whole way of the righteous, *Prov. 4.19.* after it once rise and peepe up in the heart, it shines as the light of the Sunne, *Thas shines more and more unto the perfect day.* It may bee overcast with some clouds of temptations, darkened sometimes in this body of death, which wee carry about us, dimmed by our frailties and infirmities, hid from us for a while, by an unadvised fall into some scandalous sinnes. But as the Sunne for all the clouds and mists which obscure his light, sticks still fast in his sphere, and at length dispels them, and shines faire againe : So faith, though sometimes shaken and overshadowed, yet still stands fast in the soule, breaks forth at length beautifull and bright, and at last when the day of this life is ended, sets sweetly in the Sea of endless joyes, and light that no man can attaine unto.

The third mark
of saving faith.

3. Thirdly, it is proper and peculiar to saving faith, to purifie the heart. God purifieth our hearts by faith, *Act. 15.9.* Other faiths may purge the understanding from ignorance, the tongue from railing and bitterness, the outward actions from grosse and notorious sinnes, but they all leave the heart at large, to range and rove into a world of idle and earthly thoughts, of prophane and fruitless imaginations. Unregenerate men will act a thousand sinnes in the thoughts and imaginations of their hearts, without any checke or remorse of conscience. They suffer their hearts to bee exercised in covetousnesse, in filthinesse, in ambition,

in

in malice, in worldliness, a world of wickednesse, without any great horror or scruple, sith they are but vanishing and invisible thoughts : But where the working and purging grace of saving faith hath seized upon, and seasoned the heart, there a zealous and watchfull care is had, there conscience is ever made of the devises and desires of the heart. Though no eye of man, no hand of humane justice, no instrument of death can discover, censure, or reach unto the secret & sinfull motions and imaginations of the heart, yet sith they are good open to the all-seeing eye of God, most hatefull in his sight, liable to his high displeasure, grieve his spirit, and weaken the power of grace; every truly sanctified man, doth set himselfe with speciall care, and all good conscience, to bridle and bring them under, to repress all wicked stirrings of the heart, and mainly to oppose against all lustfull, proud, covetous, ambitious, malicious, or what other irregular or exorbitant thoughts soever, the formall professour, the halfe Christian, is ever more troubled and grieved with an open sinne that doth disgrace and shame him in the world, than with plotting much wickednesse, and acting many pollutions, in his secret and invisible thoughts. But the found Christian is sometimes more vexed, for having given way to some wicked conceits, and wandering imaginations of his heart, then for outward frailties and infirmities. For it grieves him to the heart, that sith God hath ranked him amongst the number of true Christians, and that hee is so accounted by the best men, yet notwithstanding

ding he should be so farre tainted with that hatefull sinne of hypocrisy, as to the eye of men, to be unreprouable, and yet to grieve so good a spirit, and offend so gracious a God, by the sinfull wandrings and rovings of his thoughts, which though no man see, yet the searcher of all hearts, and the undefiled purity of Almighty God, doth right heartily hate and abhorre. Let us then trie the truth of our faith, by the change and holinesse of our hearts. If our inward affections, and inmost thoughts be purified, then it is a certaine signe the power of saving faith hath beeene there. *The desire of the righteous is onely good*, saith *Solomon*, *Prov. 11.23.* By nature *the imaginations of mans heart are onely evil continually*, *Gen. 6.5.* Yet after the heart be purified by faith, his desires are onely good. But because no man is so absolutely good and sanctified in this life, we must understand it thus. The maine streames of his desires, the course and current of his heart is to godlinesse and goodnessse, though sometimes his corrupt nature, and Satans boisterous temptations, doe unawares and violently carry his thoughts another way. His inward and secret plots and projects, are commonly spent for the setting forward grace, and Gods glorie. But if so be, that out of the reliques and roots of in-bred corruption, which is never utterly abolished till death, there passe him sometimes, and sprout up, rash and unruly wishes and desires, after he comes to himselfe, and takes notice of them, he sends out many other zealous and fervent after them, for humiliation and pardon, and purging of his heart.

Whereas

Whereas unsanctified hearts are ordinarily working for increasing wealth, and enlarging temporall happiness, or else are worse occupied. And they are not vext with any conceit or consciousness of the idle vagaries, and prophane wandrings of thoughts, but hold it a poise of too much purity and precisenesse, to bee so censorious and severe over the freedome of imagination.

4. Fourthly. Wee may know our faith to bee sound and saving, if it bring forth a true and thorow Evangelicall repentance, Legall reapeatance, morall repentance, a hollow and halferentance, feare and forbearance of some sinnes for feare of punishment in outward things, or for the love of God onely, as he is good unto him, may befall the reprobate. But to bewaile our sinnes from the bottome of our hearts, because they are sinnes, and for conscience sake to loath and hate all iniquity; because it is an eye-sore and heart-sore to our gracious God, and most loving father in Christ Jesus, to crush the head of original corruption, and breake the heart of our sweet sinne, to part from all grosse sinnes in action and practise, and all frailties and infirmities, at least with disaffection, prayer, humiliation, and repentance: These and the like are the fruits and issues of a true and justifying faith. For no man can truly, sincerely, and thorowly detest and abandon all his former lewd courses, the sensuall pleasures of this life, and his sweet sinne, before he be assured by a sound and lively faith of Gods marvellous mercy towards him, in the forgivenes of all his sins in Christ. For

A fourth triall
of saving faith.
Si fides / funda-
mentum est pa-
nitie, pra-
terquam nihil
est, quod bonum
sit, appetuosa est
penitentia, quam
confat in fide
esse fundatam,
non enim potest
arbor bona malis
fructus ferre :
penitentia itaq;
qua non ex fide
procedit, utilis
non est : (Sic
providubio nec
fides sine peni-
tentia.) Aug. de
vera & falsa
penitentia, v. 2.

The Saines.

if once his comfortable favour shone and be shed into his heart, he easily and immediatly melts and resolves into teares of sorrow and griefe for former rebellions, and makes unfaigned and resolute vowes for ever after by Gods grace to throw out of his heart and life those Toads and Scorpions, those vanities and foule pollutions, which kill his soule, and grieved so good a God. That sense and feeling of Gods favour is a notable and strong meanes to beget thorow griefe, and unfained sorrow for sinne, appeares Exec. 36. 26, &c. *I will also deliver you from all your ffishineſſe, and I will call for cornē, and will increaſe it, and lay no famine upon you. For I will multiply the fruit of the trees, and the increase of the fields, that ye shall bear no more the repreach of famine among the heathen:* (You must understand, that under the abundance of temporall blessings, he concludes spirituall comfort) And then saith he, *Then shall ye remember your doctowred moye, and your deeds that were not good, and shall judge your ſelues worthy to haue bee[n] deſtroyed for your iniquities, and for your abominations.* But a more ſpeciall and pregnant place for my purpose, is Zec. 12. 10, 11. *I poure, ſaith God, upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of compiſion, and they ſhall looke upon me whom they haue piercēd, and they ſhall lament for him, as one mourneth for his only ſon, and be ſorry for him, as one is ſorry for his ſirſt borne.* In that day ſhall there be a great mourning in Jeruſalem, at the mourning of Haddrimum, in the valle of Megiddo. When once the ſpirit of grace by a lively faith hath certified our troubled and trembling heires of God

Gods favour in forgyving our finnes, when once we be assured, that that spotlesse and sacred bloud was spilt particularly for our pollutions ; why then onely with truly wounded spirits, and grieved soules, do we begin to looke on him whom our sins have pierced, then doe we harrily hate our former gracelesse rebellions, which by the eye of faith we see, were the whips and nailes, the thornes and spears that vexed the Sonne of God. When once wee soundly beleive that his precious bloud was shed for our finnes in particular, then doe we shed those true teares of compunction and sorrow, which are indeed the soules hearts bloud, and the wine of Angels (as Divines call them) right pleasing unto God, and joyfull unto Heaven, untill we have a true perswasion settled in our hearts, that wee are certainly redocmed from the powers of Hell, by the death of Christ, wee cannot for our sake, and for the love of God, wee cannot before abandon both in practise and allowance, our earthly mindednesse, and worldly vanities, with the constancie and integrity of the Saints of God. But when we once have clapt our hand of faith upon that glorious Crowne in Heaven, which is sure our owne, and sealed unto us by the bloud of Christ : Why then, and not before, are we content to use the world, as though we used it not ; then our vanities beginne to vanish, our former pleasures to be unpleasant ; then beginne wee to disaffect our earthly affections, to distaste the tastelesse revelings of good fellowship, then the sweetnesse of

ſinne is turned into gall, and the glory of the whole world to the eye of our faith, appears to be nothing but dung, vanity, nothing.

5. Fifthly, Saving faith is the root and fountaine of ſanctification, and therefore if we finde our ſelves to be ſanctified, we may be affiſed that wee ſavingly beleeve, *1 Cor. 5. 11.* It is ſaid, *Act. 26. 17,* 18. that Paul was ſent to open the eyes of men, that they might turne from darkneſſe to light, and from the power of Satan unto God, that they might receive forgiveneſſe of ſinner, and inheritance among them which are ſanctified by faith. True and justifying faith doth ever begi in him whom it poſſeſſeth, a ſanctification of all parts, boþh in ſoule and body, though not of perfection. By this holy worke of ſanctification a man ſhall finde himſelfe as farre differ from what he was before, as a Valley from a Mountaine, the ſtraiſt from the crooked, the ſoftneſſe of flesh, from the hardneſſe of flint, the nature of water, from the ſubſtance of Diamond. For it makes a great change and alteration in the powers and faculties both of ſoule and body, in all the parts and paſſages of this life. His understanding is iñlightned with knowledge in the great mystery of godlineſſe, and in the ſecrets of Gods Kingdome, which are hid from the wiſe, and men of understanding, and the greatest part of the world, *Mat. 11. 25.* His will is now bent to the beſt things: His memory, which before was like a Seive, and let out the water of life as it was powred in, is now a ſtore-houſe for heavenly treasures. The ſtreame of his affections is turned from the world, and purſuit of pleaſures, towards

A fifth triall
of ſaving faith.
*Ne que enīa
poſſibile eſt in
baſerent in ſcā-
quid in iustitiae,
poffit iuſtitia re-
putari, Orig. ad
Rom 4.1. 6.4.
ubi prolixē tra-
ctas hoc argum.*

towards Gods glory, and good causes, from the joyes and contentments of sinne, into a littred, feare and sorrow for them. His heart is weaned from all her temporary pleasing lusts, and fallen in love with eternall pleasures, and heavenly things. His conscience is purged, and become watchfull to discover, and sensible to feele the approach and prickings of the least sinne. His hands are washed from corruption and bribery, from violence, and the bloud of the poore. His eyes are restrained from lustfull wandrings, from beholding vanity, from greedy gazing upon the wedge of Gold, and his neighbour *Naboths* Vineyard. His eares are stopt against enticements to sinne, slanderous tales, and filthy talke. His lips are silenced from prophanesse, obscenities, bitter speeches, and idle jests. His feet are fettered by the power of grace, from running any more after the pompe and pleasures of vaine-glorious worldlings, carnall enticements, earthly desires, deceitfull and uncertainte hopes, from wandring in the crooked wayes, and accursed by-paths of vanity and sinne, from trea-
ding any longer in the easelesse and endlesse Maze of worldlinesse, covetousnesse, and earthly-min-
dednesse. Such steps and prints as these wee may finde in our soules and bodies, if the spirit of grace hath sanctified them by the power of saving faith. Every severall part of holiness, and spirituall branch of sanctification, is a signe and marke of the sincerity of our faith, as the goodnessse of the fruit, and sweetnesse of the stremme, discovers the soundnesse of the tree, and the purity of the Well.

The Saints.

If saving knowledge, love to Christians, feare of Gods dreadfull Majestie, zeale for his glory, obedience to his will, respect unto all his Commandements, reverence to his Ministers, joy in his promises, humility under his chasticements, a spirituall hungryng after the Sacrament, a sincere longing for his Sabbaths, an earnest wishing and waiting for Christes comming in the clouds, and such other spirituall graces dwell plentifully in us, and expresse themselves fruitfully in our lives and conversations; then assuredly the root of life, and fountaine of all other graces, a lively faith is seated in our soules. But if these fruits doe not appeare, our faith is not a living tree, planted by the Rivers of Gods blessings, but a dead stocke, onely gilt and vernished over with some glistering shewes, like the glowing and shining of rotten wood. If we would try then whether our faith be true and justifying or no, there is no better touchstone, than the severall fruits and branches of sanctification: Let us runne over some of them briefly, and with uprightnessse of conscience, compare them with our present disposition. 1. Doe wee sacrifice our whole hearts, consecrate our affections, devote our thoughts, renting them resolutely from earthly pleasures, and this vaine world; to doe unto God faithfully and sincerely, the best and utmost service wee can? 2. In respect of glorifying God, and keeping a good conscience in all things; 2 Cor. i. 12. Doe we scorne with an holy contempt, all prophane scoffes, and censures, all discountenance of men, and the uttermost rage of persecuting

cutting tyrants. 3. Have we so cast up our accounts with the world, and are wee at that point with all things under the Sunne, that we now chearfully addresse and bend our selves with chearfulness and joy to the pursuit of the price of the high calling of God in Christ Jesus ? 4. Doe wee heartily grieve for and bewaile our finnes past, nor for any worldly losse, feare of punishment, or shame they have brought upon us, but because with a long and audacious provocation, they have grieved and offended our gracious God, and unhappily restrained and estranged us from his grace, favour and familiarity ? 5. Doe we loath and hate our present corruptions, especially those which sticke closest unto our bosomes, and with sensuall sweetnesse cleave fastest unto our corrupt nature ? 6. Doe wee indifferently and impartially with zeale and truth of heart, endeavour and set our selves to mortifie and abandon every sinne, though our worldly reputation bee never so deeply engag'd, our temporall happiness never so strongly enchain'd, our carnall affection never so much endeared unto it ? 7. Doe wee avoid and forbeare with no lesse care and conscience, those wicked courses, which lead unto gaine and glory in the world, than those which are accompanied with shame and punishment ? 8. Doe wee not only performe those holy duties, and embrace those spirituall graces, which purchase credit and commendation amongst men, and in the world, but also those which are entertained with lowring and discountenance, and persecuted with disgrace and spight ?

Ph.1.3,13.

Ezech. 16.ult.

Hof.14.1

Heb.11.15,26.

Dan. 6.10.

Eight? 9. Doe wee still submit our selves to the will of God, as it is more and more revealed unto us by the Ministryer of the Word, though it crosse our former customes and worldly desires? and doe we rest contented with our present estate, because most certainly it fals unto our lot by Gods good pleasure, and everlasting providence? 10. Doe we delight in hearing, meditating, and conferring of Gods Word? and doe we stand to the profession and practise of it, not only when it is good cheape, and brought home unto our doores, but also when it is deare and very costly? 11. Are we willing and resolved, save only that we desire to glorifie God longer, and to provide more comfort against that day for any pleasure we take in the world, to resigne up our soules at any time into the hands of God, and to meet our Saviour in the clouds? If we doe these things? If this be our present dispositiōn? If we finde these and other fruits of sanctification in ourselves, our soules are most certainly seasoned and saved by a true and justifying faith.

* 6. Sixthly, Saving and sanctifying faith ever workes by love, Gal. 5.6. 2 Pet. 1.5. 1 Tim. 1.5. A pure heart, a good conscience, faith unfaigned; and a true hearted Christian love, ever goe hand in hand. If wee would bee assured that our faith is found, we must feeke kindled in our hearts, an holy flame of most deare and speciall love.

First, towards God, who of his owne free mercy, hath sealed unto us by the bloud of his Son, all the prerogatives of the Saints upon earth, and the blessed inheritance of the most glorious and everlasting

Psal. 133.

* A sixth triall
of saving faith
Mors fides charitatis sup. pra-
dictio: credo in Christum fac spe-
ra Christi: ut vi-
gilias fides in te, fi-
des nam dilec-
tio animet, pro-
be: alio: non iz-
curves terrendum opus, quem fides
scilicet erigit: et
qui dicit se in Christo manere,
uebes fecit ipse ambo avii, &
in ambutis, Bern. S. 2m. 24.
sup. Cart.

lasting Kingdome of Heaven. A sense of which extraordinary goodnesse, makes us preferre his glory, before any worldly good, the sweetnesse of life, or salvation of soule. Until our soules bee enlightened with saving faith, and the eyes of our understanding unsealed to see into, and to apply unto our selves the mysterie of our particular redemption, we cannot looke into the rich treasury of Gods bottomlesse and boundlesse goodnesse and bountie unto us; we cannot behold the beauty and excellency of so great Majestie, whiche rare speciall occasion, matter, and motives, first, to stirre up and kindle in us an holy love: The branches and risings of which sacred flame are these:

1. First, When we are certified by a lively faith, of our reconciliation with God by the death of Christ Iesus, which is the Conduit-pipe, thorow which all comforts and graces doe sweetly flow unto us; we beginne to love God for his love and goodnesse unto us, according to that, *Joh. 4. 19.* *Therefore we love God, because he loved us first.* For certainly no man can soundly and sincerely love God with true zeale, and without by-respects, until he be perswaded in his owne heart, that all his sins are remitted, and that he is eternally beloved of God. But then every blessing of God is as it were bellowes, to blow the fire of our love to a bigger flame. Then wee beginne to consider with meltings of spirir, and pangs of dearest affections; what an infinite mercy of God it was, that wee were not cut off before our calling and conversion, in the time of our open disobedience and rebellion,

betton, in the dayes of our sinfull vanities and fraile delights.

2. We wonder at the strange patience of our mercifull God, in that it hath pleased him to cover and conceale from the eyes of the world, many hatefull abominations done by us in secret, and to keep us reputed as unsported and blamelesse before men, when as we have deserved for them *to have beeene made an astonishment and bising, and by-word to all about us*; nay, perhaps to have beeene hanged up as spectacles of shame and horror to the whole world, of example and terror to all posterity.

3. But we specially fastening our consideration upon that happy and holy worke of our new creation, to the everlasting glorious admiration of his grace and goodnesse, we muste how by the mighty power of his sanctifying spirit, hee hath pulled us out of the mouth of that devouring Dragon, and snatched us as brands out of the fire, to make us starres in Heaven. What a maruellous mercy, kindeste and bonnyt is this; thinke we with our selves that wee should bee singled out by the power of the Word, and marked by the hand of God for salvation, when many hundreds about us are never better for the Word all their life long, and at length perish everlastingely. That wee which heretofore have beeene perhaps as miserable, blinde, and prophanie as the worst, should now be washed, be sanctified, be justified, *In the name of the Lord Jesus, and by the spirit of our God*; should bee now like a few cleare sighted, amongst a throng of blinde men; Like the portion of *Jacob* in Egypt, fairely enlightened

ned, when the Countrey round about is covered with darknesse, Like Gideons flie, alone watered, with his speciall and saving blessings, while the rest of the earth is dry, and destitute of his grace; that is, that whereas true *Nathaniels*, found Christians are very scant, and thinly scattered, like the berries, after the shaking of an Olive tree, two or three in the top of the utmost bowes, and foure or five in the high branches ; here one or two in a family, there three or foure in a Village ; yet now by the mercies of God we are of their number.

4. From hence we rise in our meditation to consider and wonder at the Well-spring of all our happiness ; our election and choice to be heires of Heaven, out of Gods free mercy, and onely deare love, before we were borne, nay before the world was made, even from all eternity : And hereupon our hearts spring and leape within us for joy and comfort, to thinke, that as a woman, which loving her childe while it is yet in her wombe, because it sprang out of her loynes, doth much more sweetly smile upon it when it is borne, and she embraceth it in her armes : So if God loved us before we had any being, while we yet lay hid in the great lumpe, and unfashioned Massie of man-kinde, because he had chosen us to be vessels of honour for his royall Palace of Heaven ; hee will much more dearly & tenderly handle us, and lull us in his armes of mercy and compassion, and hide us under his wings of protection and power, now when we are new borne by the spirit of the Lord Jesus, and that hee hath stamped upon us his owne image of holiness,

holiness, and sealed us with his spirit, against the day of redempcion. These and many other blessings, graces and comforts flowing from them, knit our hearts fast and nearly unto him, after we be assured by a true faith, and the spirit of adoption, that they are certainly our owne. But no unregenerate man is really and truly partaker of these spirituall prerogatives, and therefore cannot truly and sincerely love God. This then is the first branch of divine love, when we dearly and affectionately love God for all those good things hee vouchsafes unto us through Christ. He that hath not a sense and taste of these things by a sound faith, commonly loves God principally for his profit, and prosperity in the world, not much unlike in this point to a little childe, that sayes his prayers onely that hee may breake his fast.

2. A seeond staire and rising of our love, isto love him for all those beauties, excellencies, and eternities ; all that incomprehensible Majestie, purity and glory, which hee infinitely and eternally possesseth in himselfe ; some glimpses, shadowes and resemblances of which, hee hath scattered and dispersed amongst his creatures. Wee are not to love God onely for the good wee have received from him, even in heavenly things, but also for his owne goodness, and for that great Majestie, and unapproachable light, which encompasseth him in the heavens. Hence it is that such a zealous pang of fervencie in this kinde, and such an unquenchable thirst of sanctifing Gods Name, and the advancement of his Kingdome, possessed the

the blessed spirites of those two men of God, Moyses and Paul, that forgetting themselves, they desired rather to be blotted out of the booke of life, and to be accursed, than God should not be glorified.

3. A third branch and brame of this spirituall flame, is when we so strongly love God, before and above all otherthings ; that we love nothing in the world but for his sake. 1. Hence it is that true Christians imploy their love unto their children, rather in planting grace in their hearts, and in making them Gods servants, than in purchasing for them large possessions, and making them great upon earth. 2. They love their friends and familiars, not for advantage, pleasure, profit, or worldly reputation, but most dearly, because they love God, and have his image of grace and sincerity shinning in them. 3. They love their health, not because they are enabled thereby with more ease and contentment to pursue the world, and more entirely to enjoy the vanities thereof ; but because it brings them vigour unto their bodies, and liberty unto their minds, to serve God more chearfully and comfortably, both in their generall and particular calling. 4. They love riches, honours, knowledge, the countenance of greatness, high places, and the like ; not that they may ruffle it, and domineere in the world, oppresse and proudly overlooke their brethren ; but that they may be the stronger to withstand ungodly oppositions, that they may give the more enlargement to Gods glory, and furtherance to good causes ; that they may performe more good works, doe more good unto good

good men, and more honourable service to the Majestie of Heaven. 5. They love the Word, and the free and fruitfull passage of it, not onely because it brings outward peace, and worldly happiness, but because it glorifies Gods Name, and enlargeth Christ's Kingdome ; fills Heaven with Saints, and the earth with good Christians. Thus in a man sanctified with saving faith, the love to creatures, and all other things, is serviceable and subordinate to Gods glory.

4. A fourth step and staire of our love to God, is to hate our selves for love of him : That is, to be content to loose our goods, our friends, our libertie, our lives, rather than to betray his truth and glory, in not sticking to it, and standing for it. The spirituall heat of this divine flame doth beget in the heart of the true Christian, an holy contempt of prophanie scoffs, railings, flanders, disgraces ; it makes the noblest spirit, which naturally is most impatient of contempt and contumelies, to digest with patience the spightfull basenes of the prophanest abjects, and the railings of the proud. This love burned in the brest of David, when he thus answered his scornfull wife Michal, *I will yet take more wife than this.* Even Majestie it selfe stooped to the most disdainfull contempt for the glorifying of God ; and submitted his Crowne and Scepter to the scorne and censure of the meanest for his sake. This love was hotter in the hearts of many Martyrs, than the scorching flames about their ears : This alone sustained them amid their cruell torments, and edged them on even with their de-

Luk.14.16.

2 Sam.6.12.

rest bloud to slacke the fire, and quench the thirsting rage of persecutors. Their bodies were like ours, their strength was not the strength of stones, their limbs were not of steele, nor flesh of brasse, they were sensible of paine and torment as well as we; but the heat of Gods love within them, did with such a powerfull vigour so wholly possesse their soules, that it more prevailed to comfort them, than the flames of fire were able to confound them.

2. After that saving faith hath planted this fervent love of God in our hearts, it spreads and imparts it selfe to the creatures, with due respect, mercifull usage, and moderate delight in them, as wherein appeare some prints and shadowes of the beauty, wildome, power and glory of God. But especially to men, because they are knit unto us with a nearer bond of brotherhood by creation, and beare about them the Image of the same Creatour, but most dearely of all to true Christians, and sanctified men, because they are fellow members of Christs body, and co-heires with us of the selfe same Kingdome. Hereupon it is that Paul Gal. 6.10. bids us doe good unto all men, but especially to them of the household of faith. And that David tel us, Psal. 16.

3. That all his delight is the holy ones which are here on earth, and chiefly in those that excell in vertue. This love of the Saints and godly men, is a manifest marke of saving faith, and an infallible signe of true regeneration. The spirit of God hath pointed it out as a strong demonstration, and proposed it as a touch-stone for triall in this point. We know faith

John, 1. Joh. 3. 14. That wee are translated from desirous life, because we love the brethren. If any man can heartily and sincerely vouchsafe his best and kindest affections to a true Christian, for this cause onely, he being otherwise a stranger unto him, that he sees the saving graces of God's spirit shining in him, and manifest signes of true and unfaid godlinesse. It is a good argument unto him that he himselfe is a true Christian, and that those same graces are seated in his owne soule, which he so much sett by, loves and reverenceth in another.

3. Thirdly, a man sanctified by faith, doth onely truly and rightly love himselfe, but in another measure, kinde and manner, than profane men. For they make Idols of themselves; their love to God, to his Word, to their kindred and neighbours, must ever yield and submit to the love of themselves. They cannot for their hearts love heartily a true Christian, only for his godlinesse. It may be they may affect him for his gifts, because hee dealest justly with them, because of some naturall bond of kindred or alliance, or for that they enjoy outward blessings by living with him: But ever for his profession & practice of sincerity, they hold him too precise. In deed and truth, all their love rests within their owne bosomes, and is curiously and secretly spent upon themselves; Gods glory, salvation of soules, good of others, are served at second hand, and in reversion after themselves, and their owne sinfull pleasures. In a word, the unregenerate man loves onely himselfe, in plotting and providing earthly comforts, and temporall happiness in this

this life ; love of all other things, and all other loves in him, are swallowed up in the torrent of this selfe love, as lesser Rivers in the Sea. But it is farre otherwise with every one, which by a fruitfull and working faith is assured of Heaven ; for he loves himselfe so, that he loves God infinitely more, with the dearest pang of his best and strongest affection, hee sweetly embraces every true Christian ; he loves all other things with relation unto God, and reservation of his glory. His love unto himselfe is certified and directed unto true happiness ; not mis-spent in furnishing and filling himselfe with worldly wealth, and earthly pleasures, for the body only, but is fervently employed in fitting his immortall soule with grace, that it may live eternally hereafter in the glory of heaven.

4. Lastly, That speciall and impartiall love which springs out of nature, or some kinde of nearenesse, as to wife, children, kindred, friends, familiarit, and where there is no grace, like a great River, many times overflowes the banks of moderation, discretion, and reason, is happily season'd and sanctified by saving faith, and made thereby more fervent, comfortable, and faithfull. if in sooth hee haue goode cause to do it. No man can truly love his wife, but the true Christian, and sanctified man ; he may love her body, her beauty, her wealth, her birth, her friends, the outward comfort and contentment she bringes with her, &c. But he loves not her soule, for hee neither made his choice principally for grace, nor being married, doth chiefly with and make her spiritiually good, doth not grow with her in saving graces.

graces, and holinesse of life, nor walke with her hand in hand towards the Kingdome of Heavens. He loves her not for that she was put into his hand by Gods providence for his portion, for perhaps he had onely an eye and aime at her portion, parentage, person, and some other by-respects. He loves her not, as Christ did his Spouse, and as Paul exhorts, *Ephes. 5. 25.* with a sincere chaste, and spirituall love, that he may beget more and more holinesse and sincerity in her; preserve her unspotted of the corruptions & abominacions of the time, and prepare her for Heaven, that as they have lived together in the nearest bond, and dearest love upon earth, so they might raigne and rejoice together everlastinglly in the second life. This is not the care and conscience of the unregenerate man towards his wife, and therefore I say he doth not love her truly. He doth not love her because shee is all gloriouſ within, enriched with true and lasting graces of the ſoule; but because ſhe is outwardly deckt in body, that moſt rote and feed the wormes, and because ſhee ſerves hiſ turne for outward comforts, and is hiſ fellow helpeſ for thriving and flouriſhing in the world. 2. Neither doth any unſanctified man truly love hiſ children: He may love them as they are the fruit of hiſ loynes, the lively iſtances & repreſentacions of hiſ perſon, the hope of hiſ posterity, the ſlines of hiſ bloud, the arches of hiſ house, and pillar, of hiſ naime and family, and in ſuch like respects: but he doth not burne with that truly Christian love towards them; which begets a zeale and care to plant in them

them the true feare of God; saving knowledge, the power of Religion, and that one necessary thing; the graces of salvation. He is spurned on by his naturall affection to toyle and tire out himselfe without measure or end, to heape and hoard up for them earthly treasures, but he is cold and carelesse in providing for them durable riches; that Pearle of high price, and a Crowne of immortality. And therfore he loves them affectionately, but not con-
scionably, kindly, but not Christianly. 3. Neither can any ungodly man love truly his friend; he may be linked to him in a strong & boisterous bond of Good-fellowship, he may sticke unto him in some desperate attempt, even to the shedding of his bloud, he may affect him for aduantage, for plea-
sure, for profit, for a time, for his faire conditions, for his good nature, his civill carriage, morall ver-
ties, gifts of knowledge & wisdome, noblenesse of
spirit, long acquaintance, and the like; But he can-
not possibly fasten & kny his soule unto his friends,
as the soule of *jonathan* was tied unto the soule of
David, that is, in the feare of God, in an holy league
for the keeping of a good conscience, standing for
Gods truth, and the advancement of his glory, in
that golden knot, and noble tye of Christianity.
The knot of that dearest love betwixt *David* and
jonathan, was tied by the Spirit of God, they were
as it were swome brothers in good things; they made a covenant, 1 Samuel 18.31 (for they loved the
one the other as their owne soules) that they would for ever sticke close together in the best
things, in despight of all adversary, rage and ma-
lice,

lice, and the cruelty and corruptions of the time, the vanity and abomination of *Saints* Court. The flame therefore of this affection was a sparke of Heaven, never to be put out or quenched, after it was once set on fire ; but of that lasting and divine temper, that it was to burne in their brest with mu-tuall zeale and fervency upon earth, and to blaze everlastingily with Seraphicall heat in the heavens afterward. The dearnesse and strength of this holy love betweene *David* and *Jonathan*, and so of Christian affection amongst godly men, appeares by the dearest pangs, and passionate meltings of *David*s heart, for the death of *Jonathan*, 2 Sam. 1.26. *Woe is me for thee*, saith he, *my brother Jonathan* : *most sweet hast thou beene unto me* : *thy love unto me was wonderfull, passing the love of women*. The love of a woman, by reason of the tendernesse of heart, and the excesse of passion in that sex, is most longing, passionate, and fervent ; yet nothing to the love of *Jonathan* to *David*, nothing to that flame of spirituall affection, kindled by the Holy Ghost in the hearts of true Christians one towards another : For all other love is earthly, naturall, finite, mixed in the meane time with many feares, distastes and jealousies, with much unquietnesse, interruptions, and restlesse longings ; sometimes it is furious, sometimes faint, sometimes weakned and weary with the free and easie enjoyment of the thing beloved ; sometimes it is afflicted with despaire, by resistance and difficulty ; sometimes strangled with stings of jealousy, lest it be defrauded and wronged by partnership, and participation, at the best

See Burton of
Melan, pag. 509.
& 517.

best it is but a bitter-sweet, and at last ever ends either in endlesse divorce, or in bannings and cursings of each other in hell for their neernesse of unsanctified love upon earth. Or if they be both converted, they ever after hate and abhor their former wicked love of good-fellowship, and enter a new holy league, and sacred bond of Christian love. But spirituall love betwixt two Christians, is of a more sweet and loving disposition, of a more lasting and heavenly nature. Their deare embracements in godlinesse, and many kinde offices in Christianity, are enterchanged and exercised betwixt them, because they see and know that they are both, 1. children of one Father; 2. Brethren of Christ Iesus; 3. Begotten againe by the same spirit; 4. Borne of the same immortall seed of the Word; 5. Nourished wth the same spirituall food; 6. Of one houshold of faith; 7. Pilgrimes and fellow-travellers towards the same everlasting home; 8. Soldiers under the same colour, called to the selfe-same hope; 9. And co-heires of the glorious Kingdome of Heaven. And therefore if once true affection grounded upon grace, seize upon their hearts; if once their two streames of sanctified love, springing out of the fountaine of their love towards God, meet and joynē themselves in an holy and Christian fellowship, they grow bigger and bigger in sincerity and strength, towards a great torrent, untill they both fall at last, and bee swallowed up in that bottomlesse Sea of endlesse love, and highest happiness in the world above. The love then of the true Christian, is

onely true and worthy embracement.

As for the love of unregenerate men to their friend, though they be never so wise, rich, or honourable, it is idle, vaine, and transitory, not worth a points end for any sound comfort the Christian shall ever enjoy by it, save onely in that it may be a meanes or occasion to worke good upon them, or give countenance and encouragement unto him in his calling. 4. Lastly, neither doth any unsanctified man love truly his kindred; hee may have with them merry meetings, set feasts, exchange of carnall contentments, but to the bond of nature, there wants the lianke of grace, and therefore there is wanting that saving and sacred knot that is wont to tye together the hearts of godly men, so lastingly and sure, that no crosse or misery, no man or devill, nor time, nor yet eternity can ever untie. His affection may bee hot towards them, because of the same bloud; but a muall interest in the bloud of Christ, is that which seasons and sanctifies all naturall affections.

5. Onely saving faith is able to beget love unto our enemies, *Matt. 5.44.*

Thus farre I have told you what love saving faith begets in the hearts of true Christians towards God, the creatures, the godly, themselves and to others, as shall be led with nature, and neernessee rectified by Religion. I have but given you a taste, and yet I have stayed the longer upon the point ; because there are many, when they heare of *faith working by love*; they presently apprehend and conceive it to be no more but receiving the

the poore. When they are taught that they must joyne good works to their faith, they presently thinke, that only almes-deeds are them. Whereas if a man should feed the poore with all his goods, 1 Cor. 13. and yet want a true hearted & zealous love to God, his Word, his Ministers, his servants, his Sacra-ments, his Sabbaths, his Kingdome, his comming, &c. it would profit him nothing. If a man were never so famous & glorious for his almes-deeds, and should not have a due respect, and sincere obe-dience to all the duties, both towards God and man, enjoyned by the Commandements, they would stand him in no stead at the day of triall.

And yet these men harbouring such odde opini-ons, and idle conceits, by reason of their ignorance, are wont to vaunt and bragge much of the times of Popery, what a world of good works, and open houskeeping were in those dayes, and thinke within themselves, that they onely live worthy their profession, that love is onely lodged in their bo-somes, and that they have clipt the wings of chari-ty, to keepe her at home with them, when as she is flowne away from the most places and parts of the world besides. And whence rise all these glo-rious conceits, because they give now and then something more liberally and bountifully to the poore. And that:

1. Perhaps which they give is but part of the price of the bloud) for by inclosure they drive them both out of their houses, and from the Ministerie, both of the bodies and soules of the poore. It may be they got it by oppression, extortion or usury,

Isa. 61.8.

usury by grinding the faces of the fatherlesse, and rearing the flesh of the people of God. And so wretched men thinke to appease God, by giving part of their robberies in almes, and goe about as it were to corrupt him with presents, and call him to take part of the spoile.

2. Or perhaps they pervert and pollute all their good works and almes with Pharisaical hypocrisie and vain-glory, not freely and cheerfully parting with them, with a sincere desire to gloriifie God *1 Cor. 10.31.* and so they utterly lose their reward, *Matth. 6.1.*

3. Or perhaps they give hand over head, without any difference of parties, or spirituall discretion : They doe not with an holy care consider, where their gifts may bee best bestowed, what is fittest to be given, how much is meet for them to contribute, and in what manner they should performe it, being strangers to that precept an principall of the Apostle, forever to be strictly obserued in all offices of love, works of charity, and almes-deeds, *Gal. 6.10.* *Do good unto all men, but especially to them of the household of faith.* Perhaps they are free-hearted in upholding some old superstitious customes, some prophane sports and pastimes, but very cold in contributions to godly uses, and good causes. In such cases a little is wring from them, with no lesse a doe, than if a distresse of a fine or a merceement were to be exacted and extorted from them.

4. Perhaps for all the charity they bragge of, they inwardly hate a true Christian, as a fellow troublesome

troulesome, and too precise. And they respect onely and elsew^ere the good opinion and kinde affection, of good-fellowes, as they call them, and merry companions, holding it an onely way to winne love, to make themselves popular in practise of some plausible sinnes, in standing for old corrupt customes, which ever please the most part and common sort, in yeelding liberty for licentious courses, to them that live under them, and about them, in procuring immunity to disordered persons, and taking part with Satan and prophane men, against the course of sincerity and good Christians, which is a cruell mercy, and murdering love.

5. It may be saving knowledge, sound faith, sincerity of heart, a good conscience, are wanting to their good works, and then their almes-deeds are no better unto them (though in themselves good and necessary) *then the cutting off of a dogges necke, and the offering of Swines bloud.* It is farre easier for a man to part with the superfluity of his abundance than to part with his sweet sinne, and the sensuall pleasures of this life. Hence it is that the hypocrite sometimes (especially if he have any hope thereby to appease the wrath of God, and satisfie for his sinnes) is content to give any thing to the service of God, save himselfe, save his heart and affectiⁿons, which are the worlds, *Micah.6.6.* "He would be at any cost, he would spare no charges to pursue two Heavens, one on earth, and another in the world to come : He woul^d give any thing to redeeme his sinnes, if he might have a dispensation to

The Saints

154

to continue in tunne. In this point hee would not stand upon any worldly good, though it were a thousand Rammes, or ten thousand Rivers of oyle : Nay, he would give his first borne for his transgression ; even the fruit of his body, for the same of his soule. He would be exact and unreproveable in all outward services, Psal. 50. But though he should give these, and the whole world besides, if it were his owne ; though he should give all that he hath to the poore, and his body to be burnt : Yet without love unto God, exprel in yeelding to the power and practise of his Word ; and Christian affection to godly men, because they keepe a good conscience, and labour to save their soules, all were nothing. It is the heart, and the sincerity thereof, which is a sacrifice, and service well pleasing unto God.

I have interposed this point no way to hinder the releaving of the poore, or to stop the current of bounty and goodnesse, in well disposed minds, God forbid. I had more need in these stony and flinty times, in this age of cruelty and oppression, to strike at with the rod of judgements, the rockie hearts of wicked worldlings, and covetous Cormorants, that some springs of mercy and compassion might breake out, that they might cast their bread upon the waters ; lest they perish in the Lake of fire. I had more need to minister a sharp potion, composed and mingled all of plagues and woes, to the enclosing, ingrossing, and oppressing Cannibals of our times, that they might cast up againe the poore that they have swallowed downe, and the flesh of Gods people which they have eaten ; lest the rust of that Gold and

Amos 8.4.
Mich. 3.3.

Jain. 5.

and Silver which they have heaped up upon the ruines and defolations of whole families, be one day *a swift witness against them, and eat their flesh as it were fire.* I had more need to strike through their loynes with terroure and trembling, with that fearfull woe, Isa. 5.8. *Woe unto them that joyn house to house and lay field to field, &c.* with that in the Prov. 14.31. *He that doth a poore man wrong, blasphemeth his Maker;* so we read in the great Bibles; and most terrible to this purpose is that (though Apocryphall, yet most true) Eccl. 34.22, 23. *The bread of the needfull is the life of the poore, he that defraudeh him thereof is a murtherer. He that taketh away his neighbours living, slayeth him.* It is secondeed and confirmed by Saint John, a Canonicall writer, 1 Joh. 3.15. *Whosoever hateth his brother is a man-slayer.* And what greater measure of hatred, what more cruell manner of murther can there bee devised, than to set him upon the racke, than by oppression, infury or extortio[n]; *to plucke off his skorne, to teare his flesh from his bones, to breke his bones, and chop them in pieces as for the pot,* Mich. 3. 2, 3. A man had farre better be presently knockt ith' head, than by leasure and languishing thus pine away. There are two wayes you know of putting out a Lampe, either by blowing it out, or by taking away the oyle which should nourish and feed the flame: So a man may either be suddenly strabbed and thrust thorow, or having his living and livelyhood, by little and little plukt from him, linger for a while in a consumption of his state, untill he quite pine away in want and misery. This latter murthering of men

is craftily and cruelly practised by the enclosing and oppressing Giants of our times, they doe not knocke them downe in the street, and strike them dead as they meet them, that were farre more tolerable and mercifull, and there were law against them.

But by racking their rents above reasoun, or raising their fines beyond measure, or wearying them by one tricke or other, out of their ancient possessions, they wring their pensive soules from their hunger-starved bodies. *Naboth* died more happily and easily than the oppressed and enclosed of our times, which is a kinde of death, as farre more cruell and tormenting than the former, as hanging in chaines alive, than beheading. Who would not hate and abominate with the highest straine of indignation, that bloody tyrant which should torture an innocent man, upon some engine of vexation, with a lingring torment, onely upon purpose to make his paines more painfull, and should onely adde life unto his death, that he might die more distressedly? And yet in effect many cruell Land-Lords deale thuswith honest men, though not for thirst of bloud, yet for greedinesse of gold.

If the times then bee such, I had infinitely, and a thousand times rather be a Proctor to plead for the poore, than once to open my mouth against them. And therefore whatsoever I have delivered in the former point, was only to meet with a false opinion, and common errour of men, who ever when they heare of charity, faith, working by love and good workes, conceive thereby

by nothing but almes-deeds. Which indeed in themselves are good and necessary, and strictly commanded of God Almighty, *Eccles. 11.1. 1 Job. 3.17.* most pleasing unto him, *Isa. 58.5, 6, 7.* And highly rewarded by him, *Prov. 19.17. Luk. 16.9.* If they bee our owne lawfully and conscientiously come by, given with a heart purged by faith from an evill conscience, and dead works; with spirituall discretion in preferring the Saints in all favours and furtherances, with seasonableness, compassion and chearfulness; they are a precious seed sowne upon earth, the crop whereof shall hereafter bee gloriously reaped in the Heavens. But if an holy flame of divine love to God, his honour, truth and service; to all good things, godly exercises, and true Christians, be not first kindled in the heart, by the sanctifying spirit; if there be not a respect to all Gods Commandements, a delight in all holy duties, and hatred to all sinnes; all our almes-deeds, all our good works are unto our selves utterly unprofitable. These ought to be done proportionably to our ability, and the other graces to be possesse in sincerity, if we looke for salvation. A good man must not onely apply his hand, but principally his heart to the exercise of well-doing. There is the royall seat of divine love, and the holy off-spring of a fruitfull faith, which giveth life and acceptation to all good actions, without which the largest doles, and most glorious largesses, are but unseasoned and unsanctified sacrifices. Besides the confutation of a common error; the point serves to comfort poore Christians, to whom this hard

hard world denieth wealth. For love (the fairest and loveliest issue of a saving faith) is not placed with money in the purse, but planted with love and kindnessse in the heart.

Canst thou mourne with distressed Christians, and unfainedly affect thy heart with sorrow for their griefes? Canst thou speake comfortably unto an afflicted conscience, and refresh a broken and bruised spirit? Canst thou pray heartily for the conversion of thy most enraged and implacable enemy, and grieve at their rebellions and soule-murthering stubbornnesse? Dost thou labour upon all occasions, by instructions, admonitions, seasonable reproofes, to draw others out of their ignorance and blindnesse, security and sinnes, to laying knowledge, and into the wayes of God? Why then thou art very rich and glorious in almes-deeds, for so thou doest good to the soules of thy brethren, one of which is farre more worthy than the bodies of all men living. Thou so enrichest thy brother with heavenly treasures, and spirituall almes, which are much more pretious, and preferred before any good deed, or comfortable releefe, exercised and conferred upon the body: The very Schoolmen being witnesses. Durandus lib. 4. d. 15. q. 7. *Consule, Castiga solare, remitte, ser. ois;* is better than, *Visito, poto, cibo redimo, tego, colligo, emulo.* To conclude this point, true and justifying faith doth ever in the first place kindle in the heart a zealous & fervent love to God, and all godlinesse; then to our owne soules, whereby wee are stirred up to furnish them with all saving graces, then

to the soules of our brethren, that they may bee brought to everlasting happinesse; then to their bodies and lives, that we may refresh and releve them, according to their wants, as the Lord shall make us able; afterro all creatures, as we shall see and observe, to the power, wisdome and glory of our gracious God to shine in them.

7. Seventhly, Forsaking the world, is a sure signe of a saving faith. For no man can possibly rent his affection from the world; his sweet sinne, and earthly vanities; untill his soule have received by the hand of faith from the Spirit of God; an authentical assurance of an immortall Crowne in the Heavens; sealed unto him by the precious bloud of the sonne of God. Every man naturally is greedy of joy, and contentment, and farre more holdfast of present comforts, though weake and transitory; then apprehensive of unseene future happinesses, of which he hath no sound and certaine hold, though excellent and endlesse. Hence it is, that natural men being in present taste and possession of worldly pleasures, and very sensible of their sensuall sweetnesse, and wanting faith and assurance of that everlasting blessednesse above, with much greedinesse, and the strong torrent of their affections, follow and pursue the present, and will not part with the world, because they know no other Heaven, they are assured of no other happiness. Howsoever they may pretend and protest to the contrary, yet indeed and truth, both in affection and practise, they preserue the world before God, earth before heaven, time before eternity;

The seventh
signe of saving
faith.
Heb.11.14, &c.

a wedge of gold, before a Crowne of Glory. The heart of man ever sorts and purchaseth to it selfe some stay or other of some kinde of comfort, though it be but *a broken staffe of reed*, whereon to rest and repose it selfe ; it must have some succour and refuge in time of stormes, though but under a naked tree ; it will ever take some sanctuary, though but in some rotten and ruinous hold, against crosses and contradictions. The heart of the covetous man nestles it selfe upon gold, while that glisters in his chest, it leaps and dances in his brest : Though he be abhorred both of God and man, though he be reproved of the Minister, and cursed of the poore for his oppression, usury, extortions, hard-heatednesse, &c. yet when he comes home and finds his bagges and bonds safe, he blesseth himselfe in his heart against what judgements and curses soever to the contrary. With his golden wedge hee easily cuts asunder all doubts, reasons, arguments and objections which can bee brought against him. Hee pleaseth and applauds himselfe in his present plenty against all censures and contradictions whatsoever. "The seat of honour is the ambitious mans Heaven. Though hee bee vexed with the indignation of good men, with the contempt of inferiours, with thwartings of competitors, envies of compaeres, jealousies of Princes, and a thousand moe stings and distempers ; yet he is in Heaven, and well enough in heart, while he may domineere, and be adored above others. The graceleſſe wanton can bear away well enough the weakning of his body, the wasting of his goods,

the

the losse of friends, and staine of reputation, so
that hee may swinishly wallow in che soule and
brutish pleasures of uncleannessse. Thus every tin-
regenerate and earthly-minded man is ever wed-
ded unto the world in one cursed vanity or other,
untill he be even rent from it by the power of sa-
ving faith: In which if he be once mainly erudit, he
is presently out of the world, at his wits end, and
without all comfort: If the covetous man bee tur-
ned out of his treasures, how neare is he to a despe-
rate phrensie, or some accursed end? If the proud
aspiret bee stript of his honours and offices, and
thrown from his high place, how weary is he of the
world? how prodigall of his life? how impatient
of the company of men? Infinite are the wryes,
vanities, and crooked by-paths, in which wretched
men tyre themselves in vain. They swear in sin-
full courses, and are fast glued to the mire and mud
of the earth, because they want a sound assurance
by saving faith, of better things in the world to
come. But if a man be once by faith perswaded of
Gods favour, and have his eyes opened to see what
great variety of holy and heavenly delights may
be enjoyed in the state of Christianity, in compa-
rison of the most glorious revelling of the richest
worldling; if hee be once soothly and fawcibly
assured, that after a few dayes of vanitie, and an
inch of miserable time, he shall live eternally
with God, the holy angels, and blessed saints, and
in that state, and in those sacred mansions, where
nothing but light and blessed immorality, no sha-
dow for matter of gaires, discontents, woes, griefes,
and sorowes.

divided
gratified
and
saint

and uncomforable passion is so wonke upon, but all joy, tranquility and peace, even for ever and ever doth dwell; I say if he be once thus perswaded and assured, how willingly doth he bid the world farewell? How resolutely doth he cast out of his affections all greedy thoughts, and excessive desirs of earthly and earthly measure? How clearly doth he see and acknowledge that all things here are transitory, vaine, and scorne flitting away? If he once stetten the eye of his minde, enlightened with the sacred beam of amboly and saving faith, upon the invaluable preciosenesse, and everlasting beauty of the Creweue of glory; it is not the glistering of Gold, the splendour of princely thrones, the glory of the whole world, can afford him any true comfort, and sound contentment. Now when he is as Eagle-minded, as he is Eagle-eyed, and fores aloft in his meditations towards the Sonne of rightousnesse, and beasts already upon thole endlesse pleasures at Gods right hande his stiffe, no more his hope and affections to stoupe follow, nor to feare upon the flies of this world; or the wide capacity of his soule to be filled with wind; and simplicenesse of worldly vanities. Then only are we willing to shake hands with the world; when by the handes of faith we have laid hold upon the joyes of Heaven.

8. Eightly, the conflict betwixne the spirit and the fleshly is a notable mark of saving faith. Unsanctified men are for the most part inclining to the troubles of conciecie. Satan like a mighty Chir, and an imperious tyrant, keepeth them in his chaines, without any great noise or stink, without

The eighth
make of saving
faith.

without any controlement or contradiction. But if once this strong man, which hath before quietly reigned in the heart, and sit in the conscience, bee disarmed, and dispossess of his holds and haunt by the spirit of the Lord Jesus, and the power of saving faith, then beginnes this sore and lasting combate betwixt the flesh and the spirit. Satan when doth not onely himselfe rage like a madded and roaring Lion for re-enty, but doth also stire up a civill and intestine warre in a mans owne bosome, which never endeth untill death, untill the old man be quite extinguished and abolished in him, and the new man after many restlesse oppositions & fiercke graplings, conquer and be crowned. But lest you deceive your selfes in this marke of a true fashio, you must conceiue & know, that there may be many inward tumultuous stirres and strifes, even in a profane and unregenerate man. In some the torrent of sin is so headstrong and violent, that it carrieth consciencie, reason, reputation, the headlong tyde of the affections along with it, without any resistance or relfaction at all. These have sold themselves to workemidday, they commit sin with greate ease, they drinke up twyng like water, and feed on earthly pleasures, as the Horse-leech on corrupt blood. There may in him be a combate and contradiction: First, betweene reason and affection. Reason many times may distaste and stand agaist that whiche affection doth furiously urge upon him. In this fight reason overcame in many heathens, in England.

2. Betweene naturall conscience, and naturall passions: * As in *Wise*, the light of his conscience,

Gal. 5.17.
Rom. 7.23.

C. off. 5.1.

* See Dif^r, pag.
240, and Dif^r
of Conscience,
pag. 142.

checkt and snub'd him from passing sentence upon Christ; but feare of *Cesar* spurred him forward to condemne him;

3. Betweene a desire of preserving his reputation unstained in the world, and a delight in some open infamous sinne: As when a man will needs be an Usurer, an Oppressor, a Drunkard, a Swearer or the like, and yet would gladly be accounted an honest man amongst good Christians.

4. Betweene the feare of some speciall remarkable vengeance from above, and a purpose to continue in the pleasures of some secret, sweet, abominable sinne. See *Felix*, *Act. 24. vers. 25, 26.*

5. Betweene purpose to live the life of worldliness and pleasures, and a desire to die the death of the righteous. See *Balaam*, *Numb. 23. 18.*

6. Besides such like conflicts as these in unregenerate men, the best of them may moreover by the generall aid, and inferiour working of the spirit, strive against all outward sinnes for a time, and some grosse sinnes all their life long. But because they are not inwardly and throughly sanctified, because they doe not with constancy and resolution hold out in combate against the sinnes of the time, because they doe commonly muzzle in their bosomes, some one pleasurefull, honourable, or gainfull sinne or other, they are not Christ's Combatants and Champions in that great and sharpe conflict betweene the flesh and the spirit, which I make an infallible and individuall marke of a justified man. This in the childe of God is fierce, universal, constant: It is not for a flourish, but to the herding

shedding of bloud. It is not the playing of a prize, for reputation of valour, but for life and death. It is not for the displanting of one sinne, or two, but for the utter dis-cepting and dis-throning of all sin, though it cannot bee utterly banisht out of mortall bodies. The spirit in this fight is ever so farre conqueror, and victorious, that it stiffeſt not the flesh to raigne and domineſſe. It may ſometimes by the auxiliarie forces of Satan be brought upon his knees, but by a new ſupply of grace it is ſtill refreſht and furniſht for a re-encounter. It will not yeeld to auy treaty of peace for all the worlds mediation. It will admit of no party, take no truce, or listen to any termes of capitulation, but is ſtill ſweating, and toyling, and in bloud to the knees, for the caufe of heaven, and in the quarrell of ſalvation. And if it cannot ſo ſubdue and keepe under the rebellious flesh as it ſhould, and doth earnestly deſire, it mournes and grieves, it wiſheth to bee delivered from this body of death, and buckles faster and neerer unto it ſelfe the whole compleat Christian armour. When the flesh tickles and stirres, and tempts to the re-enjoyment of the ſenſuall pleaſures of ſome old ſinne, or goes about to enſnare the Christian in the bonds of iniqutiy, the ſpirit ordinarily ſuggests ſecretly unto his heart ſuch mo-
tions and meditations as theſe : Miferable man, what goest thou about? what thoughts doſt thou now entartaine? Doe not thofe eyes, which are ten thousand times brighter than the Sunne, ſee the ſecrets of thy heart? Art thou fearleſſe and hardi-
ned againſt Gods judgement? Hauſt thou not heretofore

tofore felt the stings and bitings of sinne? Forgettest thou thy vocation? Wilt thou so deceive the opinion of good men, who thinke that thou art a Christian? Why wouldest thou trouble the peace of thy conscience againe? Why wouldest thou fill againe thy faith with doubtings, and thy heart with deadnesse? Why wilt thou *grieve the godly spirit of God, by which thou art sealed unto the day of redemption,* and gratifie Satan thy mortall enemie? Wherefore wouldest thou bring a scandall upon thy professi-
on, and sadness upon the Saints? Is this the practice of Gods people, and the way to the King-
dome of Heaven? Art thou assured, that being fal-
len thou shal rise againe? Art thou sure, after so
many thousand forbearances, God will be patient
still? For a little sinfull pleasure, mingled with bi-
ternesse and vexation, wilt thou dissettle and dis-
joynt, yea, turne off the hooks the whole frame of
thy sanctification? For a little base and brauish
delight of sense, wilt thou lose the benefit of thy
former integrity, peace of conscience, and the
hearts of good men? wilfully bereave thy selfe of
Gods favourable countenance, divine protection,
and guard of Angels? Wretched man, bee not so
cruell and mercilesse to that unvaluable jewell,
thine owne immortall soule, &c. By such secret
and sacred eloquence as this, the spirit doth often
curbe and snaffle the heat and headinesse of the
flesh, and stop suddenly a man that is on gallop to-
wards sinne. But if sometimes the spirit doth not
so shotowly prevale, but that the Christian by
violence of temptation, and the cunning counse-
ments

ments of his owne corruptions be at unawares surprized and overtaken with some sinne, yet it doth notwithstanding more deadlylily hate it afterward, with more strong vowes and resolutions abjure it, and resistit with greater care, strength, and watchfainesse : So that ever at length God giues a comfortable issue one way or other in this Christian combate, and at last most certaine victory. If it be so then, that thou feele the combate betwixt the flesh and the spirit within thoe ; and after that combate, comfort by the victory of the spirit over the flesh ; then assuredly faith hath gone before, God himselfe is the man of warre, and the spirit of the Lord Jesus hath destroyed the power of darkness within thee.

9. Ninthly, The Spirit of prayer doth ever accompany saving faith. If a man feele this fervent and stirring, and faithfully exercised in him, with groanes and sighs, and strong cries ; he may undoubtely assure himselfe that he is sanctified by faith. As for unregenerate men,

1. Some pray not at all, for they are so strongly and sorribly ignorant in all matters of heauen, and so senslosse and unapprehensive of their sinfull and accursed state, that they never conceived or uttered groanes, or word unto God, either for the removall of any corruption, or supply of any grace. In a cold formall fashion their bodies may be present at publike prayer, but they cannot remember the day when ever they powred out their soules in private, before the throne of grace, or prayed with their familie.

N 4

3. Others

The ninth mark
of saving faith.
Rom.10.14.

Psal.144.

2. Others there be, who are men of great understanding for worldly businesses, jolly wise men, and able to discourse largely and readily of other matters, and can tell their tale before whomsoever, as well and wisely as the best ; and yet they have not the hearts to conceiuie, the wisdome to contrive, or the tongue to deliver two or three sentences in feeling and seasonable prayer, before the Throne of God : They cannot for their hearts, for their lives hold out a quarter of an houre in ripping up their hearts, and laying open their spirituall estate before God, in a conceived prayer. They use sometimes upon occasion to breake out into some short wishes ; as Lord have mercy upon us ; God be thanked for all his blessings ; God send us the light of Heaven ; the Lord send raine, if it be his will ; and such like : But as for longer discourse, or set exercises in prayer, they thinke it onely belongs to Ministers and Schollers, men conversant in the Scriptures, and holy passages of divinity. Miserable and wretched men, it is onely the want of the feeling of your miserable state, and spirituall wants, which makes you want words to powre out your soules in fervent and hearty prayer unto God Almighty, and to enlarge your selves in an holy and comfortable conference with him. There is not the most unlearned or simple, but if the Lord once inlighthen his conscience by the power of the Law, and affect his heart with a true taste of heavenly sweetnesse, hee will finde words know to expresse the wants and grievances of his hungry and humbled soule : For the Spirit
of

of God giveth utterance, openeth the lips, and unties the strings both of heart and tongue, to all those whom he sanctifies by saving faith, and indues with a sight and sense, true sorrow and hatred of sinne. Let us suppose that the most ignorant and simple man, should by some mercilesse enclosing Land-lord, bee turned out of doores, so that hee had no where in the wide world to hide his head, either for himselfe, wife or children. Now in this case and discomfort a friend comes unto him, and tells him, there is an honest religious Gentleman, will without all faile bestow a better thing, a richer Farme upon him; if he can sufficiently bemoane his case, tell his tale, and lay open his misery and want before him: Doe you thinke this man, though never so simple and ignorant, would lose it for alking? Or would he come onely blantly and briefly thus? I pray you sir give me this Farme: No, undoubtedly without any helpe or learning, hee would finde plenty, both of reasons and words, with many moving tearmes, and passionte eloquence, to unfold his distressed state, and to stirre up compassion: He would tell him the story of his hard and cruell usage by his former Land-lord; how hee had first raised his fines, then reared his rents, toyled and worne out both him and his teame in his services and carriages, laboured long with many hard condicions, and unchristian usage, to vex and weary him out, and at length had quite turned him out of all; and had cast him into the wide and hard hearted world, so that that little stay that his father, Grand-father, and all his pre-decessors

decessors had quietly and peaceably enjoyed upon a reasonable rent, time out of thimde, was now quite pulled away, and rent from him by the hand of violence and oppression : And therefore upon the knees of his much vexed and broken heart, he begs and entreats that he wold be good unto him, else he, and his wife, and his many poore children are like all to goe a begging ; for the world was never so hard, the hearts of men so flinty, and charitie so cold. If it wold please him to give him succour, and a resting place, in this his greatest distress and misery, he and all his should be bound to pray for him, and doe him their utmost service faithfully, so long as they lived. Want of earthly necessaries, and desire of temporall commodities, would enforce and furnish the simplest man in the world to speake thus, or in the like manner, and perhaps with many moe, and more effectuall persuasions, fit phrases, proverbs & moving speeches. How much more then, if he had sense of his spirituall miseries & wants, and found hope of the glory of Heaven, would he find words now, with fervencie of spirit, to sue unto the Lord of Heaven ? Sith he may be more bold with him, and looke for more kindness and compassion at his hands, than from the most mercifull Land-lord upon earth, if there be any left.

3. Some others there are, poore ignorant soules, that Evening and Morning doe prophanelly passe over the Lords Prayer, the Creed, and perhaps the ten Commandements, thinking that they are shewy sanctified and bleſſed, and that that is sufficient

tient seruice, sute, and seeking unto God. But because they are ignorant and unexperienced in the true nature, and right practice of prayer, and only mumble over a few good words coldly, customary, and superstitiously, without all feeling, faith, or living knowledge: It is but only lip-labour, and lost labour, nay, barefull and abominable before God, they must therefore doe it reverently, as on their knees in private, or with their familie, devoutly and piously with faith and repentence; and lastly, constantly with zeale and earnestnesse, endevouring withall to lead an holy and an honest life, both toward God, and towards man.

4. Others there are, who if they be vexed with some outward crosses, as sicknes, poverty, disgrace, or with inward afflictions, as terror of conscience, fearfull thoughts, feare of death; or when Gods publicke executioners are abroad, the plague, famine or sword; then they thinke of approaching unto the throne of grace. In such extremities they fall to their prayers, and desire more neare acquaintance, and familiarity with God. We may seethis in the Mariners with *Tennyson*, ch. I. 5. But if once the storme be overblowene, and the sword of vengeance sheathed againe, they are as prophanes and prayerlesse as they were before, and grow quite out of acquaintance with God againe, and utter strangers to all holy conference with him. And while they were in the raine and humour for prayer, they only aymed at temporall blessings, and at the removall of present judgements. If they glanced at heavenly thoun, it was onely for delur of the

Crownē

Crowne of life after the pleasures of this life; but not for love and longing after those spirituall graces and holinesse of life, which lead therunto. For many wish heartily for the goale of immortality, but they will not take paines, and coule themselves in the race of Christianity. They desire to be happy in the world to come, but not to be holy and righteous in this world. They would gladly partake of the joyes of Heaven, but not with condition of forsaking their earthly pleasure.

5. Others there are, a kinde of out-side Christians, who left of the best sort they should bee thought starke Atheists and prayerlesse miscreants, they are content for the most part to suffer prayers to be read Evening and Morning in their houses, especially upon good dayes, and when they are not too full of worldly busynesse. But this holy busynesse is performed with such irreverence, coldnesse, and indevotion, perhaps by some inferiour, not of the Master of the family (who is ever the Priest in his owne house) that knowes not how to speake to the present and particular wants, necessities, and occasions of the family. I say, it is done in that formal and fruitlesse fashion, that it may plainly appear that the spirit of prayer is not in their houses, nor the power of grace in their hearts, but that good and holy prayers are foully prophane amongt them, and turned into curies and judgements, serving onely to confirme them in outwardnesse and formality, not with any fervencie, to draw downe blessings from heaven, or to supply their poverty and wants in spirituall things.

6. Lastly

6. Lastly, some unsanctified men there are, who mightily deceive even true Christians in this point of prayer. 1. They are such as either have beene brought up amongst good Christians, and godly exercises; and so thereby like those which walke much in the Sunne, though about their busynesses, yet receive some swarthyneſſe thereby, by often hearing and observing others, and being sometimes put unto practice themselves, grow into a habit of honest praying, though it bee but by rote, and without feeling and power on their owne parts.
2. Or they may be formall professors, who for the time of their temporary faith and profession, and while their joy in the Word, and love to the Ministers, stirre up some sudden and superficiall flah in the heart, may sometimes make a faire and goodly shew this way; but in them worldly occasions, time, temptations, feare of being reputed too precise, &c. will easily interrupt and waste all zeale, ability, and exercise in that holy affaire. But most of all some Ministers may much deceive in this point even the best discerning spirits for a time, if their readiness and dexterity in prayer be onely taken notice of: For by reading books of feeling, sanctified, and conscientiall divinity, by imitating those who are truly zealous in prayer, and by applying themselves to give satisfaction, and winne the opinion of some godly Christians, upon whom they specially depend for advantages, reputation, and by respects, they may competently and cunningly furnish themselves, with a formall method, and outward forme of sincere and sanctified

readiness
long fruſtano
haldeſit flow
colonelhood in
the country
one year old
colonel hood
abing done in
a division at
the river
moued
in mountaine
counſil of state
401. 154
in abouſon
couſt to roys

Whatsoever outward good work the childe of God can doe by grace, the same may a wicked man doe through pride, as conceive a prayer, &c.
Perkins upon the Sermon in the Mount, pag. 104.

* Fervencie in prayer of three kinds,

ted prayer; and they may give artificiall life and action unto it in the delivery: As we see Orators doe to their inventions. O the depth of hypocrisie, and the thousand windings, turnings, and deceipts of mans sinfull heart! These may seeme outwardly more fervent in prayer than some of Gods faithfull servants. * In which point, lest we be deceived, let us conceive three kinds of fervencie; and three kinds of coldnesse. There is,

1. A naturall fervencie, Some men out of their stirring and quicke temper and constitution, utter and deliver things with much heat, life and passion.

2. An artificiall fervencie, when men by art and industry learne and labour to animate and enliven their conceits and words, with pleasing, fit and moving action.

3. Spirituall fervencie, when a sacred flame and holy zeale is kindled in the heart and affections, by Gods sanctifying spirit, whereby a man doth fervently and powerfully, with sense, experience, and conscience, throw out the longings and fervent apprehensions of his heart. This last is peculiar to the Christian, the other may be found in unchristianized men.

There may also bee conceived three kinds of coldnesse:

1. Of discretion; out of which a man may be soft and sober in speech, but weighty in his actions, and powerfull in his exhortations.

2. Of complexion; when a man sanctified and zealous in heart, and yet by reason of his natural indisposition,

indisposition, and coldnesse of constitution, cannot expell himselfe outwardly, with halfe that zeale, heat and fervency as he doth desir: now is but ab
s. Of ungraciousnesse; when a mens soule is so frozen in the grets of sinne, that he is fearefully possest with a dulnesse and becommunedesse of heart, with deadnesse and drowsenesse of spirit. Now certaine it is, that some unregenerate men by the aid and power of natural and artificiall ser-
vitude, may outwardly carry a faire shew of zeale in the delivery of their prayes, and other holy in-
fruitions, than somē sanctified ones, who by their natural indisposition and coldnesse of complection,
are hindered from expressing outwardly all the
holie gracie that dwelleth hid in their hearts.
Thus farke, and in these cases the shew of unregene-
racion doth commonly partake of prayer: But that
holie grace and powerfull spirit of prayer which
ever followes saving faith, and hideth sweetly
suarne the hearts of all Gods children in the grea-
test distresses, is another kinde of matter.

True Christians doe not onely make conscience
of praye in publike assemblies, with the congre-
gation of the Saints, and in their private families
athome; (for thus farr hypocrites and carnage-
nate men may be drame;) but they have also in
their earnest and hearty groanings, many deare and
precious conferences, much swere and comforta-
ble boymunition with their graciouse God in se-
cret. Nay, and besides their devotion at publike
prayer, their care in praying with their families,
and their zeale in praizing prouerbeswre God and
them-

themselves even in company, Nehes. 3.4. and amid the affaires of their calling, they have many sudden and fervent ejaculations, upon every stirring of sinne, and lesser aberration in their thoughts, words, or carriages. They have many broken sighs, and spirituall fallies, darted out suddenly, and borne of the present occasion, whereby with an inward and invisible servencie, they burne up the sudden sproutings of many secret lusts, they repell the hasty assaults of many sudden temptations and enticements, abandon and abominate many fearefull thoughts starting up in their hearts, before they be aware, which for their horribleness and hatefullnesse, they are ashamed to utter to others. They have many secret, sudden, and invisible springings and liftings up of the heart in praises and thankfulness, upon the receipt and sense of every blessing and mercy, even for comfortable thoughts which come into their owne hearts, for gracious speeches which proceed from others, for many remarkable passages of Gods providence, and blessings in their ordinary businesses and affaires of their calling, &c.

Now to these two latter branches and practices of prayer, to wit, in secret betwixt God and a mans selfe, with many zealous wrestlings, and holy importunitiess, for removall of corruptions, and supply of grace; and within a mans owne heart, abroad in company, or amid his businesse, as occasion and necessity is offered, with many sudden fervent ejaculations to the throne of grace, with many earnest deprecations, and praisefull exultations of spirit, extemporalij, and occasioned by outward

outward occurrents, or other seasonable objects, offered either to the minde or eye: I say to those two practises of prayer, in a feeling and a fruitfull manner. Unregenerate men are meere strangers: It may be they may have now and then at solemn times, in set places, perhaps upon superstitious occasions, certaine short formall willies, but when they come home they are heartie, cold, and perfunctory, the off-springs of forme and custome, not of zeale and feeling. It may be now and then they may catch a prayer booke into their hands, when they have nothing else to doe, upon some drowsie melancholick day, when some grievous crose or affliction is upon their family, when the Sacrament is towards, &c, and there they may passe over some certaine prayers with artificiall action, but to doe this with inward feeling and power of the spirit, or especially to be able to powre out the soule in private before God, with the tempe of spiritual wants, and of the weight of corruptions, in that forme and phrase which groaning and meltings of spirit doe indite and frame, is above the ordinary reach and straine of the state of unregeneration. If so be an unregenerate man being urg'd and moved by the Ministry of the Word, to this holy duty of private prayer, and particular conference betwixt God and himselfe, should set himselfe to it for some few trifles, he could not possibly for his life hold out and continue upon either "praying will make him leave sinning" or "sinning will make him leave praying." Either bee will to turne Christian, and be happily endituted, acquantited
and

Note.

and exercised with the precious grace of prayer, or else he will fall backe to prayerlesnesse, a wretched marke of a gracelesse man. For hearty prayer unto God in secret, cannot possibly spring from a heart that maintaines & nuzzles in it selfe noysome lusts, grosse hypocrisie, hatred to bee reformed, some secret sweet sinne, or a purpose to goe on in any lewd course. A set holy conference and conversing with God in private, and a delightfull continuance in any one knowne sinne, cannot consist and stand together. They are incompatible, incapable, and impatient of society and cohabitation. A mans prayer is to no purpose, if he have a purpose to lie in any sinne against his conscience. And what heart or hope can he have to continue in prayer unto God, time after time, which still in the meane time doth willingly and wilfully, with greedinesse embrace and snatch at all occasions'; to re-infect and pollute againe his soule in the sensuall pleasures of his sweet sinne. Certainly his continuance in sinne will quickly make him weary of praying, for he will be ashamed to open his mouth unto God, or to lift up his eyes unto Heaven, sith he sees clearly, and his owne conscience tells him, that he but dallies and dirstables with that Almighty Majestie, before whom he stands. For whereas little before in his prayer he promised obedience and reformation, presently after performs nothing but rebellion and contemnor; and whereas he desired to bee purged and pardoned by the bloud of Christ, when he comes once into his old company, or is by any occasion tempted to his former vanities.

vanities, pleasures or profits, hee presently treads under foot that precious bloud as a vile thing, by his willfull, resolute, and delightfull running into the same sinne. That saying of David doth quickly coole, and quench in him, all affection to prayer, *Psal. 66. 18. If I regard wickednesse in mine heart, the Lord will not heare me.* So that especially the unregenerate man faints and failes in this point of prayer, to wit, in powring out his soule in private before God, with groanings and fervencie. But the childe of God, who is sanctified by a sound and saving faith, and by the power and vertue thereof assur'd that God doth love him, and will grant his request, is excellent, and servant, well acquainted, and much conversant in this most holy and comfortable exercise of private prayer betwixt God and his owne soule : He esteemes it, and layes hold upon it as the surest and safest Sanctuary in all his distresses. His heart is sweetly endeared unto it, as the worthiest and noblest jewell of all his spirituall endowments. His heart would even burst for heavinessse, amid the variety of prophane and bellish vexations and cruelties, were it not still revived, sustained, and refreshed by an hearty and holy conference with God, and with committing his cause, and casting himselfe upon his providence by prayer. There is not a Christian but he is now and then raged against by the world, roared at by Satan, railed upon by prophane men ; not onely great men, and those that sit in the gate, doe insolently trample upon his ianocency, but even drunkeards and base companions rent and tearre his good

See Job. 9. 3.
Jam. 5. 26.

name with lies and slanders, and lay things to his charge many times which he never did, hee never knew. Now in this and the like cases recourse unto God by prayer doth ease his heart with joy unspeakable and glorious. When he heares what false tales and hatefull lies are wickedly devised and spread abroad of him, what cruelties and disgraces are plotted against him, he presently castis downe himselfe before the throne of grace, as did *Hezekiah* and *David* in like cases, 2 King. 19. Psal. 7. and there he receiue such a refreshing heat of sound comfort, that the whole Sea of malice and bitterness which that roaring Dragon throwes out of his mouth, or all the poysinous spight of scornfull prophanenesse can never overwhelme or quench. He is there certified and satisfied by heavenly inspirations, (for heavenly inspirations from above, and our hearty groanes, and holy desires ascending up, are as so many Angels of entercourse and commerce betweene God and us) I say he is there assured that all his sufferings and wrongs for Christ's sake, adde weight and glory to his crowne of life and that at length in despight of all contrary power and policy, *His rightousnesse shall be brought forth as the light*, Psal. 37. and *his judgement as the noone daye*.

Againe, when the true Christian is overtaken with any infirmitie by the rebellion of the flesh, or dragged by the violence of temptation, into some scandalous sinne, he would not want the use and aid of the spirit of prayer for any worldly treasure. For after any such fearfull fall or relapse, he finds himselfe

himselfe presently in a very wofull and heavie case, for he hath thereby turned from him Gods favourable countenance, divine protection, the guard of Angels, and the good will of the creatures. God may justly upon it call him to a reckoning for all his former rebellious, draw his felbrethasfull pollutions into the sight of the Sunne, and be revenged upon him in the open view of the world, for his most hidden abominations. He sees besides, that by this sinne he hath wealshed and wounding many particular graces in himselfe, inward peace, spirituall joy, cheerfulness in godly exercises, confidence in prayer, zeale in reproving others, boldnesse in his wayes : These things I say the childe of God sees, and feeleth, and feareth, after a relapse or new fall into sinne : Now in this case the comfortable grace of prayer is more worth unto him than the whole world : Hee presently falleth into his groanes and sighs, and strong cries, for reconciliation and restitution into Gods favour. Hee dare not many times for his life stirre from the place of his guiltynesse, untill hee have throwne downe himselfe before the Majestie of God, and by the power of prayer laid hold upon his mercy seat, wrestled and strugled with him for a new blessing, for remission of that sinne, and so by consequent for the returne of his favourable countenance, re-acceptance under the wings of his protection, removall of his judgements, and restitution to former peace of consciencie, inward joy, and all other comforts of godlinesse. And by the grace of God his, faithfull and fervent prayer prevaleth for the attainment of

so great mercies, and for the accomplishment of so excellent things; being joyned with sound re-pentance, true hatred, and a resolute purpose against that sinne for afterward.

Infinite moe are the blessed fruits and employments of this holy grace of prayer, in the whole course, and various passages of a Christian life, which no unfaithfull man doth, or can possibly know, feele or enjoy. The spirit of prayer doth worke in the heart of a sound Christian many secret exultations, spirituall ravishments, strong, though silent cries, Exod. 14. 13. passionate meltings, unutterable groanes, zealous longings, which are riddles, and ridiculous to prophane men, but the Paradise and prerogative of Gods children. This blessed spirit of prayer stirred powerfully in *Hannah*, when she spake in her heart, moving only her lips, her voyce being not heard, 1 Sam. 1.

This spirit possessed *Hezekiah*, and the Prophet *Isaiah*, the sonne of *Amar*, when they cryed to heaven in their prayers against *Sarechrib*, 2 Chron. 32. 20. Such was the heat and fervencie of their hearts, that their suits and supplications pierced the heavens, and presented themselves with an holy importunity, and humble violence in the presence of God.

This spirit of prayer set such an edge and ardeacie upon *Davids* affections, that his soule opened it selfe with an unsatiable greediness after grace, as the thirsty land. The earth wee know, being blotted with a long drought, doth open it selfe with rifts and crannies, and greedily gapes towards Heaven,

Heaven, as though it would devour the clouds for want of moisture. A semblable spirituall thirst riseth in the heart, throughly heated with the zealous stirrings of the spirit of prayer.

This so melted the hearts of the Israelites, Lam. 2.19. that they *poured out their soules like water*, before the face of the Lord. To conclude the point, the gracious spirit, and spiriuall grace of prayer, doth many times make requests in those hearts which are *sanc*t*ified by faith*, Rom. 8.26. *with groanings and sighs, which cannot be expressed*, and is ever a certaine and infallible marke of a sound and saving faith.

10. Tenthly, comfort in distresse, joy in tribulations, glorying in afflictions, give notable testimonies and assurance of a justifying faith. *Being justified by faith*, faith Paul, Rom. 5.1 &c. besides peace with god, access unto his grace, hope of his glory: *We also rejoice in tribulation*, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed. By the power of this faith the Apostles, Act. 5.41. Rejoyced that they were counted worthy to suffer rebuke for his Name. Untill a man have made God his Patron, rent his earthly and groveling affections from worldly pleasures, cast himselfe with humility, patience and contentment upon divine providence, committed his soule unto him, *as unto a faithful Creator*, which hee cannot doe for his life, untill by the hand of faith hee hath laid hold upon the Crowne of life; I say untill then hee cannot finde true and sound comfort in his distresses. Then only

The tenth
marke of sa-
ving faith.

is the soule armed against all adversary power, able to crush and countermand all crosses and contradiction, when it hath sweetly and strongly repos'd it selfe upon the comforts of Heaven, and the joyes of another life. If we fasten our affections to any earthly excellencie, they will still be in torture, anguish and despaire, as it shall vanish, alter, or die; but if once we plant our refuge above, and our comfort in a sweet fruition of God, and a feeling apprehension of his presence, it will easily overmatch any worldly sorrow, hold out against the ruines both of Heaven and Earth, being infinitely above all casualties, and utterly without all uncertainties. This happynesse cannot befall any unregenerate man, because without faith hee cannot bee assured of any better state after this life than he presently enjoyes.

And therefore when he is mainly crossed in his worldly courses, he is utterly cast downe and comfortlesse. It may bee while chiefe carnall contentment is not shaken or hazarded; while hee may freely enjoy his sweet and darling sinne, hee will hold out reasonable well against other miseries and afflictions; but if once he be crost in the crowne of his worldly comforts, and in that particular which he makes his heaven upon earth; hee is presently out of the world as they say, and weary of his life. Hee is heartlesse and hopelesse in matters of Heaven, and therefore when his earthly shay is gone, he stamps and teares his haire, hee rayes and rages like a forlorne and comfortlesse wretch: For example; the covetous man can well enough wade thorow

thorow other crosses, while he hath the wedge of gold to gaze upon ; but deprive him of that, and how neare is hee to madnesse, making himselfe away, despair, or some other hell of discontent ? The ambitious man, while hee glisters in bravery and precedencie, can make a shift to scatter and disperse the mists of melancholy, and inferiour vexations, but turne him out of his golden farters of greatness in the world, and hee hath no joy in the world ; he rather makes choice of any confusione, than discontinuance from honour and high place. See *Haman* crost in his expectation of worldly respect, *Hest.* 5. 13. And *Latona*. Thus there is no comfort in crosses unto faithlesse men : Every kinde of affliction stings him, but if it light upon their chiese worldly comfort, it even stabs them to the heart ; but if upon their minde, it cutnes them as it were into hell upon earth : For what more raging torment can there be, than the biting of a guilty conscience, without the balme of faith ? *The spirit of a man will sustaine his other infirmities, but a wounded spirit who can bear.* Blessed then is the precious grace of faith, which after it bee once planted in the heart, puls out the sting of every crossie and affliction that befalls the true Christian, and sweetens all their bitternesse, with the onely attention, and certaine expectation of future glory. It alone can turne the tremblings and terrors of conscience into triumphs ; the scoffes and slanders of a spightfull tongue, into a crowne of comfort ; losse of friends or goods, into a longing after everlasting riches, and the company of the Saints ; weakness

Theater of
Gods judge-
ments, pag. 92.

weaknes of body, and want of wealth, into strength of soule, and plenty of spirituall graces. What torrent of finite & worldly crosses can swell so high, which the hand of faith clasped about an immortall Crowne, cannot divert or drie up? What bitternes, what gall can spring either out of the hor-tome of hell, or out of the depth of a prophane scornfull heart, which the sweet fruition of spirituall comforts by the power of faith cannot digest? This assures the childe of God amid his triall and temptation, that never Goldsmith did so watch over his Gold in the fire that it wasted not, as his gracious God tends upon him to give him a comfortable issue and glorious deliverance in due season: That he cast him into the fire of affliction, not to burne and consume him, but to fine him, and make him more orient in his light; even as the Diamond by often and much rubbing is more bright & beautifull. That this is the beaten path to heaven, which all the glorious Saints have troden before him, and all the sonnes of God must follow him in to the worlds end. That thus he is made conformable unto his head Christ Jesus, and fitted for the spirit and glory of God to rest upon him, 1 Pet. 4.14. That the Lord will never lay more upon him than he shall be able to beare; and howsoever that all the afflictions of this present life, are not neare worthy of the glory which is to be revealed. That the whole body of the Communion of Saints send out prayers and groanes for his deliverance out of what calamity foever. Such considerations as these being apprehended by the power of faith, doe mightily and seasonably comfort

for the true Christian in all distresses and afflictions whatsoever. And therefore I make true and found comfort in distress, a speciall marke of a saving faith.

But against this point it may be objected :

First, If it be so, that such a deale of comfort be the portion of true Christians, and that in troubles and distresses too ; how comes it to passe that good fellowes and prophane men are many times more merry and pleasant in their carriage and conuersation than Gods children ? and that they can drive away their melancholy heavie-heartednesse, their dumps and discomforts, with merry company, pleasant sports, and the revellings of good fellowship, whereas those which you call true Christians, and Godfaithfull ones, by their stricnesse and precisenesse abridge themselves of many worldly comforts, and doe not laugh so heartily, live so merrily, or enjoy the world so cheerfully as others.

I answer; There is a way that seemeth right and pleasant to a prophane man, but the issues thereof are the wyes of death. Even in laughing the heart is sorrowfull, and the end of that mirth is heaviness. Prov. 14. 12, 13.

Unsanctified men take not fesse to heart, they put farre from them the evill day ; they make no conscience of their company, and prophane pastimes, they make a covenant with death, and an agreement with hell, and therefore no marvell though they rejoice in the face, make a great busling in the world, and with their boisterous and impious rustlings, over swagger and over-top others, but poore

Object. 1.

Answ.

1 Cor. 5.11.

See Sydnes
Apoll.R. 2.

See Whately
Redemp. of
tia.c. pag.63.

poore ioules, *their rejoicing is ouely in the face, and not in the heart*; they have smiling countenances, but bleeding consciences. A comfortable heart, and composed countenance, may bee sweet companions, when inward joy and loud laughter may dwell farre enough asunder; amidst their pleasant sportis, and greatest delights, they are many times twiched and stung with inward bitter gripings, and fearfull flashes of hellish torment, especially at the remembrance of their death, *and of the judgement to come.*

It is their property and practice indeed, because they want all inward and sound comforts in their miseries and afflictions, to flie unto outward mirth for ease and refreshing, and to remove the discomforts of their hearts by worldly delectations. So *Saül* called for musick when he was troubled with an evill spirit. When *Cain* was cast into the hell of conscience, his nephew *Tubal* was faine to invent musick, that he might have some solace in outward things. To this purpose carnall men when they feele terrorre of conscience comming upon them, and feare despaire; they use their times, their friends, their familiars, their meat, their drink, with all the pastime can bee devised to rejoyce themselves withall. They cast themselves into merry company, that they may put away their dumps, as they call them. But wretched men, for them to run to prophane playes, tastelesse sports, outward mirth, merry company, to drive away melancholly and heavie-heartednesse for sinne; “*Is as if for the cure and remedye of the tooth-ach, a man*

" man should knock out his braines ; or when he is
" stung with a Waspe, should rub the sore with a
" nettle ; or as if a foolish patient, when he feeleſ no
" ease by Phyſick, ſhould run to witchcraft ; or as if
" a man would cure a ſore finger by cutting off the
" arme ; or as if he would cure the blemiſh of the
" eyeſight, by pulling out the eyes ; or as if hee
" would quenche thirſt by giving poyſon to drinke ;
" or as to ſave a man from drowning in a boyste-
" rous tempeſt, he would caſt him out of the boat
" into the ſea : Remedies farre more poyſorous
and peſtilentiall than the malady, for they either
plunge them deeper and more deſperately into
the dungeon of melancholy, or elſe draw onely
over a ſkinne, that the ſore may rankle and te-
ſter under more dangerously. Thus though they
ſleere in the face, and looke bigge in the world,
certaine it is there is no ſound comfort, or *inner peace to the wicked* : And while they procure carnall
contentments for their mournefull ſoules, and la-
bour to uphold their hearts with outward mirth,
and ſinfull pleaſures, they apply a venomous pla-
ſter to their ſore, drinke ſtrong and ranke poy-
ſon for a medicine, and prop up their rooſe with
burning fire-brands. It is not ſo with the Saints of
God, and thoſe that are ſanctified by faith. They
have indeed (and in that reſpect are bleſſed and
happy) many motions, cauſes and occaſions of
ſadneſſe, which good-fellowes are not acquainted
with, or take to heart. They are many times trou-
bled and diſtressed in their thoughts with their
owne ſinnes, with the ſinnes of others, with the
iniquities

See Pro. 3.17.

Were it nor for
ſainte, what
ſhould make
ſad the heart
of a Christian?
See cor. 13.
Hom. 3. ad 16.
Ad pag. 63

iniquities of the times, with the afflictions of the Church, with doubts about some case of conscience, which by reason of the present occasion is to be suddenly resolved upon, with care for a right and consciential discharge of the duties of their calling: For some secret temptation or enticement suddenly suggested, for some wicked thoughts arising in their hearts, or some profane, offensive or unprofitable speech, which hath unadvisedly passed him; or other gestures or actions which may bee scandalous. But sadness and solemnnesse in these cases, and for these causes, begets in their heart joy unspeakable and glorious, inward peace, and heavens of comfort; whereas profane reveling, and sinfull delights; breeds melancholy in the minde, heaviness in the heart, *and the worme that never dies*, in the conscience of wicked men. Is not that sorrow a thousand thousand times more sweet, which is intermingled with glimpses and infusion of heavenly light, and endlesse joyes, than that joy which is mixed with the gaule of guiltynesse, and flashes of hell fire? The unshallowed disports, and loud-laughters of profane men, are musickes for hell, and the devils wakes. But every teare of a true Christian heartily and seasonably shed in Gods cause, or for his owne corruption, is farre more worth than a Kings ransome, for the Lord preserves that in his owne bottle, as a jewell of Heaven. Let no worldling then bragge of his mirth, or godly man complaine of his mourning sorrow; *For hee that sorriest in teares shall receyue joy*: And he that hath his heaven of worldly pleasures here,

10. 10. 10. 10. W
sister, small
sister, blawit
small, white
Cordwain. In
Psal. 30. 9.
Math. 5. 4.

here, shall be sure of his hell of endlesse torments hereafter. Besides, this is a speciell priviledge of Gods childe, that though all the world should forsake him, and he should be mainly crost in his chieft earthly contentments, yet this one conceit of his being an heire of heaven, and in Gods favour, doth infinitely more comfort him, than all outward mirth, or the soveraignty of the whole earth can refresh a distressed worldling. Let no man then plead for the pleasure of good-fellowship, for *there is no peace, saith my God, to the wicked.* Let no man take offence at the outward troubles of the Christian, *for the end of that man, whosoever he be, is peace.*

Isa. 57.31.

It may be objected secondly, that many wicked men, which have not so much as a shadow of saving faith, no sparke of grace, or any taste of the true feare of God, are sometimes very bold, fearlesse and confident in great distresses, sore afflictions, and intollerable tortures, and therefore it seemes they carry comfort and cheerfulness in their hearts, which begers such strange patience and confidence in their countenance and earinges.

Obj. 7.2.

I answer; That confidence in afflictions and vexations which appears in the countenances and carriages of unsanctified men, doth not spring from any true and sound comfort in the heart, or from the blessed inspiration of Gods holy spirit, as it doth in faithfull Christians, but from other odde causes, or false grounds.

Ans^w.

i. In some, from an affection of an opinion of undauntednesse of spirit, and high resolution. It is reported

reported of an Irish Traitor, that when he lay in strange anguish on the wheel, an engine of cruell torture, with his body bruised, and his bones broken, he asked his friend whether he changed countenance at all or no; so caring as it seemes more for an opinion of desperate manlinesse, and unconquerableness of his tortures, than for the most cruell and extreamest renting and vexation of his body.

3. In some, from a conceit of the morall goodness of their cause for which they suffer. But this patience proceeds not from any instinct of Religion, but from the power of morall vertue, and such may bee called morall Martyrs. There were many of them anciently among the heathens. It is storied of a certaine Captaine, who had long manfully and worthily withstood *Dionysius* the Tyrant in defence of a City, that he sustained with great patience and height of spirit, the mercilesse fury of the Tyrant, and all his cruelties. First, the Tyrant told him, that the day before he had caused his sonne, and all his kinsfolks to bee drowned. The Captaine looked bigly upon him, but answered nothing but this, that they were more happy than himselfe by the space of one day. Afterward he caused him to be stripped, and by his executioners to be taken and dragged thorow the City in a most barbarous and hatefull manner, cruelly whipping him, and besides, which is the utmost and upshot of indignities, throwing at him outragious and disdainfull speeches: Notwithstanding all which, the Captaine as no whit dismayed, shewed

a constant and resolute heart; and with a cheefull and bold countenance went on still loudly recom-
ting the honourable and glorious cause of his
death, which was, that he would never consent to
yeeld his Countrey into the hands of a cruell Ty-
rant. Such power sometime had morall vertie,
and love unto an honest cause, to hold up the hearts
of heathens, amid most exquisite paines, and
bloody tortures.

3. In some, this confidence in distresse doth
arise out of a desperate hardinesse of heart. It is to
bee seene in some notorious malefactors, whose
hearts, a long continuall in prophane villanies, a
furious pursuit of bloud and outragie, and the just
curse of God upon them, haue so enflamed and em-
mated, that they are sensisse & fearless of what-
soever can befall them! So that though they bee to
pass thorow the streets as spectacles of shame and
miserie, as hatefull monsters; and the reproach of
mankinde, to be throwne into a dungeon of dark-
nesse and discomfort; and there to be loaden with
cold irons, coldnesse and want; from thence to
bee hurried to the gallowes, that shamefull and
much abhorred place, from which, without ex-
traordinary repentance, they are immediately to
fall into the fiery Lake; yet I say for all this, out of
a desperate hardinesse of heart, they seeme still to
be in heare, and bearre themselves very boldly and
confidently in their countenances and carriages. O
the bottomlesse and unfathom'd deocis of our
corrupt hearts, and the murtherous fustis of the
malice of hell!

4. In some it may spring from false grounds, or groundless persuasions of being in God's favor, and the state of grace. And this may be sometimes in formal Christians, in the greatest of distresses, upon their death-beds: Out of consideration of their former life, which hath not beene stained with any great notorious sinnes; or infamous sins: Out of their inveterate prejudice, and distrust of sincerity, as of too much preciseness, and perhaps by the unseasonable comforts of some unskillfull, and unskilful Minister, which minister comfort unseasonably, or the like, in their last extremities; (the Lord not revealing unto them the unseasonableness of their spirituall estate, and the rottenness of their hopes) they may live chearefull and comfortable, but God knowes without any just cause, or true ground. Their character in comfort in this case doth as farre differ from that of the true Christian, than imaginary dreams of Gold, from real possession of Gold.

5. In others, a furious misgoverned and uncontraried zeale, an impudent and persecutory conceit, that they suffer in the cause of God, and for the glory of Religion, may begot great boldness, resolution, and cheerfulness amid the terrors of death, and in the presence of their tormentors. This embalmed fury, possessed many heretics of old upon this false ground: the Donatists in the fourth Century, that Christ suffered death most courageously. And in like wise did the Hereticks called Baptists, which for the multitude of their supposed Martyrs, which needs

Epiph. Her. 3.

be called *Martyrians*. It appears also in histories, that Turks, and Tatars, and Mooses, both fight and die most resolutely, for the blasphemous opinions of *Mahomet*. And how the Assassins, that were a sect of desperate out-thrusts, which would adventure desperately to dispatch whomever their Generall wold command them to murder, died oftentimes most constantly, and with undauntednesse of spirit ; and this they accounted a speciall point of Religion. But especially at this day the Popish Pseudomartyr, indeed true Traitors, are shake and with this superstitious rage. They first drinke deepe of the empoysoned Cup of *the showyness of the whore of Babylon*, who in her selfe already drenthe with the blood of *Saints*, and with the blood of the *Martyrs of Iesus* ; and then they grow fierce and furious in greedinesse and thirst after the temporall bloud of Kings, and of whomsoever withstandeth their accursed superstition, by plotting, and many times acting treasons, Paricides, empoysonings, ruines of whole Nations, blowing up of Parliaments, barbarous massacres, and a world of bloody mischiefs, which cast a shame and staine upon the innocencie of Christian religion ; and also after the spirituall bloud of soules, by infecting and empoysoning them with their *doctrines of devils* : At last they come to Tyburne, or some other place of just execucion, and then they will needs heare the world in hand, they are going towards Heaven to receive a Crowne of Martyrdom. They will seeme already to triumph, to contemne tortures, to trample upon the tribu-

A Brownist told Mr. M., and others, that he had more comfort after his forbearing cur assemblies, and abstaining from hearing the Word with us, than ever he had before. A lightning of Satans Angelicall glory might flash in his heart.

nals of justice, to kisse the instrumentes of death, in
signe of blessings presently to be enjoyed, to throw
out many resolute and rejoicing speeches among
the people, as though they had one foot in hea-
ven already; when alas poore blinded and misgui-
ded soules, in this wilfull and desperate abando-
ning their lives, upon a groundlesse and gracelesse
conceit, that they shall purchase a Crowne of Mar-
tyrdome; they are like a poore wretch, which ly-
ing a sleepe upon the edge of an high and steepe
rocke, dreames that he is made a King, attended
with a glorious traine of Nobility, furnished with
sumptuous Palaces, and stately building, intriched
with the revenewes, Soveraignty, and pleasures
of a whole Kingdome, but upon the sudden start-
ting up, and leaping for joy, falle irrecoverably in-
to the mercilesse devouring Sea, and so in lieu of his
imaginary Heaven and happinesse, kils himselfe,
and looseth that little comfort he had in this mis-
erable life. That accursed and damned paire of in-
carnate devils, the English *Fawkes*, and French *Ra-
villiac*, the one after that in the Popes cause hee
had embrued his hands in the sacred blood of a
King (for by his murderous hand, the roiall blood
of the late French King, is yet fresh in the streets
of *Paris*) the other after hee had done his best, or
rather his worst, to blow up at once the glory
power, wisdome, the Religion, peace and poste-
rity of the most renowned and victorious state
under the Heavens, were both prodigiously bold,
confident and peremptory. But was this courage
thinkē you, inspired into them by them by the *Lis-
ten*

of the *right of man*, whereby triumphing in the world,
or by that same creation of the human
lefe-bit? A man of an impartial understanding
and discerning from the world, can make a better
demonstration of the truth and excellencie of
our Religion, than by the late differences of the
ends of our blessed martyrs in their martirtime,
and of those foul imitators which are sometimes
executed imitators us. They neede not be base and
chearefull towards their ends, but in the meanes.
Martyrs at Rome, it is no enforced, formall and
artificiall! Their prayars are no arbitrary, exact
ing, and peremptory; their cause to humble the
Saints of God, and to make them to come out
of flint, which are woulde to fit the stones
which are ready to enter into the joye of Heaven,
that a man can finde the wayes of Godnesse, and
acquainted with the power of Godnesse, who
clearly see their conuerse, and strive to goe no
higher. If we have any thinge to do with the
conceit of helme, or the shew of bloud, we
will the viceroy of Christ, and his innocent
blood spilt by the handes of men, as we
as we may see and fee in our histories, and the
logie of our Saintes, which were martyred in
Queene Marys time. They did not dare to be
humble Majestie, rather chafed, and contred
Heauen, and sober and uncomelye in their faces,
such spirituall raimemens and vident countaynes
in their heade, shewyrie, and powerfull presency
in their foteches, such zeale and hearty maintayning
in their prayers, such holy triumphs, and heavenly exultations

exultations amid the flames, that it was more than manifest both to Heaven and Earth, to Men and to Angels, that their cause was the cause of God, their murtherer that *was of Simeon*, their bloud the seed of the Church, their soules the jewels of Heaven, and their present passage the right and ready way to that unfading and most glorious Crowne of Martyrdome. That which in fiction was suffered upon father *Campion*, was most true of every one of our Martyrs; that every man might say with heavie heart that stood by; Here speaks a Saint, here dies a Lambe, here flowes the guiltlesse bloud.

Thus you have heard what counterfeit comforts, what false causes, and sandy foundations there may be of boldnesse, confidence and chearefulnessse in miseries, afflictions and distresses. But the comfort which in these cases springs from a sound and saving faith, is ever true and sure, of a sober and sanctified temper, enlived with the holy warmth of the light of Heaven, mingled with a true taste of everlasting pleasures, supplied continually with fresh streames, from the bottomles and boundlesse Sea of all and endlesse comforts. It is not enforced, formall, artificiall, furious, desperate, misgrounded, ambitious, in the face onely, or for a spirit, such may be found in reprobates. It were nothing worth if strangers might meddle with it; if men, or devils, or the whole world could take it from us: If it were sustained onely by any created power, or armes of flesh. This pearle, this jewell, is of an higher price, and more noble stampe, than the state of unregeneration can

can possibly purchase or comprehend. It hath
its seat a sanctified soule; for its fountaine, the
spirit of comfort; for its foundation, the fa-
vour of God; for its warrant, the promises of
amen, that faithfull and true witnessesse; for its object,
a Crowne of immortality; for its continuance,
the prayers of all the Saints; for its companions, a
good conscience, inward peace, joy in the Holy Ghost;
for its end and perfection, fulnesse of joy, and plea-
sures at Gods right hand, for evermore. In a word, the
Christians comfort in distresse, rising from an afflu-
nace of Gods favour through Christ, and of everlast-
ing happiness, by a true and fruitfull faith, doth
as far differ from all the vaine and counterfeit com-
forts, the unhallowed and groundlesse confidences
of what unregenerate men soever, as the reall pos-
session of Gold, from an imaginary dreame of
Gold: As the true and naturall grape, which sels
and glads the heart, from the painted grape, that
only feeds the eye: As the apples of *Eden*, from
those of *Sodom*, which being faire to the sight, if
touched doe turne to dust in the hand: As a strong
and mighty Oke, rooted deeply in the earth which
no storne or tempest can displant or overturne,
from a stafe or stalle stukke lightly into the
ground, which every hand may smite away, or
blast of wind supplant and overthrowe. etc.

Thus farre of the marks and notes of a sound
and saving faith, by which if a man bee disposed,
and set his heart to it, he may easily see, and clearly
judge, whether hee be endued and sanctified with
a true and justifying faith, or foully deceiue his

Markes of difference betwixt
saving and temporary faith.

Ezech. 18.11.
Jam. 1.10.
Ezech. 18.10.
& 13.
Math. 5.19.

*Si confidexeris Christo qui
et justitia &
in mortale vita
ambulamus &
secundum gloriam am
vivimus, sur
rexit nobis Christus ad iustifica
tionem nostram,
si ut d'modum
depravatum ve
terem bonitatem
cum aliis sub
sed in iustitia
vivimus, audio
dicere quod non
dum resurrexit
nobis Christus ad iustificationem nostram, pro quo
illud anno, pro quo iustitia nostra? Si enim credimus
in iustitia plena? Dicitur ergo: *Qui credit in iustitiam
restitutionis ipsi suscipiet iustitiam.* Ceterum dicitur: *Qui credit in iustitiam
et iustificatur.* Quia et iustitiam et iustificari
et iustificare a'junt, &c. Orig. ad Cor. 1.24. *Qui credat in me, non erit per me.* In iustitiam iusti
ficari exigit, Aug.*

owne heart, about his spirituall estate, in contem
ning him selfe with some false faith; or that which
is insufficient to salvation. Yet because a tempor
ary faith may god farr, makes a goodly shew, and
deceives thousands, I will singe in one, and fix
downe some markes of difference in speach and
particular betwixt it, and saving faith, through
all the former marks delivered before, distinguish
a justifying faith from all other kinds of faith who
soever.

1. First a man sanctified by saving faith will suffer
no sin to reigne and rule in him, he will not lie, and
live with delight, and willing consent in any one
sinne wheresover, though never so pleasurable
profitable, or respectfull in the world. *whosever is
borne of God sinnes not;* (on this fashion) *whosoever
refuseth, because he is borne of God,* saith Iohn
3.9. that is, with purpose, pleasure, and perseve
rance. *Hic doth not walke on the infirme,* he
doth noe serve and obey it. The reason whereof
is: *The seed of God dwelleth in him,* vnde 1.9. that
is the holy spirit by a sacred and sanctifying power
doth wound the lierd, and breaketh the heart of
sinne, doth so farre master and subdue it, that it
hath no more sway, and soultanery over him. By
his holy fire he burnes up a mans lusts, and blowes
up the holds of his sweete fantasy, and incites the
brute to accuse him alwaies, and to err, and to

Scepter out of the hands of naturall corruption, so that there is no reaigning and domineering of sinne in a sanctified man.

2. *He that hath his hope;* that is, which by a lively faith groweth into assurance and certaine expectation of seeing God, *forgetteth himself at his to pere.* Every man must be a Puritan in this sense, if hee will bee saved. Hee must pull the sinnes out of the hands of sinne, and suffer the power of grace to waite and consume his rebellious corruptions.

3. *Hee hath repell to all Gods Commandements:* All his lawes are before him; as Dr. will speakes of himselfe, *Isak. 18. vers. 21, 23.* And therefore hee doth not nourish and养 nuble willingly and delightfully any sinne in his heart and life, against the light of his conscience, and sight of his Commandements. Hee may signe of ignorance, yea, of knowledge, and with some kinde of willingness too sometimes, for I take the place in this not to bee understood simply of the act of sinning, but of the tenour, course, and race of mans life; so that hee doth not lie continue and delight in any one sinne. Hee doth not suffer it to reigne and rule in him, it doth not keepe him in bondage or slavery to his lusts, *for the flesh of God,* his sanctifying spirit, and the power of grace remaine in him; which narrowly watch over the rebellions of the flesh, and stand at staves end with every corruption: And if at any time hee overtake with some infirmitie, or by the fardous enkinche of Satans and the sinfull infumation of his owne flesh, be dragged backe to some old sinne of his unregeneration, they never suffer him to be

1 Job. 3:3.

at quiet, or enjoy himselfe, untill by groanes and sighs, and strong cries, hee hath turned the merci-
full Sun-shine of Gods favourable countenance to-
wards him againe; untill hee hath deprecated his
judgements and curses due unto that sinne; untill
he be received againe under the wings of his pro-
tection, and resolved upon a more zealous and
sanctified carriage afterwards. And untill by humili-
ation, repentance, and breaking his heart, he hath
dismist that, and all other sinnes with more speci-
ciall loathing and detestation. This power then
and privilege hath saving faith in every man,
whose heart it hath fully possest, and thorowly sancti-
fied, that it de-thrones, throwes downe, and
disceipters sinne from its former raigne and Sov-
reignty. It inspires the true Christian with a graci-
ous resolution, never more to give any quiet har-
bour, or delightfull entertainment to any one
sinne, against any of Gods Commandements. And
if he fall vpon infirmity, it presently begets a thou-
sand times more griefe and sorrow, than the plea-
sures and sensuall sweetnesse of the sin was worth,
and furnishes him with more care, watchfullnesse,
zeale and forwardnesse, for the time to come after-
wards.

But the former professor, who contents himselfe
with a temporary faith, and hath no more sancti-
fication than the power of it can conferre upon
him, is many times discernable and scandalous by
one outward grosse sinne or other, as worldlinesse,
swearing, uncleannessse, ambition, Sabbath-breaking,
prophanenesse, opposition to sincerity and
true

true Christians, or the like. Or if he be carefull to remove such notorious and infamous sinnes, from the sight of the world, and out of the eyes of men; yet most certainly hee ever retaineth, yea, main tainerth in himselfe one sweet sinne or other, perhaps lesse markable and more secret, (both wittingly) bec: use hee may know, and willingly, because he refuseth to obey against some one Commandement.

And commonly hee makes no conscience of lesser sinnes, and smaller offences, as idle jesting, ga ming, smaller oaths, lesser bribes, &c, but rather gives allowance unto them in his owne judgement, by his owne example, and by bolstring others up in them. And howsoever he doth sometimes out of his worldly wisdome conceale himselfe, and not utter what he thinks in that point; yet hee hath at least a secret dislike and distaste of thorow sanctification, as of too much precise ness. To say all in a word, saving faith doth banish the use and practice of all grosse sinnes, and breeds at least an hatred, disallowance and resistance of whatsoever frailties and infirmities. But temporar ty faith cannot possiblly bring a man out of concit with all staine; it cannot breake the heart of his darling pleasures, or make him take part heartily and entirely with the best Christians, in that holy and comfortable worke of mortifying every cor ruption, though never so deare and sweet roflesh and bloud, which troubles their inward peace, grieves the good spirit, or woundes the conscience. Though by the power thereof he may goe farre in outward

See ch. Pro. 13.
vers. 19. pag. 96.

outward reformation and would gladly be thought to be in the right way, yet somewhat or other is ever behinde, which either for pleasure, or profit, or estimations sake he will not part with ; there's some pleasing bosome sinne or other, which if it were possible, hee would even carry with him to Heaven.

See Prov. 11.23.
Jer. 4.14.
A second difference betwixt saving and temporary faith.

2. Secondly, A saving faith doth ever sanctifie the inmost, and most lurking affections, the secret purposes, desires and imaginacions of the heart. It at first stirres up, and ever after maintains that sore and invisible fight betwixt the flesh and the spirit, betwixt the sanctified part of the soule, and the unregenerate. It beggers a care and conscience in the true Christian of keeping the last Commandement, which is the surest touch-stone to try the truth, and soundnesse of our conversion, whether it be copper and counterfeit, or currant and substantiall ; for it tries the reins, curtailes and bridles idle, wandering, and impertinent thoughts, the evill motions, lusts and stirrings of the heart, whatsoever they are. Hence it is that the sanctified man hath ever an eye to his heart, and is very much troubled about his thoughts. For he labours that his secret conceits and inward desires be as well approved before God, as his outward conuersation and carriage before men : He is as loth and fearfull to offend God, and grieve his good spirite, in his heart, which no mortall eye can see, as in his word and actions, which are open and liable to the censure and interpretation of the world. It goes as much against his heart to commit sinne

sinne in his secret chamber, as in the sight of the Sunne. Hee knowes full well, and is perswaded in his heart, that without washing the heart there can be no salvation, without the change and chastity of the thoughts, *and truth in the inward parts,* there is no true repentance: *O Ierusalem, saith Ieremie, Chap. 4. 14. Wash thine heart from wickednesse, that thou maist bee saved : How long shall thy vaine thoughts remaine within thee?* If all the world besides should approve and applaud us, if not a man upon earth were able to say unto us so much as blackes thine eye: Yet if our hearts were not upright before God, we were but damnable creatures, hollow-hearted professors, and glorious hypocrites. The true Christian considereth this, and submitthimselfe to the worke of Gods grace, in sanctifying the desires and thoughts of his heart. Hee hath much trouble and toyle, and indeed a kinde of holy trade in governing the heart, and managing the thoughts, in which the unregenerate man hath no skill: Hee labours to keepe their fountaine pure and cleere, to fetch their warrant out of the Word of God, that they may hold correspondence and conformity to his will; he ever looks which way they tend, that their marke and end be Gods glory, and the benefit of his Church and people. If any thoughts start up in his heart, which are not thus qualified and sanctified, he presently takes them to heart, strives against them, prayes against them, repeats for them, and is humbled by them: And there is a mystery in this regiment of thoughts, of which it concernes the Christian to take speciall notice,

How to disting.
uish Satans
suggestions
from the evill
motions of our
owne hearts,

M. M.

notice, lest he wrongfully accuse himselfe or Satan, lest hee unnecessarily affict and torture his owne soule, if they bee none of his owne, or too slightely regard them, if they be the brood of his inbred concupisence. It is to distingish and discerne betwixt the devils suggestions, and the evill motions of a mans owne heart. They grow upon us by leisure, from outward objects abroad, or spring out of our memory : But the other break in upon us abruptly, when wee are wholly full and possessed of other meditations, without occasion given, either by outward occurrents, or former discourse of the minde, and when we little thinke of any such matter. Sinfull thoughts of our owne come upon us enticingly, by allurements, baits, and insinuations ; but Satans suggestions roll in violently, forcibly and furiously, they are throwne into our imaginations like a flash of lightning, with such an unavoiable impression, that they cannot bee prevented by any wit or strength of a man. I have knowne some which have beeene fearfully vexed and astonished in heart, with horrible and blasphemous thoughts, which were Satans owne immediate injections, and terrors even to nature it selfe : but when they have beeene told and taught that they were none of theirs, and that if they did hate, abhorre, and withstand them, as the pure spight and malice of that fiend of hell, they should never be imputed unto them as their sinnes, but set upon Satans score, who by right is changeable with them, both for horrour and punishment ; and that even our blessed Saviour himselfe was tempted

tempted in the like manner, but won free from sinne, because he withstood the temptation, and repelled the tempter : I say, after they have bee thus instructed, they have received great ease and comfort. Much blessed deare ease, and spirituall contentment doth accrue unto a man, upon narrow watch over the heart. Much inward peace, serenity and joy, is to be enjoyed by suspitionless, experience and exercize, in discouering, repressing, and preventing the ministerious and tumultuous flares in the shewings and imaginacions. Antidote care and wisdome for which purpose is inspired only, and planted in the soule by the power of a living faith.

For it is farrre otherwise with the formall professor, which is no farrer exequited with the mysterie of godlinesse, and secret of sanctification, then tempestuous faith can lead and enlighten him. He may proceede farre in starke and reformation, and make a goodly shew of Christianitie in his words and actions. Hise may outwardly forbear grosse sinnes, and perforne religious services, and bee shew-out-side Christian without censure, exception, or reproofe : But he verely failes in his respect and obedience to the last Commandement, in his practice hee still appoynteth that devillish Proverbie, thought is free. Hise is no body in that great fight for spirituall life at death betwixt the flesh and the spirit. He is unfearefull and unconsciuos in that troublous and invisible regimement of the committition, and imaginacions of the heart. Hise will perhaps stande as a marke of scandall against his thought,

• Lib. 10th A
related a morn
had a scold
at a house
and

thought of treason, atheisme, murder, adultery, blasphemie, usury, oppression, and such like, but ordinarily without any great remorse or checke, he suffers his heart to runne riot into a world of idle wandrings, especially to spend many fresh successions of millions of thoughts, with unwearied pursuit of pleasing errore, in the endless Maze of earthly-minde dnesse, lustfulnesse, ambition, and all passages for the advancement of his temporall happiness, and attainment of earthly pleasures.

In a word, a man sanctified by saving faith, hath as well an eye to see the thoughts of his heart, as the outwardnesse of his carriage; hee makes his actuall sinnes his outward frailties and infirmities, as bloud-hounds to trace out his originall corruption, and the hidden root of his rebellions, and there he strikes, and wounds, and mortifies. But where the faith is but temporary, there care may be had of words and actions, but the heart is not much medled with. It may perhaps be curious in pruning and lopping the outward luxuriant bowes and branches of sinne, which are an eye-sore to the world, and Scorpions to the conscience - but it wants power to digge unto the root which lurks in the heart and will not take notice of invisible thoughts, which neither breed disgrace among men, nor as yet sting with sensible remorse.

¶ 3. Thirdly, there is one speciall marke of difference betwene saving and temporary faith, pointed at by the spirit of God in the parable of the Sower, and the divers grounds, Matthe. 13. Mark 4. Lk. 8. and may be thus thence gathered.

A third difference betwixt saving and temporary faith.

The

The temporizing Christian, who hath no more spirituall power, and Christian resolution, than temporary faith can powre and put into him, will not by any meanes passe thorow the pikes for his profession and proceeding in grace. He is not able to endure any hot brunt of strong temptation, great disgrace, worldly opposition, or smarting persecution, for his taking part with true Christians, and the practise of sincerity. While the way is paved before him, and the Sunne shines faire and bright, he will goe on merrily with Gods children, and march forward perhaps with as good shew of courage and undauntednesse as the best ; but if he once meet with some boysterous storme, that beats against his face ; if the world once beginne to lowre upon him for his forwardnesse ; if his way grow rough, crooked and thorny ; if he be raged and railed against for his singularity in sanctification, and persecuted with spight and disgrace for his profession of grace ; he then presently beginnes to flinke and draw backe, to leave his former companions, true Christians, to sink or swimme ; he forsakes them, and flies from them, as from the ruines of a falling house. For it is ever the property of this kinde of Professor, when it comes to the triall, to the point and pinch, to preferre his owne particular before the glory of God, the publike good of the Church, and the spirituall affaires of Heaven. His temporary happiness, and chiefe carnall contentment is ever more deare unto him than the comforts of holynesse, and the sure promises of a better life : Hee chuseth farre rather to sleepe

sleepe in a whole skinne, than with a good conscience! *Herod*, although hee reverenced *Ioh. Bap.*, heard him gladly, and did many things after his preaching, yet when his chiefe carnall contentment was in question, for the sure settling of his sweet sinne of lustfull pleasures, he cut off at once *Ioh. Bap.*'s head, his course of former profession, his heart from grace, and his hope from Heaven, and soule from salvation. The young man in the Gospell went on a good while in outward unblameablenesse, but when hee perceived by the words of Christ, that he was to suffer his heart no longer to be exercised in covetousnesse, that his greedy affections which were fast glued and nailed unto the earth, were to be rent thence, and repos'd in Heaven, he presently turnes his backe upon Christ Jesus, Heaven, and everlasting happiness. *Nasmar* it seemes was content to goe along with the Prophet in many things, and to be good in all other, onely that honourable place he held with his Master sat very neare his heart: Hee is rather willing to forfeit all his other integrities, and innocencies, and yeeldings into goodnesse, and to venture himselfe though without all warrant or ground, upon the mercies of God, than not to hold his height of place and honourable respect with his Master. In these peaceable and flourishing times of the Church, many thousands swarme amongst us of such kinde of professors. The gloriouis noone-tide of the Gospell shining upon them through these dayes of peace, doth a little warme and heat their hearts, so that they fall in love and liking with the truth,

Hee chose rather to venture his soule upon Gods judgements, with the hazard of eternall happiness, then to forsake the pleasures of his sweet sinne.

truth and power thereof : They sort and ranke themselves amongst true professors, they settle and frame themselves to the holy busynesses, and noble trade of Christianity. But wretched men, they are not able long to hold out, they are quickly tired and weary in the wayes of God. The Word is not well rooted in them, their faith is but temporary, their conversion unsound, there is ever one grand unmortified corruption or other, one boosome sin or other, which still wastes and devours the buds of zeale, and blossomes of Heaven, as they sprout and spring up in their hearts or actions. Either *Hounds* pleasure, or the young mans profit, or *Nasamans* preferment, kills and cuts the throat of all grace, when it should come to proove in them, and confounds the power of Religion; that it can neither thorowly sanctifie, nor finally save them. Sometimes they will goe well forward for a time, and breed good hope, and great expectation in good Christians, of their comming on in the wayes of godlineesse : But when they finde by experience that such courses as these finde no favour in the world, bring upon them an imputation of precisenesse, cast them from the countenance of carnall friends, amongst the number of poore neglected Christians, may much hazard their temporall happiness, and still freshly vex them with one trouble or persecution or other : They suffer themselves cowardly to be vanquished with such carnall feares of flesh and blood as these : They cast their crowne from them, and the glory of their former profession is put out, all their time formerly spent

M.
H.

in godlinesse is lost. They hereupon beginne to renounce that goodnessse which before they seemed to embrace ; to forsake the fellowship of the Saints, with whom they were wont comfortably to converse ; to neglect the duties of piety, wherein, not without some joy, they have beeene formerly exercised ; to grow strange unto God and good men ; to cast off the care of their families, which perhaps they were wont to instruct. I have knowne some, who onely by the power, I am perswaded of a temporary faith, have beeene very forward in all religious exercises, for a good time hath with great diligence and profit, both publikely and privately heard and read the Word, erected a godly order of prayer, and other family exercises in their houses, and yet afterward by little and little the world got so powerfully within them, and earthly cases so choaked them, that they cast all behinde them, trampled these holy pearles and jewels which formerly adorned them, under their feet, and turned wholly carnall, covetous and profane worldlings.

Worldliness, and feare of being accounted too precise now a dayes ordinarily blast and beat backe the fruits and forwardnesse of a temporary faith.

Thus you see the true temper and constitution of a temporary faith : It hath not the heart and power to stand to it, and goeth to row stich in the causes of God, and the affaires of sincerity ; it dare not addresse and addict it selfe to that strict course of holinesse, which onely fits for the streight way to heaven, for feare of troubles, disgraces and persecutions.

But,

But saving faith is of a farre more powerfull and undaunted disposition, and ordinarily inspires the true Christian with a truly noble and Lion-like courage, so that in the cause of God he feares no colours ; hee will forward by the grace of God, with all good conscience in his holy profession, and practice of sincerity against all adversary power : Slanders, disgraces, and contempt are as fewell to increase the flame of his zeale, as matter to enlarge the joy and inward comfort of his heart, as meanes to set and settle the Crowne of Christianity faster upon his head. His saving faith is ever seated in a good & honest heart, and therefore he brings forth fruit with patience. If he prosper in the world, he is rich and laden with variety of fruits, of holy duty, and good deeds ; like a dangling fruit-tree, in a fat and fertile soile. If he be crost in the world, and cast into the furnace of afflictions, yet he sends out at the last the pleasing perfume of Christian patience, like a sweet Pernander chaff in the hand, or frankincense throwne into the fire ; hee ever brings forth the fruits of piety or patience. When at the first hee went about his spirituall building, he set him downe before, and counted the cost. When he at first entred the spirituall warfare, under the colours and conduct of Christ Iesus, against this world of wickednesse, and the kingdome of Satan, hee tooke counsell, not with flesh and blood, but with the spirit of truth, how he might become conquerour, and therefore he is not onely already resolved, in peaceable times to digest with patience lesser and inferiour miseries and vexations,

for his profetion and practise of sincerity, as losse of goods, losse of friends and reputation with the world, slanders, disgraces and wrongs, nick-names of Puritane, Precision, Hypocrite, contempt, discountenance, and oppression, and such like; but hee holds his soule as it were continually in his hand, as *David* speaks of himselfe, *Psal. 119. 169.* ready if need bee, and the times require, even to shew his bloud under the sword of the Tyrant, or to lay downe his life in the flames, rather than to dishonour so mercifull a God, to betray his truth; or by his back-sliding and falling away, to make shipwracke of a good conscience, and hazard that Crowne of Glory, which by the eye of Faith hee hath already in sight. This high resolution and noble courage living faith puts into the hearts of those whom it sanctifies, that in the cause of God, their Christian warfare, and under the colours of Christ, they may stand to it like men, passe manfully thorow the pikes, conquer and be crowned.

Howthen will you distinguish a Christians estate from the second sort of formall professours, *infra pag. 362.*

Quest.

Answ.

A Christians estate distinguisched from the second sort of formall professours,

Thus; The formall professor, after his falling off, resumes his former profession, without any remorse, resolution for more forwardnesse, watchfulnesse, revenge upon himselfe and those marks, *2 Cor. 7. 11.* in a cold dull manner, &c. Whereas Gods childe after a relapse, upon recovery and returne, weepes bitterly with *Peter*, and labours with double diligence, and redoubled zeale, to recompence and redeeme his former failings, &c. They

See *Iob. Epist. 2.*
vers. 8.

They may, I confess sometimes be faint-hearted and retire upon weaknesse and infirmitie, as did Peter, and other Saints of God, but after they come to themselves, and have taken breath, they returne into the field and fight, with redoubled courage, more eager heat, and resolute valour, to make amends for such default and defection ; they are content to undertake any extraordinary adventure, to fight in bloud to the knees, with an holy desperatenesse, (as prodigall of those lives they have stained with revolt) to flicke more fiercely in the faces of the adversaries of God, and enemies of their soules.

Saint Peter upon infirmity (a fearefull fall) denied his Saviour, but how manfully after, and victoriously did hee enter the lists against the whole kingdome of darknesse, and a world of Paganisme ? what worthy service did he after in the Church of God, and how gloriously at last did he seale the truth which he had taught, with the sacrifice of his bloud ? Blessed Crammer, that glorious Martyr, flunke backe a little, and upon infirmity, being enchanted by Popish Syrens, subscribed to some points of their hatefull heresies : But with what pangs of zeale and penetency was hee after revenged upon himselfe, by thrusting that unhappy hand first into the flame, whic was the instrument of his foule relapse ? Thus though Gods childe may sometimes stumble, and take a fall in his race of Christianity, yet when he is got up againe he makes amends with a more sure footing, and swifter course toward the Goale of immortality. Let us

2Cor.4.17.

ooke I pray you into the Booke of God, and wee shall tract his Saints in many holy passages of this noblenesse of spirit, unconquerablenesse of courage, and height of resolution against temptations and oppositions implaned in their soules, by the spirituall power, and sacred inspirations of a saving faith. Ever when their owne carnall contentments and temporall happinesse came into ballance with Gods glory, and a good conscience, they resigned up themselves, and laid weighe on the Lords side : They did hold that their light afflictions which were but for a moment, were most unworthy to hold scale with that more than most excellent and eternall weight of glory which was to be revealed. Ever when their owne particular and private welfare came into question with the cause of God, and publike good of the Church, they were at a point to take part with Heaven and holiness, against the temptations of flesh and bloud, and all contrary infernall powers; against whatsoever finite and created adversary. As a man in a trance hath all the powers of the soule so fastned upon the present object, that hee is careless and unapprehensive of all other occurrents or events: So their sanctified soules by a saving being possest of the earnest of immortality, so strongly and sweetly reposed upon the favour and protection of God, upon the contemplation of Heaven, and those endlesse joyes that worldly crosses, disgraces, Crownes, Kingdomes, pleasures, vanities, had no power to possesse them, or counterfay them. *Abro-*
ser was mightily tempted with the power and pleasure

Heb.11.14,
15,16.

pleasures of a Kings Court, he might have ruffled it amongst the proudest, and overtop in respect and honour, the most silken and glittering Courtiers : He might have rowed in wealth and plenty, and wallowed in softest delicacies, and courtly dalliance : Nay, hee might have lived in the meane time ennobled and emparadised with the title of young Prince, and *the sonne of a Kings daughter*; nor without hope of being crowned at length with the Soveraignty and command of a Kingdome. Strong temptations, powerfull enticements ; and yet blessed man, by the power and perswasion of saving faith, *Hee chose rather to suffer adversitie with the people of God, than to enjoy the pleasures of sinne for a season, esteeming the rebuke of Christ greater riches than the treasures of Egypt*; for he had respect to the recompence of the reward. A Crowne of immortality was in sight to the eye of his faith, which was more deare and precious to him than the power, glory and Majestic of all the Kingdomes of the earth, sith they stood upon tearmes of precedencie, and the one must needs carry it away. His private temporall happiness stoops and vailes bonnet, submits and yeelds to the glory of God, and publike good of the Church. *Ionathan* was shrewdly assaulted with the authority, Majestic, and frownings of the King and his father, upon the very point of losse, or gaine of a Kingdome, to breake off his Christian love, and courses of grace with *David* : Then was *Saul* angry with *Ionathan*, and said unto him; Thou sonne of the wicked rebellious woman, doest not I know that thou hast chosen the sonne of *Lyba* to thy confusion, and shame

shame of thy mother ? For as long as the soone of Iuda liveth upon the earth, thou shal not be establisht, surry Kingdome, &c. But for all this, though the piercing and passionate words of a Father shoulde strike deepe and home into the heart of his childe, though the wrath of a King be like the roaring of a Lion, and as messengers of death, Prov. 19. 13. & 16. 14. Though the princely throne of a King be the top and crowne of all earthly happinesses ; yet in the cause of God Jonathan is regardlesse, and fearelesse of them all, hee flinks not backe, nor shrinks a haire breadth from a good conscience, and defence of a good man ; hee is not carried away with the glory of a Kingdome, and beauty of a Crowne, but having his eye fixed upon the goodnessse of the cause, and innocencie of the party, with an holy resolution, he answers his father King Saul, and saith unto him, Wherefore shall bee die ? what hath he done ? 1 Sam. 20. 32. Hereupon the King plaid the Lion indeed, out of his rage and desperate madnesse he cast a speare at him to hit him. So outragious is the fury of prophane malice against goodness, and good causes, that it devoures naturall affection, common humanity, discretion, reason, wisdom, and all manlinesse, and turnes all into gall and rage against good men : But in Jonathan, a sense of Gods favour by his saving faith, and of that comfort hee conceived by standing for Davids innocencie, and Gods glory, did take away all taste of earthly contentments, even of the sweetnesse of all Courtly pleasures, of the countenance of a father, the favours of a King, of a Crowne and Kingdome.

1 Kings. 21.

Kingdome. Right Noble also, and Heroicall was
the courage and carriage of *Michaiah* in the cause
of God : He had against him the King, the Cour-
tiers, and the whole Clergie, foure hundred Pro-
phets, to please the King, conspired in judgement
against him. The Courtier that was sent to fetch
him before the two Kings, set upon him by the
way with powerfull insinuations, and perfumed
eloquence, as such creatures are wont, to draw
him to the Kings humour, and the bent of the
false Prophets : Hee told him, *that the words of
Prophets declared good unto the King with all accord;*
and therefore prayed him that he also would speake
good : *Michaiah* answers him with a resolution as
high as Heaven, and out of a Seraphicall pang of
burning zeale for Gods truth and glory : *Now as the
Lord liveth, saith he, whatsoever the Lord saith unto me,
that will I speake.* In this point he was at a point, and
resolute, bee neither cared for King nor Kesar, for
Prince or Prophet, for preferment or punishment,
for frownings or flattery, for man or Deuill : That
message which the Almighty had put into his
mouth must forth, though it bring upon him a
worl' of miseries, a slander of singularity for dis-
senting from all the other Prophets, a suspition of
disloyaltie, for crossing so peremptorily the Kings
pleasure, both *smiting with the fist of wickednesse, and*
scorching with the scales of Juniper, that is scornefull
tongues from his fellow Seers for opposing against
their lying spirit. Though it threw him into a dun-
geon there to be fed with bread of affliction, and
water of affliction, untill hee had fully fel the
whole

whole weight, of that implacable indignation, which the fury of an enraged and prophane King was like to charge and inflict upon him.

Queene Hester that blessed Lady, by the power of her holy faith, and the godly perswasion of *Mordecai*, put on a higher courage than is ordinarily incident to her sex, and more zeale than is commonly found in high places. At first shee stood a little off, as scared with the desperatenesse of the attempt, and danger of the Law, that did peremptorily upon paine of death command the contrary; but after shee had throughly demurred upon the point, and had her Christian courage set on edge, and her zeale thorowly heated with the seasonable and passionate admonitions of *Mordecai*, for the good of the people of God, shee grew at last to this most noble and resolute conclusion; I will (saith she) goe in to the King, which is not according to the Law, *And if I perish I perish*. I will stand to it, I will goe thorow in the cause of God, and throw my selfe upon his providence, *and if I perish I perish*. But not so to perish, is many times everlastingly to perish, and to perish so is eternally to be saved. Thus was she resolved in a good cause to venture her honour in the Courr, and favour with the King, her liberty and life, or whatsoever was dearest unto her in this world. And when the golden Scepter was holden out unto her, and she was admitted into the royll presence, and might have received at the Kings hand the halfe of his Kingdome, yet neglective of all temporall happynesse, and her owne particular, shee onely asked the lives

of the people of God. I need not dwell on this point, the blessed Booke of God is chiche embroiled with variety of glorious Martyrdomes; bloudy sufferings, strange adventures, and noble acts which the Saints of God endured, passed thorow, attempted, and happily archeived, by the power of saving faith: A compendious register whereof we may read, Heb. 11. When he had runne over a royll and victorious Catalogue the Apostle concludes thus: And what shall I more say? for the time would be too short for me to tell of Gedon, of Barak, and of Sampson, and of Tephie, and also of David and Samuel and of the Prophets, which through faith subdued Kingdomes, wrought righteousness, obtained the promises, stopped the mouth of Lions, quenched the violence of fire escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants, &c. To conclude the point we may tract temporary faith by these three prints and properties:

1. It still leaves one sweet sinne, one branch of naturall corruption, one secret lust or other in life or heart, in the affections or actions, unmeddled with, unmortified.
2. It cannot thorowly and inwardly purge and sanctifie the thoughts, imaginations, and purpose of the heart.
3. It commonly hath not power to goe thorow strong temptations, smarting persecutions, and hazard of temporall happiness, for profession of sinerity, the glory of God, and keeping of a good conscience. But

The properties
of a temporary
faith.

See another
difference,
Gauge pag. 240.

1. Saving faith doth ever so farre subdue all sinnes, that it sufferers none to raigne and beare sway in him whom it sanctifieth.
2. It ever thorowly in sincerity, though not absolutely, that is, in the height of degree, purifieth the heart, and sanctifieth the thoughts and desires which spring thence. So that the true Christian feares, prayes against, and repents for sinfull imaginations, as well as wicked actions.
3. It commonly leads us with good comfort and courage, thorow whatsoever miseries, slanders, disgraces, crosses, persecutions for the profission and practice of sincerity.

Thus farre of the three more particular and speciaall markes of difference betwixt saving and temporary faith. But yet I cannot get out of this point, the matter is of so great weight and consequence, for thousands deceive themselves, and walke on securely in the wayes of death, because they doe not thorowly and substantially try and consider what their spirituall estate is in this behalfe, whether they be soundly built upon the rocke by saving faith, and so shall be certainly saved ; or else by some flashes of temporary faith, florish onely for a while in outwardnesse and formality, like corne scattered in stony ground, and so when their sinnes are ripe shall be throwne into the fire of hell, except in the meane time they come on forward from outward forme of Religion, to inward feeling, and become of almost, altogether Christians. You must here remember that I told you before, how temporary faith can worke :

I. Some

selfe-inriching examination.

223

How farre a
temporary faith
may goe.

1. Some measure of inward illumination.
2. Some kinde of conversion.
3. Some degrees of regeneration.
4. Some outward reformation.

I will onely point at in a word, some differences
betwixt saving and temporary faith, in these four
points:

1. First, for inward illumination; It should not trouble us, nor seeme strange, that a reprobate by the power of temporary faith, and generall grace of the spirit, should be sometimes in great measure enlightened and endued with divine knowledge and other apprehensions of Heaven: For it is a truth cleare in Divinity, and common in experience, that there may be the spirit of illumination, dexterit of judgement, plentifull knowledge of the truth, the light of the spirit, as Divines call it; where there is wanting to these, the spirit of sanctification, integrity of conscience, the life and love of goodness, and the light of saving faith. God is true and good, wee lost his image of truth and goodness in Adam; wee must either have the light of truth shed againe into our understandings by the spirit of illumination, and the life of goodness re-inspired into our hearts by the spirit of sanctification, or we cannot be saved. We must have two wings, the one of truth, the other of goodness, if we would soare aloft unto the Sunne, and soveraigne Sea of all truth & goodness, God himselfe, and harthe our selves in his everlasting blisse. But many certainly have but the one wing, that of knowledge, and therby make only a faire fluttering upon

First, it may
have a great
measure of in-
ward illumina-
tion.

Of Divinity,
lib 3. cap. 10.

The Saints

upon earth; and many godly offers, as though, if need required, and if they were on wing, were able to flic high enough for eternall happiness, whereas upon their death-bed, when indeed they are put unto it, they finde themselves halfe unfurnished, and utterly unfit for that last and longest flight towards the Sunne of righteousness, and that one wing of knowledge which they should then use is unhappily entangled in Satans Lime-bushes, and so they are fearfully made a prey unto the powers of darknesse. That illumination onely, and generall graces, will not serve the turne in that great day, appears, *Math. 7.22.* *Many* (faith Christ) *will say unto me in that day, Lord, Lord, have we not by thy Name prefigured, and by thy Name cast out Devils? and by thy Name done many great works?* And then will I profess unto them, *I never knew you, depart ye from me, ye that work iniquity.* The same answere, no doubt, will Christ give at that day to many learned Papists and other great Doctors, who will thus cry unto him, *Lord, Lord, have we not written many great Volumes, Commentaries on thy Booke, cases of conscience, courses of Schoole Divinity, Stories of the Church, Controversies and disputations for the defence and good of the truth?* To many formall Preachers, which will thus cry unto him, *Lord, Lord, have we not done thee service, by a long and diligent publishing the Gospell, in opening to the world the mysteries of salvation, by many Sermons in great Auditories, and famous places, upon which we have spent the utmost of our wits, the best of our reading, all our skill in the tongues whatsoever might bring*

bring pompe and glory to thy truth? To many hollow-hearted professors, and out-side Christians, which will thus cry unto him, Lord, Lord, have we not beeene diligent hearers of thy Word, have not wee loved, reverenced and countenanced the ministeris, have wee not read the Bible, and many good books, beeene acquainted with points and principles of Religion, and able to discouer of matters of salvation? In a word, the very same answer will be givien to all of what sorte, degrēe and condition soever, whose hearts are not leasoned with goodnessse, and sanctified with speciaall grace, though otherwise they had enclosed and empaled within their owne braines, the variety and profoundnesse of all learning; though they had purchased a Monopoly of all knowledge; though they were abler to dispute with the depths and subtilities of the Schooles, dive into all secrete, and speake with the tonguees of men and Angels; If sincereit and sanctification be not addid to our inward illumination and knowledge, these latter will but increase our stripes, and double our damnation. That you may soundly and thorowly trie and examine your soules in this point, and clearly discerne whether your inward enlightning with knowledge be sanctified by saving faith, or else onely the fruitless flashes, and idle glistering of a temporary faith: You must call to minde, and consider the markes of saving knowledge, which I have formerly delivered. At this time I will onely adde two more.

R. Knowledge in the formall professor, which goes

Two other
marks of san-
ctified know-
ledge.

goes with a temporary faith, is like lightning, it dazles perhaps the eyes with a suddenness, and admiration of those excellencies and Majesties which it apprehends and beholds in the Booke of God: It commonly blasts the heart with pride, insolencie, and selfe-love; it flashes out upon other but suddenly and seldome, for vaine-glory, and Marblenesse. In the night it may enlighten the way for a step or two, and a little space; but not round about, but with committments, charis, it may guide us out of the darernesse of sinne, into obedience of some of the Commandements, and for time, but not of all, and with constancy. But knowledge sanctified with saving faith, is like the light of the Sunne; it cheerfully opens the eyts of the soul, that with comfort and reuerto, with love and praisefullnesse, they may feed upon the particular sweetenesse of the great mystery of godlinesse. It heats the heart and affections with true, kindly, and discreet zeale: It sends out its beames so sombly and continually, for the enlightning and reforming of others: It lightens the Christian out of all the darkness of sinne, and crooked by-pachs, and guideth him into the holy passages of all the Commandements; and sheweth every particular step of his life.

3. Secondly, Knowledge in the formal professor, which goes with a temporary faith, is like the speculative knowledge of a Geographer. This is purchased without any great toile or travell, without feeling or experience, onely by reading, relation and discourse. He sits in a dry chamber,

and

and look upon a fair Map, and there with a pleasant easie, and delightfull safety, doth behold the rocks and streights, and dangerous passages, without danger or diffresse; he feedeth his conceit upon the wonders of forren Countreyes, and the new found world, with the restless Prince of his picting discourse; hee flies over the most boisterous, huge and tempestuous Seas, with the speedy wing of his nimble wit; hee runnes over the woody Mountaines, the fruitfull Plaines, the spotted Forrests, the spicke Quayles, the pleasant Rivers, the rich and golden Mines, of whatsoever the whole earth hath beside; wonderfull, markable, and magnificient: But all this is but onely in conceit and contemplacion, without reall passage, and visiblie enjoyment. Just such is the knowledge of the formall professor; it stands most in discourse and speculation. It beholds afarre off the Majestie and Glory of Heaven, the wonders of Gods Law, the Mystery of Salvation, the troublesome Seas of temptations, the Paradise of Christianity, and many other holy passages of Divinity, but it is without boylesome praefise, feeling experiance, and strong impression. But knowledge in the true Christian, is like the experimental knowledge of a traveller: He doth not onely by his reading, hearing and boastering, fill his braine with knowledige, and his tongue with discourse of Heaven, and those endless joyces, but with the eye of faid, hee cleerly sees them, and sensibly feels upon them by the power of his hope. He doth not onely with an idle astonishment, and imaginary gaudion, fliegir

gaze upon *the wonders of Gods Law*, and secrets of his Kingdome, but with the key of his saving and sanctifying knowledge, hee unlocks and opens them wide, dives into their depths with fruitfull meditation, and by a full insight, and reall enjoyment of them, makes them familiar unto him, and his counsellours. He takes not onely a generall survey of the great mystery of godlinesse, but by the spirit of wisdom and revelation given unto him by the Father of Glory, *Eph. 1.17.* He is able in some good measure to measure *the height, the breadth, the length and depth of it.* Hee doth not onely quietly sitting at home, or standing safe upon shore, behold the furious rage, and tempestuous seas of temptation in other men; but himselfe is tossed and tumulted with them, and by the grace of God passeth thorrow them. He doth not onely heare of the sore pangs of the new birth, and of the streight passage to the Kingdome of Heaven, but himselfe travels with that spirituall sorrow, and treades that narrow path. He doth not onely reade of the golden Mines, Christall Mountaines, spicke Islands, the coasts of Pearles, Rocks of Diamonds; I meane the unvaluable treasures, royall prerogatives, and glorious comforts of Christianity; but himselfe is enriched and invested with them, and filleth his soule with their spirituall sweetnesse.

As concerning these degrees of illumination, attainable by the power of a temporallye faith, which I formerly proposed, they may all consist without the power of grace, and be found in the reprobate. I will give an instance in two of the best and the highest,

See 'casus of
Spanish cruelties.'

highest, and difference them from the state of sanctification.

I have told you before, that the formal professor, by the power of a temporary faith, may solace himself with the sweet and comfortable consideration of Gods rich mercies towards his children in Christ Jesus. And wholly possess himselfe of them in conceit, as a man doth himselfe of gold in a dreame, Mat. 7.22. Mat. 25.11 Rev. 2.17 Isa. 65.5. But thus, and in this sense, It is as if a man looking upon another mans Orchard, richly laden with all kinde of fruit, beautified with variety of fairest and sweetest flowers, full of all pleasures and delicacies, and out of a melancholy conceit should suppose them to be his owne, and thereupon should plot and project with himselfe, how to the best advantage, and with the most sweetnesse he might dispose and enjoy the comforts and commodities thereof, so vainly pleasing himselfe with an imaginary fruition of other mens happiness. It is otherwise with the true Christian : His comfort in the meries of Christ, mercies of God, and royall privileges of Heaven, is like that of the owners of such an Orchard, who is rightly entituled unto it, and justly possesse of it, and doth truly and really at his pleasure taste and feed upon the fruit and pleasures thereof. Or thus ; A man many times, when hee heares an eloquent and passionare discourse of some noble or worthy story, full of pleasant pastimes, and joyfull accidents, doth all the time of the narration, put on as it were the affections, resolutions, triumphs of

Degrees of illumination attainable by a temporary faith,

the actors, let his minde runne alonge, pampering and sympathizing with the variety of occurrents, and doth in conceit and imagination wholly possess himselfe of all the happiness, glory of successfull achievements: Such onely is the comfort the formall professor hath in the prerogatives of the Saints: But the true Christian is as it were a party and actor in such a storie; he truly and really fightes, conquers, and is crowned.

a. Secondly, I have told you before that the formall Professor by the power of temporary faith may taste of the powers of the world to come, of the heavenly gifts, and of the good Word of God: But make the difference; The formall Professor doth onely taste of the sweetnesse of Gods mercie, the comforts of godlinesse, and the saving grace of Christ in the Gospell, that is, they have some little glimmering, superficiall delights, and confused apprehension in the blessings of Heaven, in the waves of salvation, and of the joyes of the world to come. But the true Christian doth feed and fill himselfe with them, hee doth daily and hourly feed upon them, by their strength and vigour is in spirituall health, fat and flourishing in all spirituall graces. The formall Professor doth taste them, but when he should let them downe for digestion and nourishment, his prophane heart doth still strife and choake them, and the sweetnesse of his bosome sinne doth chafes them breed a loathing and distaste. But the true Christian doth not onely taste them, but with many sweet and secret coniolations receiveth them into the bowels of his heart, and

bosome

holome of his soule, by the power of his spirituall life, and the vitalitie of his sanctifying spirit doth digest them, and so is strengthened and nourished by them unto eternall life. To conclude this point; A maine difference herwxit the formall Professour, and true Christian, in the point of knowledge in Gods Word, is this; The childe of God doth wholly and entirely submit and resigne up himselfe to be guided, directed and governed, both in the purposes and desires of his heart, and in the actions and course of his life, by that holy and divine truth which is revealed, and hee apprehends out of the Booke of God, by the power and light whereof, when his conscience is once convinced, either for the leaving of any sinne, or the practyng of any holy duty, he yeelds with humility and obedience, though it should abridge him of his pleasure, profit or worldly respects, and that without any mincing or shifing by distinction and restriction, limitation, exception, evasion, false gloffe, or partiall interpretation. But the formall Professour, howsoever he may yeeld in many things, yet when his sweet sinne, his maine worldly contentment is censured and contrelled by the ministery of the Word, when the knowledge and light thereof doth discover the deceit of his heart, convince and confound his conscience, in that respect he strugles and strives against it. Hee would gladly forgoe his knowledge of that point, hee labours to smother and put out that light; hee would have no barring of that string: For he is resolved, and at a point, not to leave the sinne of his holome, by no meanes

See Michah,
1 King.22.14.
Nahem.13.3.

meanes to part with his darling pleasure, and yet he would not in direct tearmes, and peremptory opposition, stand against the certaine and revealed truth of the Word of Life: Whereupon he beat his braines, and straines his wit, to find out one starting hole or other; heo learnes to shift and shidle himselfe by some idle distinction, vaine exception, false interpretation, carnall reason, that hee may thereby finde some ease and contentment in his owne heart, against the conviction of his conscience, and some plausible pretext to satisfie the world for his continuance in some sinfull contentment, which the world doth condemne.

For example; If his sinne be Usury, to which, by reason of the sweetnesse of gaine, his greedy humour is endeared, and he therupon be pressed with the 15. *Psal.* wherein the Holy Ghost doth make it a marke and note of a sound Christian, and a Citizen of Heaven, not to give out his money to usury; and teacheth us, that we must wholly abstaine and desist from the practise thereof; as ever we hope to rest in the Mouraine of Gods holinesse; he labours presently to satisfie the world, and to save himselfe by one shift or other; perhaps hee will distinguish of usury, and say, that bicing usury indeed he approoves not, but he sees no reason why toothless usury may not be lawfull.

But wretched man, he is to know that this is a covetous and carnall distinction, there is none such to be found in the Scripture. The words are plaine and peremptory in that 15. *Psalme*, and Esaiiel without distinction or limitation, speakes thus; He

23. F. M.
Digression of
the unlawfulness
of Usury.

selfe-inriching examination.

233

that putteth forth to vsury, or taketh increase, shall bee
linc'd: Hee shall not live, but shall die the death, and his
hand shall be upon him, chap. 18. vers. 13. Besides, Ne-
fek, which signifieth biting, is the common and
ordinary name whereby all usury is signified in the
Hebreu tongue; therefore this word doth not di-
stinguishe one kinde of usury from another, but
in generall signifieth that all usury is biting. The
money which is lent for gaine, is called Nefek, that
is, which biteth, because when it is repayed it bi-
teth, and as it were gnaweth away some part of the
borrowers substance for an over-plus or gaine to
the Creditor, which is called Nefek, as it were the
bit: So that certaine it is, all usury in ir owne na-
ture is biting, because it biteth or shreddeith away
some of the borrowers substance. And although
perhaps the borrower, by reason of his wealth fee-
leth not his biting, or else licketh himselfe whole
by biting of others, or by accident is not sensible
of the smart of it; yet usury is a gaine which is
biten and shred away from the borrower, and that
either to his losse, or to the hinderance of the
common wealth, whose common profit in all con-
tract, is especially to be regarded. Let a man then
in the Name of God take heed how hee hazards
his everlasting salvation; upon such a weake and
wretched distinction, for biting is individuall and
essentiall, both to the name and nature of usury:
It ever bites and stings one or other lesse or more,
either the borrower, or the common wealth: Ei-
ther like a Wolfe, in the Evening, it sucks out the
life, the bloud, and the marrow of a poore man;

See Down, up-
on Psal. 19.
pag. 194.

See Down, ibid.
pag. 195, 196:

or

or a Carr Dogge, it snatches out a peece out of his weath ; or a Wasp, it stings him one way or other in his estate. Or it may be he will bring an exception out of *Exod. 22.25.* & *Levit. 25.35.* that Usury is forbidden towards the poore, and therfore it is lawfull towards the rich ; but this evasion is frivilous ; for *Dent. 23.19.* there is no mention of the poore, but all Usury is forbidden towards a brother, whether he be rich or poore, meaning by brother, any, either Israelite or Proselite ; or as *Clementus Alexandrinus* speaks, *τιμωναν ου ταραχημενον*. And in the other places of Scripture, as *Psal. 15.* *Pro. 28.* *Ezech. 18.22.* all Usury and increase is absolutely, and generally without condition or limitation forbidden & condemned in these two places, vix. *Exod. 22.* and *Levit. 25.* mention is made of the poore & needy, because the Commandement of loane is especially made for their good, and because Usury is exacted from them, is a sinne more grievous and hatefull. But if we may thus conclude from hence, we may not take Usury of a poore man, therefore we may take it of the rich, then by the same reason wee may conclude, wrong is not to bee done to the poore, to the widdow, the fatherlesse or stranger ; therfore wrong may be done to the rich, to the married wife, to the children that have their parents living, to those who be not strangers : Or when *Salamon* saith, rob not the poore, because he is poore, wee might inferre therefore, thou maist rob the rich, because he is rich : But the Lord oftentimes when he speakest against the sins of the fifth and eighth Commandements, maketh expresse mention of the poore

Compare *Dent. 23.19.20.* and *Levit. 25.35.36.*
Stro. 2.

selfe-inriching examination.

322

poore and helpelesse, because all wrong, violence, robbery and oppression exercised towards them, are very grievous, and indeed crying sinnes. And not onely in that respect doth the Lord sometimes mention the poore & needy in the prohibition of Usury, but also because those onely who have need have just occasion to borrow : And as the needy have most occasion to borrow, so are they most subject to the oppressions, injuries, cruelties of the wealthy ; for as wee commonly say, the weakest goest to the wals, and where the hedge is lowest, there every one goeth over. This answer I have received from a worthy and judicious Divine.

Or perhaps hee will relie himselfe upon the opinion of moderne Divines, who seeme to give allowance to Usury : For any shew or shadow of defence will serve the turne to satisfie an unregenerate heart, when it is resolutely devoted and endeared to a sinne. But this is but a weake and poore prop to venture the weight of his salvation upon. Why doth he not to the private judgements of those few, oppose the judgements of many more worthy and learned men in this age, the testimonies of all the learned in former ages, both Christians and Heathens, the censures of Councils, the authority of the Word of God. But indeed and truch he very fearfully deceives himselfe, even in this starting hole to ; for those few Divines which seeme to allow it, doe by no meanes approve that Usury which is usually practised in the world. But they deale with it, as Physitians with poysone, which by mingling and compounding it, make

Of Lying.

Of Simony.

make it wholome Phylick; they so qualifie it with conditions and limitations, that it ceaseth to be Usury; and upon such tearmes there is not one amongst a thousand but would rather flie to any kind of lawfull negotiation and employment of his money, than venture upon Usury so qualified and circumscribed. See their conditions *Prov. 24.7.* who hath excellently & exactly dealt in this point. Thus the unregenerate man will struggle and shift against the power of the Word, the light of divine truth, and the checke of his owne con'ience, for the maintenance and defence of that sinne, whatsoever it be, whereupon his chiefe carnall contentment, and temporall happiness doth depend; and will admit no satisfaction to his exceptions, because he hath resolved to continue in it. If lying be his sin, and hee heare it censured and condemned, *Prov. 12.22. & 6.17. Job. 8.44. Coloss. 3.9. Eph. 4.25. Prov. 13.5.* hee will presently have a distinction at hand, and tell us, that there is two kinds of lies, one malicious, whence springs hurt and mischiefe, and another officious, which may be for the good safety and deliverance of himselfe and his neighbour; and to backe his evasions, he will urge the infirmities and failings of the Saints, that with some kinde of pretext and plausibleness, hee may continue in the practise of that abomination, for so is it stiled by the spirit of God, *Prov. 12.22. The lying lips are abomination to the Lord;* but every lie is naught, see my discourse of true happiness. If his sinne be Simony, and *Simon Magus* hanged up before him as a spectacle of terror and astonishment, he

hee will presently labour to hide himselfe in one
starting hole or other, and will have his heresie im-
paly no more but a conceit, that the Holy Ghost
might bee bought and sold, as though the buying
and selling the office of the charge of soules, were
a tolerable thing, and not to bee branded with the
hatefull name of damned Simonie. If this sin be Bri-
bery, and he told out of the 15. Psalme, that abi-
nence from rewards is made by the holy Ghost, a
note of the righteous which shall be saved. And
out of Pro. 17. 23. that taking of rewards is an un-
doubted marke of the wicked, who if they continué
in this sin, shall be condemned; he will tell you pre-
sently that his rewards are but gratuities; and signifi-
cations of thankfulness; not consideration for
the thing, not tainted with corruption, or the hate-
full brood of cursed Bribery: But this distinction is
not able to save and preserve *Gebazi*: Besides the
woes and curses upon his soule, from an everlasting
leprosie upon himselfe and all his posterity. If this
sinne bee inclosure, and hee hearre that dreadfull
woe, Isa. 5. 8. thundered out against him, *Woe unto
them that joynē house to house, and lay field to field, &c.*
And that in Eccles. 34. *He that taketh away his neigh-
bour's living, slayeth him.* With that horrible curse and
confusion upon *Abab* and *Iesabell*, for taking away
Nabobs Vine-yard: He will presently lay hold up-
on one shifte or other; perhaps hee will tell you
that you must conceive that there are two kinds of
enclosings; First one, when a cruell and mercilesse
Land-lord, without mercie & conscience, without
any just cause or reason, turnes out his Tenants at
the

Of Bribery.

Of Inclosure
largely.

the expiration of their Leases, lyses land to land, overturnes tillage, depopulates, plants beasts where men have beene, &c. This he will tell you he detests, the reason is, hee had the policie to goe about it more plausibly. Secondly, another is when a Towne by joyn't consent and protestation, that it is for the good of all poore and rich Land-lord and Tenants, whether by Lease or Free-hold, is enclos'd, hee sees no reason but this is reasonable: But by his leave, besides that by wofull and lamentable experiance we finde them in conclusion and issue both to prove starke naught, even this latter seemes unlawfull for these reasons: First, though it should make for the good of one Towne, yet it endangers, and endamages the publike good, to which a private must everyeeld and submit. In a naturall body, a limbe is rather to be cut off, than the whole body should be hazarded. We must hold a proportionable discretion in bodies politique. And in this case the publike good is much hindered and hurt, because by that meanes (for if it bee lawfull for this or that Towne so to doe, the same reason will stand good for others) Markets would be unfurnished of corne; and what then would become of Cities and incorporate Townes, for Merchants, Tradesmen, and others of the like ranke and fashion of life? And that Markets would be lef naked, istoo cleare; for after men had left the sweetnesse and gainfulnesse of Pasture, and that it yeelded more commodity, with much easie and lesse charges, they would Till no more than to finde their owne house, they would neither plow

nor

nor now themselves, nor let their land so su h as would till it, and so by consequent bring a dearth upon the land, which is one of Gods plagues, and publike executioners of vengeance, Ezech. 14:13. They would pull Gods owne scourge out of his hand, and lash their brethren with unnecessary poverty and want, who are farre better than themselves.

2. It is a meanes to cast unnecessarily many people out of a Towne, for with the decay of tillage their serviceableness easeth ; one Shepherd will almost serve their turne ; hereby God is mightily dishonoured : His people are devoured which is his inheritance, as the Psalmist reacheth us : Ask me, saith God, and I will give thee people for thine inheri-
tance, and the uttermost parts of the earth for thy pos-
session, Psal. 2.8. But inclosures to enlarge their owne inheritances, by the bloud and ruines of ancient Tenants and inhabitants, they destroy and lay waste this the inheritance of the Lord, where God hath beeae praised with many mouthes, 2 Cor.
1:11. There now Schratch-owles, Zinn, and Linn, and chiv, and other uncleane birds make their nests. Or at best, the Minister may preach unto the wals, and onely a few inclosures. Hereby also the glory of the King is lessened and obscured : In the multi-
tude of the people is the honour of a King, saith Salomon,
and for want of people commeth the destruction of the Prince, Pro. 14:18. And Eccles. 5.8. he tells us, that the King consisteth by the field that is tilled, so that decay of tillage the cursed brood of bloody inclo-
sures, and depopulation, are the very cut-throats of

of Majestie, and confusio[n] of states Imperiall.

3. It curtaileth the maintenance of the Minister, which chiefly stands in corne. What shall become of the Parson, when there comes a rot of sheepe.

4. It prepares the way to abhorred solititude, solitariness and depopulation, it opens the bloody flood-gates of covetousnesse and oppression, which sweeps away whole Townes, whatsoever at first may be pretended and protested to the contrary. The cruell Land-lord spies a Close which lies convenient to be added to his Demeanes ; admit his neighbour it if he will, yet he will give double the worth but he will buy him out : (for God forbid that hee should use him as *Abel* and *Izabel* did *No-beth*.) And this bloody thirst of adding land to land, being once on edge, (as we see by wofull ex-perience) will not bee quenched, untill bee bee drunke with the bloud of the oppressed.

5. It doth monstrously and unnaturally exchange men for beasts ; It turnes out men to bring in sheepe ; whereas the image of God in one man, is farre more worth than all the sheepe in the world. And God tel[s] us by *Ezechiel*, that the sheepe of his pasture are men. *Ezech. 34.31*. Neither is the exchange upon equall and proportionable tearmes ; beasts are received into rich and fat pastures, but reasonable men, who beare Gods image, are theirbrethren, and better than themselves, are turned out to graze upon the Common ; nay, the Common and all is enclosed, & they are cruelly cast into the wide and hard-hearted world, and so linger and languish away in bitternesse of griefe, misery and want ;

a death as farre more mercilesse than present murde-ring, as hanging in chaines alive is than beheading; Hence it is that such oppressing Cannibals are said to eat up Gods people as a man would eat bread. To swallow up the poore. To plucke off their skinnes from them, and their flesh from their bones, to breake their bones, and chop them in pieces as for the pot, and as flesh within the Chal-dron, Amos. 8. 4. Mich. 3. 2. 3.

Psal. 44.

6. Inclosure is a foule name, an hatefull and odious thing, and of ill report. The wounds are yet fresh bleeding, whch inclosure hath made, and the teares yet stand in the eyes of the oppressed, and the dead carcasses of poore and hunger-starved soules, lay not long since bleeding and groaning in those pastures which were inclosed with bloud and wrong: Those wretched Caitifes justly indeed perished in their rebellion, yet as Christ saith, Luk. 17. *Woe be unto them by whom the offence cometh.* Now the Scripture teacheth us that wee should doe such things as are honest, and of good report, providing for honest things, not only before God, but also before men, abstaining from all appearance of evill. And therefore if inclosure, were not it selfe inclosed with oppression, bloud and wrong; if there were no more in it, but onely that it is so odious, and of so bad report, yet I doe not see how any Christian could not all these inconveniences, or rather mischiefs, be avoided, if before they beginne there be a resolute and joyn特 protestation, that tillage shall notwithstanding bee upheld, and the poore not hurt? That was done, and such faire pretences were made,

Phil. 4.8.
Rom. 13.17:
1. Thes. 5.22.

Obj. 5.

made, as I am credibly and Christianly informed, there whers threy three ploughs, are now brought to the great dishonour of God, and the destruction of his people, to the intollerable lessening of the glory of the King, and the inexplicall weakening of the strength and sinewes of this famous and renowned Kingdome. Besides, I appelle unto wofull experience in this Countrey, most infamous for this bloody sinne, whether these and many more mischieves have not dogged inclosure at the heeles, and whether the Inclosors themselves have not beene strangely hauntee by the markable curse and vengeance of God. And imagine for a time they shalld hold out tillage, yea what bands or chaines, what fetters of iron would hold the greedie worldling, or if him, his succeeding posterity, from making the best advantage of their owne. After they had felde the sweet of pasture, and private gaine, little would they care for conne, or the publike good. And they would easilly earne (for there are now Doctors of this craft) that there is more private advantage in grazing and breeding, than in husbandry and tillage, by a great deale.

Why, but what lay you to the inclosure of Lancashire and Cheshire, Essex, Hertfudshire, Drenthfurd, and such like wood land Countreyes?

Ob.

Sol.

I say there in the beginning if the Woods had not beeene enclosed, they could not have beeene preserved; and so as it may seeme, the enclosures there of necessity have ever since beeene continued. Besides, there every Lordship is charitably devideed amongst the Tenants, tillage also in most of

their

their Closes maintained, and Townes nothing dis-peopled.

1. Againe, I see not why ancient inclosures should be condemned, which turned bare and barren pastures, heathy and unprofitable ground, into fruitfull tillage, and theré planted Tenants, to the enlarging of the glory of the Kingdome and Gods inheritance, as hath beene done in some of the shires above named; ~~who benevolens habet~~

2. It is the greedy new devised inclosure which is hatefull unto God and man, which digges into the bowels and bloud of the poore, and when they are swallowed up quicke, is quick-set with the ruines and desolation of their families, and with their dead and devoured carcases. I say that inclosure is justly damned into the gates of Hell, which Champion and fruitfull soilles, being good arable ground, to pasture, so that where heretofore there hath beene competent living for many poone men, it is now all greedily ingrosed into the hands of one man, and in stead of one hundred or two hundred persons that had their livinges theron, they are no more reasonable creatures left but onely two or three shepherds, so that many poone men more righteous than themselves, are utterly undone and overthrown in their estate, and in their reputation, in their wife & children, and in all their posterity. God also is thereby highly dishonoured, while his inheritance, and the people of his pasture are dealt with souellie, and unchristianly scattered, impaited, and cast out from the fabre of the earth. Violence is offered to his prouident,

when mankinde is wasted for the benefits of a few in this kinde. God in the beginning bid *Adam* and *Eve increase and multiply, and fill the earth*; that is, with men, with the image of God, with the precious seed of the divine generation, & not to seeke (as the Prophet saith) *by joyning house to house, and land to land, to be alone upon the earth, Isag. 5.* If some presidents of depopulation should bee generally followed and imitated, Gods people, and his inheritance would be quite banished and rooted out of the earth, and onely a few *Giants, sonnes of Anak,* and inclosing *Zanzummins* would bee left in the world. Againe, if his sinne bee swearing, and hee threatned out of *Zacharie*, that the *flying booke of Gods curse* is out against him, *and that every one that sweareth shall bee cut off, as well on this side as on that.* And out of the third Commandement, *That the Lord will not hold him guiltlesse that taketh his Name in vaine.* 1. He will presently fall to mincing the sin, and excusing himselfe: Perhaps he will tell you that his custome is not to sweare by God or any bloudy oaths, but onely by his faith, or troth, by this light, by this bread, or such like lighter and triffling oaths, and he hopes there is no such great offence in that, and that wee are not tyed to such strictnesse and precisenesse in our words. Yes, but wee are by the words of our blessed Saviour, and every one who hath given his Name unto Christ will make conscience of it; *Sweare not at all, saith he, neither by Heaven, for it is the throne of God, nor yet by the Earth, for it is his foot-stoole, neither by Jerusalem, for it is the City of the great King;* *neither shalt thou sweare by thine*

*Cap. 5.3.
Of Swearing.*

thine head, for thou canst not make ones haire white or
blacke, Matth. 5.34,35. Saint James with zeale and
earnestnesse doth second his blessed Lord and Ma-
ster, Jam. 5.12. Before all things, saith he, my brethren,
swear not; neither by Heaven, nor by earth, nor by any
other oath, but let your yea bee yea, and your nay nay, lest
yon fall into temptation. 2. Or perhaps he will excuse
that, by telling you, that his are not properly oaths,
but some kinde of odde phrases, and harmlesse
speeches, Godsmee, Godswill, Gods bodikins, Ber
Lakins, Feiks, Feikins, by my Feiks, by my Fei-
kins, by my truly, by Cocke, by my Fey, ber La-
dy, and such like. But ignorance and superstition
are the parents of such base and blasphemous
speeches. Men are naturally sensible of the hor-
rour of blaspheming Gods glorious Name, and yet
they have so inured their tongues to swearing, and
used to fill up their speeches with oaths, that they
cannot quite leave them, and therefore they
childishly and idly labour to hide their blasphem-
ies from God, by curtailing and mangling the
words and syllables. But what is this but lewdly
and audaciously to jest with holy things, and to
mocke the mighty Lord, who will not be mocked;
as though he regarded the pronunciation and out-
ward sound, more than the oath it selfe; or for-
bidding with a terrible commination, his glorious
Titles and Attributes to be vainly named, should be
content to have them nick-named, in such a foolish
and ridiculous manner. 3. Or it may bee will
plead custome, and say, howsoever hee hath got
a naughty custome of swearing, which he cannot
leave,

leave, yet he disallowes it in himselfe, and when he overshoots himselfe that way, he presently cries God mercy. Why but doth he indeed seriously and soundly grieve at the heart, for so vexing and violating Gods glorious Name ? Doth hee truly hate and detest that wicked custome ? Why then undoubtedly hee would resolutely and earnestly set himselfe against it ; hee would set a watch and strong barre before his lips, hee would by little and little unwinde himselfe out of that wicked custome ; and the Lord by his saying and sanctifying grace would give most certaine successe to such holy desires, and godly endeavours : yea, but he hath no sooner rapt out an oath, but hee askes God forgivenesse. Hatefull hypocrisie ! first to flie with blasphemies at the very face of God Almighty, and as much as in him lies, with bloody oaths to teare the precious body of Christ Jesus in peeces, and cruelly to crucifie him afresh, and then hope to make amends with a fained, formall and heartlesse wish. Is that prayer like to please God, or to returne with fruit and blessing into his bosome, which he makes with a purpose still to offend, and when he desires pardon as a priviledge, by vertue whereof hee may more securly goe on in sinne ? Is there like to be any forgivenesse when it is onely coldly craved with the lips, and thicke full of blasphemies, and red with the bloud of Christ, the heart in the meane time being unsmiten with griefe and sorrow, and unresolute to leave so hatefull a sinne ? Were a man for every oath to lose a joyn, or forfeit a pound, he would quickly learme breake

to breake off his custome of swearing. Shall the preservation of a miserable body, and transitory selfe be more deare unto us than the Majestie of God, the glory of Heaven, and the endlesse happiness of our owne immortall soules : Besides, by the same plea may not any sinne keepe possession ? May not the Llurer, the Drunkard, the Theefe, the Whoremonger, the Sabbath-breaker, &c. alleage that they have so long followed their sinnes, that now they cannot forsake them ? But let no man deceive himselfe, for assuredly custome and continuance in sinne doth mightily increase the punishment of sinne. 4. Or perhaps he will protest, that though he sweare now and then, yet he thinks no harme, and all that while he hopes well. But he is to conceive, that out of the abundance of the heart the mouth speaketh, *Math. 12: 34, 35.* If a mans words be prophane, undoubtedly his heart is polluted ; if he blasphemeth God with his mouth, hee cannot blesse him with his heart. There may sometimes be faire shewes outwardly, when the heart is corrupt, but ever when the out-side is naught, (I meane the words and actions, there ever the in-side is faire worse, (I meane the heart and affections.) Suppose some lewd companion should day after day rail upon the King, with many scorne and traiterous termes, and being called in question, should answer, that he thought none ill in his heart, what earthly Prince would so be satisfied ? What reason then is there that the Majestie of Heaven should admit of such an excuse ? 5. Or it may bee he will say hee sweares nothing but truth, and hee

March. 5. 34, 35.
Jam. 5. 12.

hopes all that while hee may sweare. But our blessed Saviour saith no; and his holy Apostle Saint James. Ordinary truths are barely to be affirmed, without addition of oath, or prophanation of his glorious Name. They tell us in the places fore cited, that in our ordinary communication we must only use yea, yea, nay, nay, for what soever is more than these commeth of evill; indeed from the Devil. 6. Why but perhaps hee will say, except I sweare I shall not bee beleaved. Admit that, it were farre better he should never be beleaved while the world stands, than directly, and against his knowledge to transgresse the Commandement of our blessed Saviour, who hath forbid him to sweare in his ordinary communication. We are not to lie, to steale, to murder, to be drunken to winne credit, neither indeed in ordinary communication to sweare, that we may be credited. If we forbear in this case, we purchase comfort to our conciences; by our obedience to Gods holy will; and those who out of causlesse suspition mistrust our words, doe discover their owne lurking corruptions, and practise of falsehood; for none so ready to suspect unknownne evill in another, as he who is guilty to himselfe of his owne naughtinesse. But the way to be credited without swearing, is to be true of his tongue, unblameable in his conversation; let him be a Christian, and all good men will beleave him without an oath; while he continuall prophane he will bee loath to trust him in any weighty affaire; whether he sweare or no, except he be somb' one morall Puritan, amongst an hundred unregenerate men:

men : Amongst the faithfull then oaths need not, and amongst the prophane they profit not. 7. Yea, but yet farther, perhaps hee will alleage that hee makes no custome of it, as swaggerers and scorners doe, but only now and then in his choller and passion, when he is so vexed by others, that a man can not possibly forbear. Why, but what a graceless untowardnesse is this ? because a mortall *man whose breath is in his nostrils*, angers him, will he fiercely flie into the face of Almighty God, who is able, and may justly, while the oath is yet in his mouth, strike him stark dead, and turne him into Hell amongst the bannings and cursings of wicked Devils. Because another man treads upon his toe, or troubles him in some toy or other, will he die his tongue red, by his blasphemous and bloody oaths, in that precious bloud which should save his soule ? Because another man pricks him with a pine, crosses him in his pleasures, or harts him in a trifle, will he hazard his salvation, and wound his owne soule unto everlasting death ? prodigious madnesse ! sensesse stupidiety ! 8. Or it maybe he will shroud himselfe under the patronage of some great men, who many times souly disgrace themselves, and highly dishonour God, with some one or other set and solemn oath, and prophanation of Gods glorious Name ; as now and then ungraciously to graze their speech, and wickedly to give weight unto their words, without any such urgencie or necessity, they use to come out with *before God*, or some such like unseasonable and unfauchified speeches, which bardens some, and gives grete offence.

fence unto others : And hee will tell you besides, that it is growne now adayes the common fashion of the world, and almost the generall custome of all, and that there is scarce a man to bee found (a few scrupulous and precise fellowes excepted, and these doe as ill) but he will at least now and then rap out an oath. But we must not follow worldly wise men, the multitude & custome of the world, in matters of Heaven, and the affaires of salvation ; *Thou shall not*, saith God, *follow a multitude to do evill*, Exod. 23.2. And Paul telles us, *not many wise men after the flesh, nor many mighty, nor many noble are called*, 1 Cor. 1.26. And Christ Iesus spake thus unto his Disciples, Job. 15. *Ye are not of the world, but I have chosen you out of the world.* Followers of Christ, and fashions of the world, are sworne enemies. We are strictly commanded not to *fashion our selves like unto this world*, Rom. 12.2. But we must be *pure and blameless and as lights in the world, in the midst of a naughty and crooked generation*, Phil. 2.15. If we would hit the right path to Heaven, we must take Christ Iesus for our guide, *He is the way, the truth, and the light*, Job. 14.6. and not follow unsanctified greatness, the multitude & fashions of the world : Now Christ's direct and peremptory charge is, *swear not at all*, Matth. 5.31. to wit, in our ordinary communication. 9. Nay, yet farther, (for the shifts and starting holes of hollow hearts, for the defence and maineinance of their sweet sinne, whatsoever it be, are infinite and endless) perhaps he will labour to shield himselfe with some shew out of Scripture, a desperate and graceless practise, by wresting

sting Gods owne holy Word to weaken and woun-
d his glory and to make way for sin; but notwithstanding
to the purpose, it may be he will urge *Psal. 63.*
11. All that sweare by him shall rejoice in him. Deut. 10.
20. And thou shalt feare the Lord thy God, then shalt serve
him. thou shalt cleave unto him, and shalt sweare by his
Name. I answer; as Satan for conquest over Christ,
so all his followers use many times to wrest Scrip-
tures to the confusion of their soules: In that place
of the Psalme, by swearing by the Name of God, is
comprized the whole worship of God by a figure, a
part being taken for the whole. Now swearing,
which is there meant, is indeed part of Godswr-
ship; hence it is that *Tremis saith chap. 4. 11. Thou shalt*
sweare the Lord liveth, in truth, in judgement, and in
righteousnesse. 1. But this is to bee done in high
weighty and extraordinary matters onely, concer-
ning in speciall manner the glory of God, the
maintenance of his service, Word and truth. 2. In
cases of hazard, either of our neighbours, or of
our owne life, livelihood, or Christian reputation,
and the like; and then when all other lawfull
meanes, reasons and arguments are wanting to
deare a weighty and necessary truthe. 3. And to
that end, that God may be, 1. glorified in the ac-
knowledgement of his omnipresence, omnisci-
ence, truth, justice and power. 2. For the mainte-
nance of truth and justice, in things secret and un-
knowne; 3. To put an end to all dombes and con-
troverties, *Heb. 6. 16.* 4. For the common good of
mankinde, both of our neighbours and of our
selues. 4. And for the manner, it must be done *in*
truth,

truth, in judgement, and in righteousness, as Ieremie bids, and ever with a religious respect, and awfull reverence to that glorious and dreadfull Majestie, the supreme Judge of Heaven and Earth, whom we call to witnessse as a certaine Patron of all truth, and severe revenger of all falsehood : Thus, and in this sense an oath is a part of Gods worship. But that swearing which is usuall in our ordinary communication, is the Devils service, and to bee ranked amongst the bannings and blasphemies of Hell : And he that opens his mouth for defence of it, is of a feared conscience, and Proctour of the powers of darknesse. Thus also understand that place in *Denteromie*, with all other to that purpose, as *Deut. 6.13.* *Isa. 65.16.* *Jer. 4.2.* *Isa. 19.18.* & *48.1.* But against swearing in our ordinary communication, see *Matth. 5. 34,35.* *Tom. 5.12.* You see what a shuffling and shifting there is when a man is wedded to a sinne, and will not suffer the Ministry of the Word to master his corruptions, nor is willing to submit himselfe with humility and obedience to the Scepter of Christ, and the Soveraingty of his sanctifying spirit. And if there be such variety of shifts and excuses for the sinnes of swearing, wherein there is neither pleasure nor profit, what pleading, what swearing will there be for the defence of pleasurefull, gainfull, and aspiring sinnes. Our late and learned Soveraigne hath told us in his booke to his sonne, that oaths are but an use, and a sinne cloathed with no delight nor gaine, and therefore saith hee, more inexcusable, even in the sight of men ; other sinnes commonly have

have some pleasing bait, some strong enticement: But an oath hath no motive from sense, no sensuall allurement, it is all Devill, ranke, entire, malicious Hell. And as concerning the cursed estate of a swearer, blessed Chrysostome, a worthy Authour, tells us, that he is like a theefe condemned to die; the oath is no sooner out of his mouth, but the sentence of eternall damnation is passed upon him, for the Lord hath protested, *He will not hold him guiltlesse that taketh his Name in vaine;* and if the Lord hold him not guiltlesse, who can save him from eternall death? Vengeance indeed is not presently executed alwayes, but let him know, that the longer hee is respited and reprimed, the more stripes and greater plagues are preparing for him, except in the meane time he repents and forfet his sinne. If then there be neither pleasure nor profit in swearing, and the state of a swearer so desperate and forlorne, and yet such shuffling and shifting for upholding it, you may conjecture how loth an unregenerate man, who hath no assurance of Heaven by a justifying faith, will be to part with other both delightfull and gainfull sinnes. Hence it is, that yet farther, besides distinctions, exceptions, and many other evasions and shifts, rather than the unregenerate man will yeeld to be guided by the Word of truth, against the sensuall pleasures of his heart, he will turne the point of Gods owne weapon against himselfe, by opposing one place of Scripture with his owne false glosses and private sense, against the true meaning and naturall power of the Word in another place: As for example, if there

Hab. 15.
How is ever
like a condem-
ned malefactor
going toward
the Gallowes.

Axibit, exqui-
site, & nō eis
exor balur,
quod ab imo ad
supremum ascen-
datur, quod est
exquisite perfe-
ctio, diligentie.

there be urged against his formality, coldnesse and luke-warmnesse, that Ephes. 5.15. Take heed therefore that ye walke precisely, it is translated *in simplicitate*, but the word in the originall will well bee the former; and that 1 Ioh. 3.3. Every man that *doth hope* of seeing God, purgeth himselfe as he is pure; that is, in matter of sanctification and holinesse of life, must bee a Puritan, and that of our Saviour Christ to his Apostles, Ioh. 13.10. *Ye are cleane or pure*, but not all; as if he shold have said, ye are all pure, (for so *wrote*, the word in the originall signifieth) directly, (I meane still in sinnesse of heart, and holiness of life) save onely one, *and he is a devil*, Ioh. 6.70. that was Judas. Ioh. 15.3. Now are ye *cleane or pure*, (for the word that signifies pure is used there againe) through the word which I have spoken to you; whence appeares, that if the Word work powerfully and concionably, and by the sanctifying spirit of Christ, it makes men pure in holiness of affections, and unspottednesse of life; I say if the formall professor be urged with such places as these, rightly understood, and in their true sense, they will much gall him, nettle and sting him, and bee will starele at the name of Puritan and precisenesse, and presently come upon you with such places as these, with a sense to serve his owne humour, and to maintaine hirselfe in a plodding course of formall Christianity; the places be such as these 3. There are a generation that are pure in their *ambition*, and they are not mafred from their fishing, Prov. 30.12. Here will he say is a place for you that are so precise and pure, so singular and Seraphicall, that

that an ordinary course of life, and a reasonable ser-
vice of God will not serve your turne, but you
must bee percht up like a proud Peacocke, in a
straine and state of holisaesse above your fellowes.
And if a man but sweare now and then, and refresh
himselfe amongst good fellowes, travell a little up-
on the Sabbath, dice, feast, and dance it at times
of the yeare, as it hath beeene the custome time ouer
of minde, and the like, he is presently censured
amongst you to bee prophane, as though they
would have us to bee Angels upon earth, and that
flesh and bloud could endure such strictnesse and
precisenesse. Such a paraphrase as this would hee
have of the place, whereas indeed the very edge
of the Text doth fight upon his owne parte, and cut
the throat of the carnall gospeller: For it takes
hold upon such which yet lie polluted with their
owne bloud, wallowing in the dunges (so the word
signifies in the Text) of their owne naturall cor-
ruption, utterly without the power of inward
sanctification, and yet these will needs perswade
themselves, that though they be not so forward as
others, yet they hope for salvation as well as the
precisest: Or though they continue in some grosse
sinne, as in Swearing, Uncleanesse, Lisyry, Sab-
bath-breaking, Oppression, Ignorance, neglect
of the Ministry of the Word worldinesse, hating
of Gods chi'dren, or some such like, and yet they
nourish a conceit, that their state is good enough
for Heaven, and that they may well enough doe
for good Christians. " For, thinke they with
themselves, we have a good care in other things

" to serve God, it is but this one thing in which we
" offend, and we are but flesh and bloud, we can.
" not be Angels upon earth, there is no man but
" he lies in one bosome sin or other, &c. Thus ma-
ny professours of Gods truth thinke themselvesto
be good men, and without exception, when in-
deed and truth they are very prophane, and in the
state of wretchednesse and damnation. If hee be
beaten from this place, hee will perhaps lay hold
on that *Isa. 65. 5. Stand apart, come not neare to me, for*
I am holier than thou, &c. See saith he, how God
himselfe reproves and threatens such fellowes who
will needs be more holy than other men, they must
be *the Christians*, and other men *good-fellowes*; they
must be *the brethren*, and all besides prophane; they
onely must be sincere and conscientiable, and others
formalists, and carnall gospellers. They cannot be
content with prayer and preaching in publike, as
others are, but they must have family exercises, as
they call them : They cannot onely bee content
to forbear grosse sinnes, as Adultery, Drunken-
nesse, Usury, and such like, but out of their pre-
cise humours, they must make conscience of ly-
ing in jest, and petty oaths, when a man meanes
no harme, honest recreation of the Sabbath, dan-
cing upon holy dayes, when we have nothing else
to doe, gaming for our owne money, merriments
amongst good fellowes to drive away the time, ab-
sence from a Sermon now and then, at some wakes
or feasts, and such like trifles, not to be stood upon.
This is his corrupt glosse, and inconsequent infe-
rence upon the place, but wretched man, hee doth
not

note consider that the Text may justly and fitly be returned and retorted upon his owne head, for here are meant proud Pharisees, and Imperious Hypocrites, which out of a selfe-love of their owne carnall wisdome, and superstitious conceits, are impatient of controlment and reproofe, by the messengers and Ministers of God; and thinke they are wiser by their naturall policie, and more holy by their will-worship, and civill honesty, than those they call Puritans, for all their knowledge in the Word of God, and with all their sincerity; the simpler sort of these men, if they be reproved for sinne, as these Hypocrites were by the Prophet, as for swearing, profaning the Sabbath, idlenesse, ignorance, and the like; their answer is commonly, (in sense and substance, the same with theirs in the Text) what have you to doe with us, we hope we have as good a conscience to God as you; you will doe worse your selfe now and then, meddle with your owne matters, we are better men than your selfe.

I omit here the Exposition which some learned Divines give of this place, very probably, which carrieth no shew nor sound any wayes towards their false glossie, that's this, when the idolatrous and rebellious Jewes were wickedly sacrificing in their Gardens, and on high hills, and under every greene tree, as their corrupt custome was, the Prophet would come unto them, and from the mouth of God censure and reprove their wicked and abominable sacrifices and services, but they being superstitiously and fottishly wedded to

their will-worship, (as the Papists are at this day) thought themselves hereby more holy than the true servants of God, and would endure no reprove and meddling with to the contrary, and therefore when the Prophet came, they would bid him stand off, not bee too basse, nor meddle with them, if he did, they would spred him, they would sanctifie him with a witnessse, they would dispatch him, even sacrifice him, as they did their beasts, so bloudily and cruelly minded were they towards him.

If this place then will not fadge and serve the turne, it may bee he will turne you to that Eccl. 7.18. *Be not just overmuch*, here saith he the wiseman, after long experience in the world, and passing thow many courses and wayes of life, being now growne wise and moderate, and stayed in matters of Religion, bids us *not to be just overmuch*; not too precise, too strict, too singular, not still to have one tricke or other above others, but to hold the hye-way, and to doe as our betters, and most men doe, &c. In this Commentary upon it, understand by the way, by precisenesse, strictnesse, and singularity, howsoever hee may deceive his owne heart, and pretend to the world he meanes sincerity, holinesse, and sanctification. But the true meaning of the place as I take it, may be this; It may either be understood in respect of policie, and execution of justice, thus be not over much, in that sence as we say, be not too liberal, we mean indeed, be not prodigall; bee not too mercifull, when a man pleads for impunity of prophanesse, and pardon of malfactors,

lefactors, or spares idolatres, as Saul did Agag, that is, bee not cruell, bee not bloudy to your owne soules, to the good of the Church, to the glory of God, in sparing and speaking for them, in foolish pity, whom the Lords bids root out, so ~~bee not just~~ overmuch, that is, by standing too strictly ever to the litterall sense of the Law, and in all cases without putting difference, by turging severely every circumstance, be not too rigorous, too extreme. It is a common saying, extremity of Justice, is extremity of wrong, be not then so strict laced in matter of Justice, as not sometimes in extraordinary cases to moderate and qualifie extremities, with equity and conſionable discretion. Or thus, in respect of spirituall maters, and the services of God, be not just over much, that is, fith God hath wilfully and ſufficiently laid downe his will and pleasure in his Word, and given us thero gracious and spirituall rules and directions for our lives and conuerſation, let us not of a ſuperstitious conceit or opinion of merit, ſtade out and frame unto our ſelves will-worſhips, and ſervices which have no warrant out of the Word; away with works of ſupererrogation, pilgrimageſ, hermitages, and all unſanctified vowes; and ſo the Text ſtrikes at all Pharisees, Iuſticiaries, will-worſhippers, ſelfe-conceited ſervers of God, though they take never ſo great paines, the wicked take more paines to goe to Hell, than the godly to goe to Heaven, and that whether they take the extreme of ſtrict ſuperiſion upon the right hand, as you may ſee here, or the other extreme of notorious ſinfulneſſe upon

1 Sam. 15.

the left hand; so though they bee never so patient of tortures, or exact and exquisite in their selfe-devised services; such were those wretched Jewes, who mingled the ruffull eyes of their dearest children with musicke and melodie, lest they should be moved to compassion, while they were to bee cast into the fire to bee burned up in sacrifice unto the Idoll *Moloc*. Such an one was *Saul*, when hee spared the best of the sheepe and Oxen for sacrifice, against Gods Commandement. Such were *Baals* Preists, who lanced and cut their flesh before their Idoll, untill the bload gushed out. Such were the Scribes and Pharises, who compasse Sea and Land to make a Proselyte. Such at this day are the blinded Papists, who out of a superstitious conceit of merit, whip themselves, waste their goods, consume their bodies with wearisome pilgrimages, to see some counterfeit reliques, and rotten bones, or to visit accursed Idols, and popish Saints. Such are all such as conceitedly affect, and unwarrantably pursue any kind of supposed justice & holinesse above or besides the sacred and sufficient Word of truth. I doe not see but the Text may extend to both senses, for it censures all excessie of justice, in that sense as you have heard. If he be given to the world, and earthly minded, and thereupon pressed with 1 Cor. 6.10. where it is plaine, That *no covetous man shall inherit the Kingdome of God*. And with that Iam. 5.3. That the *ruffe of his gold and silver shall one day be a witness against him, and shall eat his flesh as it were fire*. He will come upon you with that 1 Tim. 5.8. *If there be any that provideth not for his owne,*

and

and nauely for them of his household, he denie the faith, and is worse than an Infidell. Audit is true indeed, rightly understood. But not onely the worldling doth, but the true Christian, except hee bee very wary, and keepe fresh in his consideration the unfading and lasting treasures above, may bearne himselfe too bold, and build too farre on that place, to the disgrace of his profession, diminishing his spirituall comfort, and lessening his joy in heavenly things. It is true, *he is worse than an Infidell who provides not for his family;* but he must doe it consciencably, honestly, lawfully; hee must not deceive, wrong and oppresse his neighbour; he must not gather wealth together by usury, oppression or cruelty; by stealing, cozening, or violence; by gaming, lying, falsehood, or by any indirect meanes, and unlawfull course; for he quite crosses & overthrowes the meaning and purpose of Gods Spirit in that place; so hee brings Scorpions and firebrands into his house, sorrowes and miseries, *and the worme that never dieth,* into his owne conscience; crosses and curse s upon his outward state, plagues and woes upon his children and posterity, for whom hee so wickedly heaps up his unrighteous Mammon. The curse of God doth ever one way or other follow ill gotten goods, and his vengeance doth hunt the covetous man to confusion. It may be the worldling sees an end of his wealth even in this world; that which is gotten wrongfully & wickedly, being to the rest like a deadlie in a box of precious ointment, or a sparke of fire in the thatch, it sets on fire, wastes & consumes sometimes even in

short space, all a mans other wealth. *as the Partridge layeth egges which she hatcheth not, saith Jeremie, he that getteth riches, and not by right, shall leave them in the middest of his dayes, and at his end shall be a foole, Jer. 17.11.* Or it may fall out, that he may toyle and tire himselfe with much vexation, and heart-eating care, in greedily hoarding up riches, keepe them with much feare and trembling, part from them with greife and, *Temporalium amor quantum afficit cum heret possessio, tantum quum substrahitur prius dolor, Gregor. anguish: and,*

1. Either leave them to those who will set at liberty and enlarge those golden heaps which have formerly beeene confined and imprisoned, and fast kept with iron bolts and barres, according to that *Prov. 28.8. He hat increaseth his riches by usury and interest, and so indeed by any unlawfull meanes, gatkereth for him that will be mercifull to the poore, Prov. 13.22. Job 27.16,17.*

2. Or after they may be scattered and consumed by strangers, or they know not whom, according to that, *Eccles. 6.2. There is an evill which I saw under the Sunne, and it is much among men: A man to whom God hath given riches, and treasures, and honour and he wanteth nothing for his soule of all that it desireth; but God giveth him not power to eat thereof, but a strange man shall eat it up; this is vanity, and this is an evill sicknessse. And that / psalm. 39. 6. Eccles. 4.8. &c. 1.18,19.*

3. Or they may bequeath them to their children, and the curse of ill gotten goods cleaving unto them, *they may melt away from their hands, as snow before the*

He gives wings
to those golden
Angels which
have been long
cooped up in a
corner.

the Sunne; according to that Eccles. 5.13. There is an
evill sicknessethat I have seene under the Sunne, to wit,
riches reserved for hurt to the owners thereof, and these
riches perissh by evill travell, and he getteth a summe and
in his hand is nothing. But howsoever, whether ill
gotten goods prosper or prosper not in the hands
of the owner, or his posterity; assuredly the plague
and curse of God doth cleave unto his soule, and
continually haunts and hunts that man to destruc-
tion, who enricheth himselfe by wicked and
wrongfull meaneſ, except before he repeat soundly,
amend his life, and make restitution. He that
hath oppressed the poure and needy, or hath spoyled by vio-
lence, or hath not restored the pledge, or hath given ſo th
upon usury, or hath taken increase, (the ſame reaſon
is alſo of all indirect and unlawfull getting) ſhall be
livet? He ſhall not live, ſeeing he bath done all the abomi-
nations, he ſhall die the death, and his bloud ſhall be upon
him, Ezech. 18.12,13. And take this by the way, the
more a man prospers in his outward ſtate, by ill
gotten goods, the greater curse doth ſurely cleave
unto his soule, and more ſcarefull vengeance abides
him for afterward. They and their posterity may
prosper, Psal. 17.14. but marke the curse that
cleaves unto them, *They are men of the world, and
have their portion in this life.* And as a man is not to
provide for his family by any unlawfull or indirect
meaneſ, neither is he to doe it, though his meaneſ
be just and right, with a greedy, earthly, and
covetous heart. If a man take now wicked course to be
wealthy, but that his meaneſ bee warrantable
out of Gods Word, yet if he goe about it with a

2 Cor. 7.31.

worldly minde, distrustfull of Gods providence, and enamoured upon earthly things, and the wedge of Gold, he cannot looke for Gods blessing either upon himselfe, or upon his goods. The same Apostle that saith, *He that provideth not for his family is worse than an Infidell;* bids us in another place of this world as though we used it not, *for the fashion of this world goeth away.* If the wealth of this world come not upon us as upon other men, we are not by any meanes to labour with greedy minds; or unlawfull meanes to enrich our selves, but strongly to uphold our hearts, in conferring with such places as these, *Better is a little with the fear of the Lord, than great treasure and trouble therewith,* Prov. 15. 16. that is, with feare, care, sorrow, and a guilty conscience. *A small thing unto the righteous, is better than great riches to the wicked and mighty,* Psal. 37. 16. for the wicked and mighty with their great wealth, and large Revenues, are fatted against the day of slaughter, while the righteous with their little pittance, are sweetly & comfortably led along to everlasting happiness. We must not measure and estimate the comfort of riches by their heaps and hoards, but by Gods blessing, and the comfortable use of them. A little gold is more worth than a great deale of Lead: A small pearle over-valueth a huge rocke of flint: A Barne full of wood is not so much worth as a box full of Diamonds: That small which the true Christian enjoys, with the blessing of God and a good conscience, is infinitely more worth and precious, more sweet and comfortable than all the treasures of the wicked, or
the

the wealth of the whole world. If hee bee a man that hath his sweet sinne still beat upon by the Ministerie of the Word, but will by no meanes yeld and submit to the power thereof, for all the judgements and certaine vengeance denounced against him, and be thereupon urged with those terrible places against such men, *Deut. 29.19.20.* If a man hear the words of this curse, and blesse himselfe in his heart, saying, I shall have peace, &c. The Lord will not be mercifull unto that man, but then the wrath of the Lord, &c. *Ier. 18.11.* Speake thou therefore unto the men of Iudah, &c. I prepare a plague for you, and purpose a thing against you, returne you therefore every one from his evill way, and make your wayes and your works good; but they said desperately, surely we will walke after our owne imaginations, and doe every man after the stubbornesse of his wicked heart, &c. The judgement followes, v. 17. I will scatter them with an East wind before the enemy, I will shew them the back and not the face in the day of their destruction. And *Ps. 59.5.8* stand up O Lord God of Hosts, thou God of Israel, to visit all the heathen, and be not mercifull unto them that offend of malicious wickednesse. If he be tirged I say with such places as these, whereby it appeares, that God doth in speciall manner, with particular wrath and indignation, set himselfe against them, whodoe wittingly and willingly goe on in some open, infamous, and lewd course, though their state be many times laid open to their faces by the Ministry of the Word, he will presently shew himselfe with that much abused and wrested place which is usually read before confession, *All what time soever,* &c. taken out
of

of Ezech. 18.21,23. But if wee seriously consider the conditions necessarily required and exacted by God on the sinners part, they are well able to cooke the courage, and stop the current of any obstinate presumptuous wretch, that therefore in the meane time goes on in his sinne, because God is mercifull at any time; The place runs thus in the Text, and requires this condition: *If the wicked will returne from all his sins that he hath committed, and keepe all my statutes, and doe that which is lawfull and right: he shall surely live and shall not die: All his transgressions, &c.* Hence it appears plainly, that if a man will challenge any right part or interest in this precious promise of grace and mercy, hee must leave all his sinnes, and keepe all Gods statutes, for these are principles laid downe in the best Divines in the doctrine of mortification.

1. First, a man can have no peace in his conscience, that favoureth and retaineth any one sinne in himselfe against his conscience. 2. A man is in a damnable estate, whatsoever good deeds seeme to be in him, if he yeld not to the worke of the holy Ghost, for the leaving but of one knowne sinne, which fighteth against the peace of conscience.

3. So long as the power of mortification destroyeth thy sinfull affections as they rise, and so long as thou art unsafedly displeased withall sin, and dost mortifie the deeds of the body by the spirit, thy case is the case of salvation.

4. Every Christian should carry in his heart a constant and resolved purpose not to sinne in any thing, for faith, and the purpose of sinning can never stand together.

5. A

See Dike p.195.

Rom.8.13.

Perkins Graine
of mustardseed.

Balme of Gi-
lead, p 37.

5. A good conscience stands not with a purpose of sinning, no not with an irresolution against sinne, *Psal. 119. 1.* These and the like sayings which to carnall eares taste of too much strictnesse and severity, spring and have their ground and warrant from this place, in the Prophet, which is so much and fearefully abused by a prophane and unallow'd interpretation, to presumption, security, and desperate continuing in sinne. For to an impartiall and sincere understanding the sense is cleare, and the place pregnantly shewes, that if any man would have his sinnes pardoned, his heart purged, himselfe possessed of the blessings of grace, and right to the creatures, he must not leave so much as his sweet sinne unmeritised, unerashed; and uncast out, hee must returne from all his sins; nay, and besides he must keepe all Gods statutes. *Then should I not bee confounded,* saith David, *unless I have respect unto all thy Commandements.* Though we cannot perfectly and exactly in the state of mortali-ty fulfill the law of God, yet all that are sanctified and Gods true servants, with sincerity and sin-glenesse of heart, respect, feare and obey all his Commandements. If thou then upon this ground whosoever thou art deferre thy turning unto God untill thy deaths bed, *Iob 27. 8. 9. 10.* tell mee then how thou performest the condition, and leavest all thy sinnes, for then then they leave thee. *Quare se-
curus & quicquid penitentium, eo tempore, quo & pec-
care potuerit: Si autem vis agere penitentiam, ipsam
tunc quando peccare amperit, porrigitur dimissio;* and in illa. And what space shall thou have to purchase comfort

Psal. 119. 9. 6.

*Aug. 1581. 12.
pg. 673.*

comfort by keeping all Gods Statutes, when thou art presently going to judgement, for thy many breaches of his Lawes, and rebellions to his Majestie ? Thus I have given you a taste, how the formal Professour, who hath no mortification, doth use to shift by distinctions, exceptions, excuses, carnall limitations, false Glosses, opposing one place of Scripture in his owne sense, against the true meaning of another, and the like. And as hee doth still opp^{se} against the power of Gods truth in one point or other, (especially that which strikes at his sweet sinne) either by profession, opinion, or practise, or in all, or at least in the last, so commonly you shall ever finde him not so well affected to that holy part of divine truth, which thunders out Gods just judgement against sinners, and therefore his applause and voice ever goes with those Prophets *who cry peace, peace,* and which fill the eares of fooles with spirituall flatteries, and stand all upon pardon, mercy and compassion, but as for them that deale faithfully with Gods Word, and feelingly with mens consciences, who ~~keep~~ *are* ~~thing~~ *backe from them of all the counsell of God,* but follow the right method of saving soules, sanctified by the holy spirit, and practised by the Prophets, Apostles, and all Gods faithfull Ministers, which is first to wound and bruise by the terrors of the Law, and then seasonably to powre in the soft and saving oyle of grace ; I say his heart and affections are not toward such as these, because he is not willing to heare of plagues and judgements for sinne ; he is setled and resolved upon a plodding formal course,

course, wedded to the pleasures of his sweet sinne, and therefore would not willingly be disquieted, and cast into melancholy, by being put in mind of those endlesse torments and vexations, which are prepared and preserved for all hollow-hearted and halfe Christians; he flourishest in his outward estate, prospers in the world, and makes a faire gistering in outward profession, and therefore it galls and stings him to the heart to heare of such like places as these; Job 10. 5, 6, 7. *The joy of hypocrites is but a moment,* though his excellencie mount up to the Heavens, and his head reach unto the clouds, yet shall bee perils for ever like his dung, &c. Psal. 11. 6. *Upon the wicked the Lord will raine snares, fire and brimstone, and stormie tempests,* this is the portion of their cup; Job 8. 11. *Can a rash grow without mire?* or can the grasse grow without water? though it were yet greene, yet so ill it mi-ther before any other herbe; so are the paths of all that for-
get God; *And the hypocrites hope shall perish;* his con-fidence also shall be cut off, and his trust shall be as the house of the spider; he shall leave upon his house, but it shall not stand, he shall hold him fast by it, yet shall it not endure. This vexeth him to the heart, that whereas he is richly and strongly clothed and encompassed with wealth and worldly reputation, yet notwithstanding he must shortly perish, even like his owne dung. And whereas in the world he goes for an honest and civill man, and for one that is moderate and sober in Religion, onely none of the pricer sort; yet in the day of triall, all the confidence and hope which formality and outwardnesse in Religion hath planted in his hollow heart, shall prove unto him.

him *bys as a Spiders web.* " The house of a Spider
" cannot stay a man by the way, which is falling
" from the top of an house : Neither can civill ho-
" nesty, or outwardnesse in Religion save the for-
" mal Professour from sinking into the bottome of
" Hell. As judgements against sinnes lie in the
Booke of God, he doth not openly grumble against
them, for that would seeme to ratte of blasphem-
ous Atheisme, yet what secret repinings he har-
bours in his heart, God knowes ; but when Minis-
ters press them out of the Pulpit, and urge them
upon the conscience, there hee thinks he may be
more bold than with the Booke of God, and there-
fore then he cries out of too much judgement, of
too much pressing the Law, of too much severity
and imperiousnesse over mens conscience and driv-
ing them to despaire. But let him conceive and
understand, that never any man that belonged to
God, and to his everlasting covenant of grace and
mercy, was driven utterly from God, into the Hell
of despaire, by urging the Law, and Gods just
judgement against sinne : It may bring them into
feares and amazements of heart, into anguish and
horroure of conscience for their sinnes, and so it
should, and so God would have ; that is the very
blessed way which leads unto the glorious comforts
of the Gospell, and the Paradise of true Chris-
tianity ; but it never did, it never can cast any one
that belongs to God, either into *Caius cage*, or *In-*
das his Hell. Besides, I speake only for mine owne
experience ; I have knowne many good Christians
who have much complained of those who preach
so

so mercifully, and comfortably (as some call it) still
crying peace peace, as of men that do no good in their
Ministry, but much encourage prophaneness,
and adde strength unto the band of iniquity; but I ne-
ver heard any true Christian rightly informed,
 finde fault with seasonable urging the Law, such
find-faults are commonly ever obnoxious them-
selves; and galled upon the sore, and therefore
they kicke and spurne at the *pure and undefiled Law*
of God, and his faithfull messengers, when as in-
deed it is their owne corruption, and hatred to be
reformed, which breeds all their misery and im-
patiencie of reprove. I speake not this to justify
and give allowance unto any unseasonable terrify-
ing of any trembling conscience, powring the wine
of Gods wrath into any bruised heart, or applying a
biting corrosive to a bleeding soule. As I dare not
speake peace or promise pardon to any pro-
phane man, or impenitent sinner, so I infinitely
desire to poure the softest oyle, and dearest pro-
mises of grace and mercy, into every broken and
wounded heart, for as promises of salvation to a
worldling, are like *honour to a foole;* so terrors of
the Law to a man truly humbled, are as *snow in
Summer, and rain in harvest,* both unseemly and un-
seasonable. But untill a man bee confounded and
cast downe in himselfe, and traly humbled *under
Gods mighty hand,* with sight of his sinnes, and sense
of Gods wrath, by a powerfull application of the
Law; out of what conscience or Commandement
can a Minister of the most holy and just God, mi-
nister to him comfort of salvation, or any hope of
Heaven?

Heaven ? what ground, what warrant is there for such daubing, with such untempered mortar ? or what good comes therby to the party ? or comfort to the Preacher ? Oh ! could we heare now those wofull cries and yellings which many forlorne and damned soules will cast upon the faces of their faithlesse Teachers, at that last and dreadfull day ; telling them that their pleasing preaching hath beene the occasion to bring them into the pit of Hell, that their daubing hath beene the cause of their damning &c. then would we change our minds, and be best pleased with the most searching Sermons. Suppose a man in danger and doubt about the state of his Lands, should come to a Lawyer to receive information and instruction thereabouts, and he perusing and searching thorowly his writings and evidences, and finding them very unsound, and his title and claime unto them very insufficient, yet notwithstanding tells him, because hee will not cast him downe for the present, and discourage him, or rather because he hopes to gaine by him, that his cause is good enough, his title sound, his right unto them without exceptions, and so dismisseth him with much joy, hope, and comfort; hereupon he followes a long and tedious suit, with good confidence, and hopefull expectation ; but when all comes to all, and the matter to the triall, his titles prove starke naught, and so he doth not onely lose his lands, but also his whole stocke, and all his other goods are quite and unnecessarily spent upon a rotten cause : Doe you thinke such dealing as this would make any thing, either for the credit
of

of the Lawyer, or the comfort of the Client? Had it not beene better for both sides there had beene faithfull and plaine dealing at first? Or imagine one sicke of a consumption should come unto a Physitian, and desire him to tell him truly what he thought of his disease, whether it were recoverable or incurable, if there were no hope that he might prepare himselfe for another world, and compose his soule religiously for Heaven; If it were curable that he might set himself to a course of Physick, and hope for his former health ; and he knowing from infallible grounds and rules of art, that there were no possibility of recovery, yet to please him for the present, and to make way for his owne advantage, tells him there is no doubt to be made, but he may recover if he will be at the charge ; whereupon he spends all that he hath upon the Physitian, and goes thorow much anguish and paine, and at length when all is gone, both body and substance sucked dry, hee is uncomfortably left to the pangs of death, and the certaine period of his long and unnecessary languishing. Had it not beene better think you for the conscience and Christian reputation of the Physitian, and both for soule, body and goods of the patient, that the truth had beene told at the beginning? It is so in the present case about spirituall matters ; mens spirituall estates are to be discovered by the Ministry of the Word, the soundnesse or sandinesse of their hopes for Heaven must there appeare. It is the part and office of the Minister, out of the Law and Booke of God, to resolye men of the right or rottenessse

of their title and interest, no that everlasting inheritance above. Now whether is better thinke you both for the conscience and comfort of the Minister, and the endlesse good of the hearers, that he should deale faithfully in this weighty and important point; the hee shold tell the formall Professor, and luke-warme Christian, that except hee come on to the forwardnesse of the Saints of God, and embrace their sincerity, the Lord will most certainly *spew him out of his mouth*: The civil honest man, that is the onely content himself therewith, there are many of the Heathens more honest than himselfe already in the fiery Lake; the drunke, the covetous, and so other notorious sinners, *that they shall never enter into the Kingdom of God*; that so by the mercies of God, if they belong unto God, they may suffer the Word of Life to sinke into their inward soules, to rotten their hearts, to sanctifie and save both their bodies and soules. I say, whether is it better for a Minister thus to deale faithfully in the holy busynesse of God, and plainly with men in so high and weighty point, as the endlesse damnation and salvation of their soules, *by saving pittores under their bellows*, by crying peace, peace, and preaching plentie and flouering thing, put them into a fool's Paradise, and groundlesse persuasione of the soundesse of their spirituall hostes, when indeede and truthe there is no such matter? So that when the day of trial comes, *comes alstraps them fad and destruction*, as *troublous winds with hilde*, and they shall not escape; and then they lose not onely their soules, and an ever-lasting

lasting inheritance in Heaven, but also much vaine hope and expectation, which by reason of the un-faithfulness and unincerity of their Ministers, they entertained and feed upon all their life long.

The Preacher is the Physician of the soules of men, is it either conscience or honesty thinke you for him to tell a man that his soale is in spirituall health, when it is certainly bleeding to everlasting death : Were it not farre better truly and plainly to acquaint him with his disease and danger, that so he might seeke for remedy and be saved, than either by dissembling or silence, to let him perish in his sinnes, and so himselfe incurre the horrible guilt of spirituall blood-shed ? The Surgeon who onely drawes over a skinne, while the wound in the meane time doth dangerously rankle and fester inwardly, either want's skill, or honesty, or both. Where is the confidence and spirituall wisdom of that Prophet, *Who cries peace, peace, where there is no peace, Ierem 8.11. Who paint over with the untempered mortar of spirituall flatteries the already painted Scrutcher, the glorious hypocrite, when as within there is nothing but rottenesse and confusion ?* Yea, but howsover are Judgements seasonable still ? must still the law be urged ? must we heare continually of our sinnes ? In every Sermon must the swearer, the drunkard, the usurer, the wan-on-the-world sing, the ignorant be damned into the pit of Hell ? Is there no time for peace ? *What peace ? said Ieho to Iehoram, in another case, while the reprobates of thy mother Iezebell, and her wickednes, are yet in great number ? So may I say in this point, what peace would*

would you have when there is no peace towards, but noise, and tumblin, of garments in blood, and burning, and devouring of fire? What peace? while many crying abominations, as grinding the faces of the poore, Usury, Drunkennesse, Swearing, Uncleanesse, Ignorance, and the like, with brazen browes, and whorish fore-heads, even out-face the Sunne, and rebelliously band themselves against the Majestie of Heaven. If you would not heare of your sinnes continually, continue not in your sinnes; in worldliness, uncleanness, luke-warmnesse, prophaneness, and prophaning Gods Sabbaths, &c. untill the dead flesh be consumed, corrosives must bee applied; while sinne reignes it must bee reproved.

If the Law bee distastefull unto you, rear and breake your stony hearts, that they may be fitted for the precious oyle of grace, and comfortable promises of the Gospell. Was it not unseasonable for *Isaiah* in his time to cry woe against Inclasers, *Woe unto them that joyne house to house, and lay field to field,* &c. chap. 5. 8. Against carowlers, *Woe unto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke,* chap. 5. 22. Against the proud and the drunkard, *Woe to the crowne of pride, the drunkards of Ephraim, for his glorious beauty shall be a fading flowre,* &c. chap. 28. 1. They shall bee trodden under foot, even the crowne and the pride of the drunkards of Ephraim, vers. 3. Was it not unseasonable for *Ezechiel* to tell his people, that if any defiled his neighbours wife, oppressed the poore and needy, gave forth upon usury, or tooke increase, he shold not live, but

should

should die the death, and his bloud should bee upon him, chap. 18. Was it not unseasonable for *Ieremy* to threaten *Ierusalem* immediately from Gods owne mouth, that if they would not sanctifie the Sabbath day, the Lord would kindle a fire in the gates thereof, and it should devoure the Palaces of *Iernusalem*, and it shold not be quenched. chap. 17.27. Was it not unseasonable for *Zephanie* to pronounce a woe against the pollutions of histime, the contempt of the Word, the cruelty of great men, the lewdnesse of the Prophets; *Woe, saith he, to her that is filthy to that cruell Cittie, she heard not the voice, she received not correction, she trusted not in the Lord, she drew not neare to her God.* Her Princes within her are as roaring Lions, her Judges are as Wolves in the evening, which leave not the bones till the morrow. Her Prophets are light and wicked persons, her Priests have polluted the *Sanctuary*, they have wrested the Law, Zeph. 3. Was it not unseasonable for *Malachie* to bring the words of God to his people; *I will come neare to you to judgement, and I will be a swift witness against the Sooth-sayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widdowes and the fatherlesse, and the stranger, and feare not mee, saith the Lord of Hosts, Malach. 3.5.* Was it not unseasonable for *Saint Iames* to tell hard hearted men, *that there shall be condemnation mercilesse to him that sheweth not mercy, chap. 2.13.* To bid rich men weape and howle, for their miseries that shall come upon them, chap. 5.1. For *Saint Paul* to tell wantons, *that whoremongers and adulterers God will judge, Heb. 13.4.* To tell those that doe the works of the flesh, such as are

uncleanness, drunkennesse, hained, and facklike; that they shall not inherit the Kingdome of God. Gal. 5. To tell the ignorant that the Lord Jesus will shew himselfe from Heaven with his mighty Angels, in flaming fire, Co. 2 Thess. 1. 8. To tell all prophane men to their faces, that unto them that are contentious, and disobey the truth, and obey unrighteousnesse, shall be indignation and wrath, tribulation and anguish shall be upon the soule of every man that doth evill, of the Iew first, and also of the Grecian. Rom. 2. 8, 9. Was it not I say unseasonable for these blessed men of God in their times to deale thus faithfully with Gods people, with whom they had to doe, or publishing unto them the whole counsell of God, and his just decrees against their hatefull sinnes, that so they might doe their best to drive them unto God, and bee sure to free their owne soules from the guilt of the bloud of soules? And shall not the same holy practise of Gods Ministers be seasonable now in these times, especially when sinne is a thousand times more sinfull? For our times have received all the pollutions and abominations which the course and current of all former ages have carried into the sinke of sin, which is now a thousand times more full and filthy than ever it was before. There was never more and more cruell *enclosing*, never more and more hatefull *carousing*, never more and more abominable pride, Oppression, corruption in all Estates, Usury, Drunkenesse, Uncleannessse, Mercilesnesse to the poore, Ignorance in the common people, contemn of the Ministry, in a word, there was never more Hell upon Earth, never so large a harvest for

for Satan; And yet wee must cry peace, wee must preach no judgement, as if it were fit to proclame pardon to open and professed rebels, as though that sword of Gods Judgements, which could hardly wound sinne in the Cradle, were too sharp and strong to encounter it being growne a Gyant: As though they were fit Trumpeters for the Lords warre, which would not or durst not shew the people their transgressions, and the house of Jacob their sinnes. As though the Ministers of these times were not the Embassadors of the same most holy and just God, had not taken the same oath of everlasting enmitie against the Prince of this world; had not the same sword of the spirit, to wound the hairy scalpe of every one that goes on in his wickednesse; were not furnished with the same mighty hammer of his Word, to breake in peeces stony hearts; and the same spirituall weapons to cast downe strong holds; had not the same crying sinne and hatfull corruptions to cry against and confound; and were not as it were to stand at the staves end with the whole world, as well as the Prophets of old, and all Gods faithfull messengers in ages past. Wretched men, who controll, prescribe unto, and limit Gods wisdome, about the manner and method of working upon their corruptions, crosse the course of all those that ever set themselves conশionably to the conversion of soules, and will needs be carried to Heaven on beds of Downe. These men would have have a sugar and silken Gospell, a Church of Veler, they would feed onely upon manchet and Manna, and tread upon Violets and Roses I meane, they would

They wou'd arrive at Heaven,
without sailing
by the gates of
Hell: that is,
have part in the
bloud of Christ
and joyes of
Life, without a
broken spirite,
and remorse for
sinne.

be new borne, without the pangs of the new birth &c. And wretched Ministers, who either for want of skill, of courage or conscience, that they may please, be plausible, or for preferment, sooth men up in their sinnes, either by silence, or preaching pleasing things, whereby they suffer them to perish in their sinnes, and themselves are guilty of the bloud of their soules, *Ezeob. 33.*

Some said, 'a Divine call those that open the Law, and denounce judgement, English Doctors, and the most insufficient agents Christ employes in his Ministry : But they are indeed the most glorious and magnificent workmen that God exerciseth in his Harveit ; for by affrighting and astomishing the consciences, they may recall men from their evill courses, and from the jaws of the Devil, by begetting in them remorse and true sorrow for sinne, and prepare them for salvation, and the glory which is to be revealed.'

This have I largely laid downe the humour and practise of the sormall Professor, when his deceitfull heart is discovered by the light of divine truth, and hee is pressed with the power of the Word, against his sweet sinne, or that moigne worldly contentment, upon which hee hath inordinately repos'd his heart, affections and chiefe delight : He is resolved not to part with it, (neither indeed can, untill it please the Lord soundly to convert him, and thorowly to sanctifie him) and yet because hee makes conscience of some of his wayes, goes for an honest man, is good in many things, he would not willingly for one default forfeit all his other

other integrities; he is both to lose the benefit and reward of the rest of his goodness, and therefore he straines the utmost veine of his wit, to devise some shifte by distinction, limitation, exception, false gloſſe, private and partiall interpretation, oppoſing in a wrested ſenſe one place of Scripture againſt another, or the like, that ſo he may blunt the point of the ſword of the Spirit, leſt by wounding and vexing his conſcience too much, hee be diſturbed and diſquieted in the enjoyment of that ſenſuall conſentment, in which his chiefe worldy haſſinenſe doth conſiſt: He ſnatcheth greedily at every shadow and colour of excuse, that hee may ſome way conforſt his heart againſt the checks of his conſcience, and with more hearts-eaſe walke on in a fooles Paradise, towards the pit of deſtruſion, and endleſſe woes of another world. But if he can finde no ſtaſting hole from the light of the Word, nor furniſh himſelfe with any plauſible ſhift or excuse (for this cuſtoming beſets but few, and thoſe of better understanding, and more policie) why then this is his course, he ſurfts ſo immoderately, and drinks ſo deepe of the ſenſuall pleaſures of that boſome ſinne, to which hee is ſo wedded, that he caſts his conſcience aſleep, and ſo goes on at all adventures, and throwes himſelfe upon Gods merceies, without all ground or warrant, with ſuch conceits as theſe, that he hopes he ſhall doe as well as oþers, who are farre worse than himſelfe; that God no doubt will be merciſfull to one ſinne; that all his other good parts and good deeds will counteraile and make amends for one infirmity, (for ſo he

he will call it and conceive of it, though it bee a grosse and grievous sinne) that one sinne will not require so great repentance, but that it may be well enough done upon his death-bed, and such like. To conclude the whole point; the formall Professor with his temporary faith, doth ever sing Nasmans note; *But therein the Lord be mercifull unto thy servant;* that is, in this or that sweet sinne, in one carnall contentment or other, which hee cannot leave, he will not forgoe: Perhaps he is no Swearer, no Lyer, no Adulterer, no Drunkard; he is a frequenter of Sermons, a favourer of the Ministry, and doth many things thereafter; but as for Usury, his estate doth much depend upon it, hee knowes not otherwayes how to provide for his children, the Lord must be mercifull unto him in that point. Perhaps he is no Usurer, no Oppressor, nor outwardly infamous with any notorious sinne, but as for the sensuall pleasures of uncleanness, and lustfull sweetnesse of whoredome and fornication, and adulteries of the heart, they hurt no body but himselfe, and are so inbred and naturall, the Lord must bee mercifull to him in that point. Or it may bee hee is not so haunted with noysome lusts, or much given to any outward grosse sinne, but as for a strict course of holinesse which Precisions take, that hee cannot digest, he must now and then spend his time amongst good fellowes, hee knowes not otherwise how to passe the time, nor to passe away his dumps and melancholy, the Lord must be mercifull to him in that point.

Thus, though outwardly hee make faire shew,
yet

yet there is ever one thing or other behinde, which for pleasure or profit, or estimations sake, hee will not part ; there is one unmortified corruption or other, which, if it were possible, hee would even carry with him to Heaven. But the man that is satisfied by faith, doth wholly resigne up himselfe to bee reformed and ruled by that holy Word, which hath already powerfully converted him, and wherein God hath given his Word, that *it be endure to the end he shall be saved* ; *hee hath respect towll Gods Commandements, all his Lawes are before him* ; as hee shall receive light and instruction from the Word of truth, he is willing to leave any sinne, of which his conscience is convinced, rather than to fall into the terrors of a fearefull heart, or disfavour of God, and danger of damnation ; he is ready to performe obedience to all, or any one of Gods Commandements, though not in perfection of degree, yet ever with truth of heart ; hee is affected to the Word of God, and comes to the Ministry thereof with the same mind, submission & resolution, as did *Cornelius* with his friends & family, *Act. 10.33.* Now therefore are we all here present before God, to heare all things that are commanded thee of God. As did the Israelites, *Exo.19.8.* All that the Lord hath commanded us, we will doe. *Ezra chap.7.10.* Though while his flesh is upon him, and hee remaines in his Tabernacle of clay, hee cannot bee freed from frailties and infirmities, yet by the grace of God he doth not lie and continue delightfully and willingly in any one grosse sinne, which is discovered to his conscience by the light of Gods holy Word,

Matth. 24.13.
Plat. 19.p.1.
Psal.18.33.

cuper Am.
146.63.

the

the favour of God, and peace of conscience, are farre more sweet and deare unto him, than any earthly pleasure or profit. Thus farre of the difference betwixt saving and temporary faith, in the point of inward illumination, and about knowledge in the Word of God.

2. Secondly, For conversion by the power of temporary faith, some kinde of change may bee wrought upon a man. These alterations may bee found in the state of unregeneration. 1. A change from notorious sinfullnesse, to civill honesty. 2. From thence he may proceed to a formall profession and outward performance of religious exercises. 3. Yet farther, he may be in some measure inwardly enlightened and endued with generall graces; there may bee these conversions and no salvation:

{ 1. A morall change from notorious conversation, to a sober and civill carriage.

2. A formall change, which is an addition of an outward profession of Christianity, to morall honesty.

There may be these conversions and no salvation;

3. A mental change, whereby the naturall darkness of the understanding is in some measure dispelled by a generall light of the Spirit, so that in something more than an ordinary manner, for the state of unregeneration there is a taste of the heavenly light of the good Word of God,

and

*and of the powers of the world to come,
Heb. 6.4, 5.*

4. A temporary change, such an one as in Scripture is called the *uncleane spirits going out of a man*, Matth.

12.43. A washing, 2 Pet 2.22.

But where there is justifying faith, and the saving power of the spirit, there is a supernaturall, full, universall, thorow conversion of the whole man, spirit, soule, and body, from Satan, sinne, and earthly delights, to Gods service, holinesse of life, and love of heavenly things. There is a turning from grosse sinnes in action and practise, and at least from infirmities in allowance and affection, to obedience to all Gods Commandements, though not in fulnesse and perfection, that cannot be while we are covered with flesh, and in Tabernacles of clay; but with truth and uprightness of heart, which is the infallible inward marke of true Christianity. There is an abolishing by little and little, of the accursed image of Satan in sinne, prophanenesse, and corruption, and a renewing of the image of God, in saving knowledge, righteousness, and true holiness, both in heart and life. This true sound Christian conversion, which is the worke of Gods sanctifying spirit, and ever a companion of justifying faith, is discernable and differenced from all partiall, insufficient, hollow, halfe conversions, by its integrity, sincerity, growth and constancie.

First, this change is ever with integrity of all parts and powers both of soule and body, though no

no power or part hath it full power and absolute perfection of sanctification, nor can have in this life; yet every power and part in every true Christian hath its part and measure of sanctification, by this happy and holy change: He is changed wholly, universally, in his spirit, soule and body.

1. In his spirit: that is, in his;

1. Understanding: This before being at the best but gilded over, and guided with some glimerings, and generall light of Divine notions and apprehensions of Heaven, but studded with much pride, prophanenesse, vaine-glory and vanity, is now inlightned with a cleare in-sight into the mystery of godlinesse, and with that particular saving knowledge which is attended with humility and holinesse;

2. Judgement: This which before being wholly possest with errour, crookednesse and perversenesse, was wont to put darknesse for light, and light for darknesse, sanctification for singularity, zeale for precisenesse, and holinesse for hypocritie, to justify the wicked, and condemn the just; is now furnished with spirituall discretion, to guide himselfe in the right path, amid infinite crooked wayes of vanity and iniquity, and with the spirit of discerning, that he can discover the power of grace in other men; so that no longer he accounts sanctification precisenesse, or that which they call good-fellowship fit for a Christian.

3. Memory: This which before was water, to receive, and entertaine, and marble, to retaine and keepe the fruitlesse impressions of vanity and folly, but

that as a Sieve to the water of life, and all godly fesoar, is now greedy of saving knowledge, and desirous to forget those monstrous sinfull notions which he treasured up in the dayes of vanity.

4. Conscience : This which before was full of fearfuleesse or benummchedesse, and heartleesse to al holy things, is now awaked and refresched with sense and feeling of Gods mercy pardoning its sinnes, endued with a gracious disposition to spiriuall exercises, and tenderneſſe, ſensible of the leſt iniqutie.

2. In his Soule : that is, in his

3. Will : This is, which before was wedded to the liberty of the flesh, to the lusts of men, *and the pride of life*, is now weaned from all her temporary pleasing vanities, and fallen in love with eternall pleafures, and with things of Heaven.

4. Affections : These which before were carried with an headlong torrent upon the world, and purſuit of pleafures, doe now turne their edge and egerneſſe towards Gods glory, good cauſes, and a crowne of life. They were the moſt fierce and furagents for the ſovereignty of the flesh; but now their iuſtfulneſſe iſcrucified, their inordinateneneſſe and evileſſe mortified.

3. The Desires and Imaginations of the heart : These which before were without bridle, checke, feare or limit, are now turned by the laſt Commandement, controlled by a tender coniſcience, kept in awe by a coniideration of Gods all-ſeeing eye, and confined within an holy compasse ; from their idle, impertinent, and prophanke wandrings and vagaries.

2. In

Gal. 5. 14.
Col 3. 5.

3. In his Body : That is, his eyes, his eares, his tongue, his feet, his hands, and all the parts thereof ; As before they have beene windowes to let in whole troops of vanities and noysome lusts, instruments of iniquity, and executioners of many covetous, cruell ambitious, and lustfull designements of the soule, so now they are become as Centinels to discry the approach of sinne ; well appointed addrest to doe the will of God ; set apart and sanctified for the service of the New Man. The whole body, which before was *a cage of all uncleane birds, and a sinke of sinne,* is now become a spirituall *Temple for the living God, and an habitation for the holy Ghost.*

2. As a sound and saving coversion is ever with integrity of all the powers both of soule and body ; so it is also with sincerity aswell in the inmost affections, as in the outmost conversation ; in the heart as in the life ; in the secret purposes, desires, and conceits , as in open carriage ; in the thoughts and imaginations, as in the words and actions. *The desire of the righteous, saith Salomon, is onely good, Pro. 11.23. O Ierusalem, saith Ieremie, wash thine heart from wickednesse, that thou maist be saved ; how long shall thy wicked thoughts remaine within thee ? chap 4.14. When their hearts, saith Paul of the Israelites, shall bee turned to the Lord, then the vaine shall be taken away, 2 Cor. 3.15,16.* The heart must be sanctified, before we can savingly search into the wonders of Gods Law, and secrets of his Kingdom, though the mind be as full, as the Moone with variety and depth of knowledge; yet except the heart be thorowly heated and softned

softned with the sanctifying beames of the Sunne of righteonsnesse, there can be no salvation. Our conversion is never current and compleat, untill truth be planted in the inward parts, which is a thing with God much set by.

3. A sound conversion is seene by growth in grace and godlinisie, which is ever an unseparable companion of spirituall life. Unregenerate men either grow from worse to worse, or stand at a stay, or at best grow in a shew of godlinesse, or formall Christianity, which is like the growth of corne : It hath not root in an honest and good heart, and therefore can never attaine ripenesse for the Lords Barne. But if once the Firre grow in the place of the Thorne, and the Myrrh tree in the place of the Nettle, (for so as I take it, *Isaiah shadowes* the powerfull and plentifull worke of grace, under the Kingdome of Christ) that is, after that by an holy and happy change in spirit, soule and body, wee be translated from darkenesse to light, and that the seed of grace spring up in that heart, where the root of bitternesse hath not growne : There and then is an increasing with the increasings of God, *Col. 2. 19.* *a going on from strength to strength, till we appeare before God in Sion, Psal. 84. 7.* *A growing up unto full holinesse in the feare of God, 2 Cor. 7. 1.* This growth in grace and godlinesse, after a sound and saving conversion, is compared in Scripture ;

1. To the growth of a new borne babe into a perfect man, *1 Cor. 13. Eph. 4. 13. 1 Cor. 3. 12. 1 Pet. 2. 2. 2 Pet. 3. 18.* If a childe sucke the mothers breasts, and prosperes not thereby, it never comes to proofe, but

wearesaway as they say. If a man grow not in grace, and in the knowledge of our Lord and Saviour Iesu Christ, by the sincere milke of the Word, he is but a changling, none of the noble and naturall brood of that immortall seed. If wee should see a man of many yeares, and yet in stature, strength, and wit, no bigger than a childe, we should account him a Monster in nature : Hee that growes not in knowledge and godlinesse, is a Monster in grace, and indeed no gracious man.

2. To the hying fast in a race, wherein a man gets continual ground, and if he fall by the way, he takes surer footing, and runnes fatter afterward. Paul for all his extraordinary perfections, and spirituall excellencies, tells us, that he forgot that which was behinde, and endevoured himself unto that which was before, and followed hard toward the marke, for the price of the high calling of God in Christ Iesus, Phil. 3.13, 14.

3. To the growth of corne in a good and fruitfull soile, Mark 4. which first peeps above the ground, then growes unto a blade, after to an eare, at length is ripe, and ready for the Barne ; so doth the immortall seed of the Word prosper, and come to perfection in the good and honest heart of the true Christian.

4. To the rising of the Sunne, which after it appeare in the East, shines more and more, with more beauty and strength, unto the Noone-tide of the day, Prov. 4.18. So after the sacred light of grace, and day-starre of saving knowledge, sprung up in the heart, they still spread brighter and farther untill they reach the height of Heaven, and full glory of the Saints of God.

5. To

5. To the prospering of a tree, which is *fastened by the River of water*, Psal. 1. where there being continual supply of sap and moisture, it fairely growes, and never failes of fruit *in due season*. So after a man be transplanted out of the Kingdome of darknesse, *into the house of God, there is a River whose streams will glad his heart, and feed him still with the sap of grace, and spirituall life, untill at length hee bee happily brought to taste that tree of life, and immortality, which is planted by the pure River of water of life, which proceedeth out of the throne of God, and of the Lambe.* The righteous, saith David shall flourish like a Palmetree, and shall grow like a Cedar in Lebanon, Psal. 92. Such as be planted in the house of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in their age, they shall be fat and flourishing. But by the way you must understand, that for all this the childe of God, and the true convert, hath his infirmities and faintings, he may stumble, and sometimes take a fall in his race of Christianity, hee may now and then be shrewdly shaken with some storne of temptation, and have his light sometime darkned with the frailties of his owne flesh, but conceive also, (though it bee a Mystery to the stranger, and Parable to the prophane) that even these things further the growth, and increase spirituall strength in a sanctified man. That God that brings light out of darknesse, winnies him glory out of hell, and honour from Satan; turnes also the frailties and infirmities of the Saints to the comfort of their soules, and their increasement in grace, by working thereby in them a greater hatred of their

sinfull corruptions ; more earnest longings for the comforts of godlineſſe, more resolute zeale in ſtanding for Gods glory, to make amends for their former fall ; more narrow watchfulneſſe over their wayes for afterwards. A ſtrong man may fall into fits of an Ague, but after he hath thorowly recovered, he ſhall finde himſelte stronger, and in better health. He that runnes in a race may take a fall, but he looks better to his footing, and runnes faster afterward ; the Sunne may ſometimes be overcast with a cloud, but it shines more pleasantly and brightly, after it hath recovered a cleare Skie againe. A tree hath its Wiater, but it then gathers strength and life, that it may ſpread and ſprout out more fairly and fruitfully in the Spring time : It is even fo by accident, and by that grace of God, which turns all things to the best to them that feare him, in the fals and infirmities of the Saints. For they are thereby more ſcared and frayed from the Lures and baits of ſinne, lay ſurer and stronger hold upon the crowae of life, and convert the poyſon of their naturall corruption, into a preservative to keepe them in the wayes of God. Satan intends to foile him by the fall, but it fares with him in this caſe, as if ſome desperate wretch ſhould furiously runne at another man with his ſword, and diſpatch him quite, but quite againſt his purpoſe, hee miſfeth the vitall parts, and hits onely ſome Impoſtume, ſo letting out that foule and poysonous matter, which would otherwiſe have beene his death. At the throw of every fiery dart, Satan diſires to wound the ſoule to death, but Gods childe

childe either takes it upon the shield of faith, and so defeats his fury, and declines the hurt, or if by the treachery of his owne flesh it fasten upon him, and vex him for a while, yet being pulled out by the hand of true repentance, it drawes after it some foule corruption, which otherwise would have dangerously rankled and festered inwardly. This point is a *pearle not for swine*, or any prophane man, for so it will be trampled in the mire, and perhaps minister occasion and encouragement to bee more *fishy still*; but onely for him that knowes the wayes of God, and is learned in the great mystery of godlinesse, hee knowes the worth and right use of it, and is not wont to abuse the rich mercy and grace of God, to a *gracelesse presumption* and boldnesse in sinne. But certaine it is, the fals of the Christian even furthers their growth in godlinesse by accident, and by the grace of God, and growth in grace, after a man be converted, is a sure signe of a sound conversion.

4. Fourthly, the soundnesse of conversion appeares by the constancy of the true convert, in the courses of graces and holinesse. Other Converts, who are led by no sooner and higher guide, than the power of a temporary faith, are in and out, off and on, to and fro, in matters of Religion: Sometimes they will bee forward and hot, sometimes cold and formall; they will come on for a while hastily and suddenly; for corne in stony ground will come up sooner, and grow faster for the time, than that in a good soile, and they will as quickly be gone againe; as soone as they shall finde

Fals, infirmities,
and frailties,
are to the
Christian as a
growing Ague
to a young
man.

The Saines

Hos.6.4.

their forwardnesse mainly crossed, disgraced, and persecuted, then presently fall away; for if once the Sunne beat hot upon such corne, it dies and withers, and comes to nothing; there is no hold to be taken of such by true Christians they will seeme to be on their side, and beare outwardly the badge of Christ, but when they come into the field to fight in the cause of God, or are put unto any hot service for the maintenance of the faith, and the Crowne of Christianity, and with the faithlesse *children of Ephraim*, turne their backs to the day of battell: The morning sturre is onely promised unto him that overcomes; but these many times quale the heart at the very first on-set, to the great dishonour of God, the shame of their Christian profession, and the discovery of their formalitie and faint-heartednesse. Their courage in good causes, and their conversion from ill, is as their faith, temporary; their goodness as a morning cloud, and as the morning dew that goeth away. And of these unsound converts we may conceive two sorts;

1. Some there are, out of whom the unclean spirit departs for a time, Mat. 12.43. And by the knowledge of the Lord, and of the bottome of his Christ, escape from the filthinesse of the world, 2 Pet. 3.20. And are delivered, vers. 22. that is, by the power of temporary faith, they become temporary converts, and folly professors for a season; but their foundation not being sure and soundly laid, the Word not fast and deeply rooted in their hearts, their conversion not sound and entire, the world by little and little doth so powerfully get within them, and imputation of precisenesse

precisenesse laid upon them by the prophan world, so nettles them ; their lothnesse to forgoe their former sinfull pleasure; so vexes them, that they first begin blasphemously to grumble within themselves, with those, Malach. 3. 14. To what purpose is it to serve God ? what profit is it that wee have kept his Commandementes, and that we walked humbly before the Lord of Hosts ? Hereupon the unclean spirit hovers about for re-entry, and finding way made by their owne rebellious flesh, takes seven other spirits worse than himselfe, and reproffeth them ; so they with the Dogge, returne to their owne vomit, they mallow with the Swagine in the wize, and againe are tangled in the pollutions of the world, and overcome, and then the latter end is worse with them than the beginning. And that ;

1. First, In respect of God, whose goodnessse and mercy, with horrible contempt, and hatefull ingratitude, they have shamefully abused. If a Physician with great care and diligence should minister Physick, prescribe diet, and use all meanes for the recovery of his Patient, and he for a little bitternessse of the Pils or Potions which hee is to take, should be peevish and impatient, cast all before him, and unthankfully contemne and abuse the paines and patience which is taken and endur'd for his good ; how resolute would such a Physician be, never more to meddle with such an impatient Patient, where hee should lose both his labour and reputation. It is just so in the case of a relapsed creature. For if a man by the mercie of God bee brought to a taste of the beautifull gift of the good Word of God, and of the powers of the world to come, as it is

Heb.6. If hee be pointed and put into the way to Heaven, to see the glorious comforts of the Saints, and have spirituall medicines put into his hand to preserve his soule from everlasting death, and yet for a little bitternes of temporary troubles, for love of pleasures, feare of mortall man, or the momentany smarting of some light afflictions, throw away from him those holy receits, which should keepe his soule in spirituall health, trample underfoot in some measure even the Sonne of God, by forsaking his service, and taking part with the world, *and despight*, in some measure, *the Spirit of grace*, by smothering and contemning his secret checks, and holy motions. I say it is just with God that such a man should be given over to a reprobate sense, and wallowing in the mud and mire of his former sensuall vanities; without all remorse or recovery, *Ezech.3.20.*

2. In respect of Satan. If a prisoner you know, having broken prison, bee regained againe by hue and cry, he is clapt up presently in the Dungeon loaden with bolts and irons, and of all others he is ever after the narrowliest watched, and strongliest guarded. It is so with a relapsed wretch; if having wrested himselfe out of Satans clutches, and escaped out of his Kingdome of darknesse, hee bee brought againe to his old bent, and haled backe to his former courses, by the cry of his old companions, and corruptions of his owne flesh, then Satan surely, who is Jayler to every unregenerate man, keeps him ever after close prisoner, and commits him to *seven other spirits worse than himselfe*, so that a thousand

thousand to one that man lives and dies in the Devils Dungeon.

3. Thirdly, 1. In respect of themselves; for Apostates from good beginnings, revolters from profession, are a kinde of Monsters amongst Christians, hatefull both to Heaven and Earth, to God and Man, even very breathing Devils; they cannot offer a greater villany to the *living God*, than to taste of the pleasures of Heaven, and take part with his children, and after to turne Turks and Traitors to God and good men, and therefore they are many times possesst with strange amazements, and fearefulness of heart, extraordinary evilnesse of conscience, depravation of inward peace and spirituall joy, with desperate thoughts of some markable vengeance, and other foule spirits, which make their case farre more wofull than it was at first. For most certaine is it and true, such doe finde in themselves lesse power to doe well, and are carried with more raging affections to doe wickedly, than ever they felt before.

*Maih. upon
Psal. 32. pag. 32.*

2. Besides, in the diseases of the body a relapse is held most dangerous, and the recovery more desperate, than from the prime disease. A reciduation is more dangerous than the root of a disease; he that falleth away from goodnessse and good beginnings, is in farre greater danger of everlasting death, than he that never knew the wayes of God; though the case of both be certainly damnable, if they so continue. To conclude this point, these men make many times for a time, a very goodly shew, but after fall away, and grow notoriously naught;

naught, and commonly prove after more fierce opposites to grace and sincerity, than those that never made any shew of goodnesse.

2. Some others there are of unsound converts, who after they have once put on an outward forme of Religion, and some other good things, by the power of temporary faith, hold on in its plodding course of formall Christianity, all their life long, and after die that formall death I have heretofore described unto you, but for all this their faith is still temporary, their conversion temporary ; Because rather than they will hazard their temporary happiness, they still yeeld to the current of the times, and their owne sensuall corruptions, though they never fall quite away to their formall notorioufenesse, as doe the former, but eftsoones recover themselves untill the next time of triall, of their chiefe carnall contentment, and smarting persecutio[n] ; thus they are in and out, off and on, to and fro in matters of Religion, never very farre out for any long season, and yet never forward enough to save their soules : The inconstant constancie of such converts as these, is worth nothing, because it followes and is fashioned by the measure of the times : That constancie which is a note and companion of a sound conversion, is squared and proportioned by the line and rule of the Word of life. See what this latter constancie is, in the third speciaall difference betweene temporary and saving faith. Thus farre of the difference betweene saving and temporary faith in point and conversion. See the twelve marks of a sound conversion laid downe before.

3. As

3. As concerning the degrees of regeneration attainable by the power of the temporarie faith, and in the state of lukewarmnesse, you must conceive that I make five points considerable in the great worke of regeneration. The two first, to wit, knowledge, and legall repentance, preparatives, and necessary fore-runners; the three last, to wit, faith, sanctification, and Evangelicall repentance, the essentiaill parts thereof:

1. As concerning knowledge, it may be plentifull, as well to the reprobate, as in the Christian. For difference in this case, see the seven marks of saving knowledge, I have formerly proposed.

2. And as concerning legall repentance, it may also be found in both; for difference wherein, consider with me foure kinds of passages out of pangs of conscience, in legall repentance and horrour for sinne.

3. Some, when by the power of the Law their consciences are pressed with the weight of their sinnes, *and the worme that ever die*, which hath beene long dead drunke with sensuall pleasures, by the hand of divine justice is awaked, and beginnes to sting, they presently fall into the most abhored and irrecoverable Dungeon of despaire; the flaming of eternall fire seizes upon them, even in this life; they are in hell upon earth, and damned above ground; they are such commonly, who all their life long have beene contemners of the Ministry of the Word, scorneres of the power of godlinesse, quenchers of Gods good spirit, revolters from good beginnings and profession of grace, these

these who have harboured some grosse sinne, that have beene close agents for the powers of darknesse, or plausible tyrants against Gods children, and their sincerity, or such like notorious instruments of Satan, and infamous rebels to the Majeſtie of Heaven, which, ſith they were ſuch, God in his just judgement ſuffers their conſcience to lie a long time in a dead ſleepe, like a mighty Giant, or a fierce and cruel Lion, gathering puissance, power and vigour, it might torture, rent and teare in peeces their accuſed ſoules, when there is none to helpe. *The worme that never dies*, which naturally breeds in prophanes conſciences, by their ihaftie ſurſet in finne, *and their greedy drinking iniqutie like water*, growes to ſuch ſtrange ſtrength and bigneſſe, that taking especially advantage of their weakneſſe upon their deaſths-bed, and their great astoniſhment and fearufulneſſe in that laſt extremitie, it ſuddenly ſurprizes them with the very flaſhes of hell fire, and ſtings of everlaſting horrore, and ſo caſts them into deſpair, conqueſts them, and utterly conſounds them. Then would they give ten thouſand worlds for one moment of that time of grace, which they have wretchedly long abuſed, for the benefit of the Miniftry which they have iſolently ſcorne, for a drop of that pre‐cious bloud, which by their desperate viſtanies, and wilfull rebellions, they have trampled under foot, but no mercy, no blessing, no comfort then will be had, though with prophanes *Eſon*, they ſeeke it with teares, and through their rufull and piercings cries into the aire, with hideous groanes and yel‐lings,

lings, but they lie tumbling upon their beds of sicknesse, and in the moring they say, would God it were evening, and at the evening, would God it were morning, for the feares of their hearts which they doe feare, and for the sightes of their eyes which they doe see. In their life time they were Lions against Gods children, and like Wolves of the Evening, in vexing, persecuting, and disgracing the innocency and sincerity of the Saints ; and therefore now upon their beds of death, they lie in a wofull plignt, even like wilde Bulls in a net, as the Prophet speaks, Isa 52.20. full of the fury of the Lord : Then they cry out with those sinfull hypocrites, Isa. 33. 14. with unspeakable horrour of heart, Who among us shall dwell with the devouring fire ? who among us, &c. And there for a while (as an earnest of hell fire) they are fearfully bated, torne and rent, with despaire and horrour, by the furies of conscience, and fiends of Hell, as by so many fierce and bloody Mastives, and at last hurried and dragged by them, when there is none to helpe, into the everlasting Lake of brimstone, fire, and Dungeon of endlesse, easlesse, and remedilesse misery. Thus the one passage out of the pangs of conscience, is into despaire, that Hell upon Earth, and so forward into their owne place, as is said of *Iudas*, which is the Hell of wicked Devils in the world to come. Some are halfe devils in this life, by their doggednesse against Gods children, and are never touched with remorse, but even turned as it were in the turning of an hand, from railing against good men uppon earth, to rage against God for ever in Hell.

2. Secondly,

1 Cor. 5.11.

2. Secondly, Some there are, who when they feele their soules wounded, their hearts pricked, and consciences astonished with the apprehension of sin, and with *the terror of the Lord*, by that *sword of the Spirit*, which, when the Lord will, strikes thorow the loynes of the most rebellious wretch, and makes his prophane and proud courage, *to melt away like water*, and his stubborne heart *to tremble like the leaves of the forrest*, which are shaken with the wind. I say then they labour might and maine, to drive away and dispell their inward terrors and afflictions of soule, with outward mirth, and carnall contentments. They take these spirituall pangs, which if they were well managed, would prove the very right passage to peace of conscience, and a preparative to the great worke of regeneration, to be nothing but fits of melancholy, and temptation to precisenesse, and therefore they make haste out of them, and flie unto worldly pleasures, as playes, pastimes, musicke, gaming, merry company, good-fellowship, the contentments of their sweet sinne, and such like *miserable comforters and physicians of no value*, that thereby for a time they may allay the heat of their horrour, and coole the rage of their guilty consciences; but in this case Chyurgions use to deale about deepe and dangerous wounds, which they know not well how to heale, they doe not search the bottome, they doe not put in tents, and apply corrosives, which were the likeliest way to a sound and thorow cure, but onely make a faire shew outwardly; by drawing a skinne on the out-side, or pleasing their Patients,

by

by allaying the paine for a while, and bringing it
asleepe; or they doe as did those bloody Israclites,
who while they burnt up their children in sacrifice
to the Idoll *Moloch*, provided musicke to feed and
fill their eares, lest by the nafull cries of their little
babes, they should be moved to compassion, and so
stayed in the cruell service of that bloud-sucking
Idoll. Just so these wretched men sinfully seeke by
outward mirth & worldly pleasures, to stop the cries
of their consciences, while their soules are sacrific-
ing to Satan, &c making fit fuel for the fire of Hell,
lest by listening to the cries and controlments there-
of, they should be stirred up to take pity upon their
poore immortall soules, and stopt in the pursuit of
their sensual vanities: But assuredly, while they goe
about by the entertainment and exercise of carnall
comforts, to draw a skime onely over their wounded
and astonished consciences, they suffer them
most fearfully to fester and rankle underneath, and
then there inwardly breeds that devouring and in-
satiable Wolfe, which after it want the supply of
carnall pleasures upon that conscience which breed
it, it there gnawes, and bites, and teares, with
everlasting fury, despairfull horrour, and the flings
of Hell, while they labour to refresh with worldly
delights, the spirituall sorrowes of their mournfull
and amazed hearts. They are like the man, who in
a burning Ague lets downe cold drinke eagerly and
merrily, because for the present, while its going
downe, it doth marvellously coole him in his ex-
tremity, but after it be downe, the heat, the paine,
and the danger are doubled upon him. So earthly
pleasures

a King. 13. 10.

pleasures may for a little while still the noise & rage of an accusing conscience, and coole the heat of spirituall anguish; but undoubtedly afterwards they kindle such a fire in the bowels of those miserable men, that will burne even to the bottome of Hell, and is the very beginning of everlasting flames. But the course which these men take pleaseth Satan right well, he will helpe forward with might and maine this accursed businesse, of abandoning and banishing the pangs of conscience with outward pleasures, for this is his craft and cunning in these cases.

Luk. 11. 21, 22.

1. In the first place, before all things, if it may be, he desires to keepe them unmoved by the Ministry of the Word, and utterly unpierced with the powerfulnesse thereof, and then like a strong man armed, he keeps his Palace, which is the heart of a prophane man, at his pleasure, and possessth both body and soule with much peace and quietnesse. By this first endeavour he prevaleis with the greater part of the hearers of the Word, they heare Sermon after Sermon, and judgement upon judgement, and yet in respect of any spirituall good, or astonishment of conscience for their sins, they are no more moved than the seats whereupon they sit.

2. If it so fall out that the Word beginne to get within a man, and *the twoedged sword* of the Law to wound his soule with remorse and terrorre, so that he sees him cast downe with spirituall feares, and with much heavinessse take sinne to heart, then doth he narrowly watch and attend which way a man

man inclines, that therafter hee may proportion his malitious policy, and hellish practises.

1. If he finde him to have beeene an horrible sinner, or of a melancholy disposition, or much vexed with outward crosses and afflictions, hee layes load upon his affrighted and distressed soule, that thereby, if it be possible, he may drive him to despair. To this purpose hee sharpens the sting of a mans owne conscience, and with much spightfull rage strikes deepe and deadly, and impoysoned sting of his owne ; he addes more horrour to the already fearefull and terrible judgements of the Law, and more grieslinesse to his many hatefull transgressions, that if God so permit, hee may be sure to sinke him deepe enough into the Dungeon of despaire.

2. But if he perceive him not to have beeene verie infamous for any notorious sinne, by naturall constitution to bee merrily disposed, impatient of heacie-heartednesse, and formerly much addicted to good-fellowship ; If he spie him to strive and struggle that he may be out of these uncouth pangs, and spirituall sorrow for sinne, and labour to re-enjoy his former worldly delights, and earthly contentments ; why then he is willing and forward to follow and feed his humour, that so hee may marre and stifle in the beginning that happy worke of godly sorrow, which can set b repentance to salvation, not to be repented of. 2 Cor. 7. 10. And to this end he dulls and blunts, with all the cunning he can, the sting of a mans owne conscience, and quite removeth his owne. He procures and offers all occasi-

ons of outward mirth; hee furnishes his former good fellow-companions with pernicious eloquence, and store of enticements, to bring him backe againe to their bene and humour; hee ministers his owne delitious potions of pleasures and sensuality, to cast his conscience asleep againe; In briefe, hee leaves no plot, no policy or practie unattempted to make the power of the Law unprofitable unto him, utterly to smother and confound the first stirrings of grace, and to drowne sorrow for sinne in drunkeenesse with sinfull vanities. This then I make the second passage out of the pangs of conscience, when a man tempted by the policy of Satan, and perversesse of his owne flesh, applies a plaster of worldly pleasures, to his conscience wounded with spirituall anguish, and when it beginnes to be loud and clamorous against him, lulps it asleepe with the merriments of good-fellowship, or stels it for a while by dandling it softly in the bosome of his darling Anne. *Pellic* was stricken with trembling and amazement by the power of Pauls ministrery, for consideration of the judgement to come, was a very cutting corrative to his galled and guilty conscience, and remembrance of death is a death and hell to every worldling and carnallist. O death, saith the sonne of Syrach *how bitter is the remembrance of thee to a man that liveth in rest with his possessions unto the man that hath nothing to vex him, and that hath prosperity in all things!* Hee therefore could not endure such disturbance of his sensually peace, and his agreement with Hell. Hee was impatient of such uncouth and extraordinary pangs, and would

would none of such severe Divinity, so full of judgement, tending to despair : He bids Paul before he was not then at leisure to have his conscience untipt, and his corruptions laid open before him, he will have him of that another time ; and the conceit of a bribe, a branch of his bosome sinne, did presently drive out and drowne those hellish fleshes, which were throwne into his heart by Pauls chandering out of judgements against them. I have knowne some, who lying in fearefull horrour of conscience for their sinnes, were diversly advised and set upon by contrary Counsellours ; upon the right hand and better side was the good spirit of God, and their Christian friends, and their counsell and advise was, that this spirituall affliction of soule, if it were rightly managed, might prove an happy preparative to the great worke of regeneration, and therefore would have them by no meanes looke for any comfort but from Heaven, to admit of no plaster but the precious bloud of Christ, to chuse no other by-path, but to strike directly thorow the strait passage, to the state of grace, and new birth, that so they might be planted in the Paradise of Christianity, flourish in the house of God, and grow up in godlinerie like a Cedar in Lebanon. Upon the left hand and worst part was Satan, and some good fellowes, (as they call them) with whom there had beeene former familiarity and fellowship in the wayes of vanity, and thus pleaded they for Saul, and maintenance of their prophane and dissolute fett ; you must, say they, put your selfe out

of these needless dumps, & plunge againe into the current of the pleasures & pastimes of the times, if you meane to enjoy your selfe and the world with any comfort; take heed in the name of God, (for so they speake, though they be the Devils Quaroun, and Prostours for the power of darknesse) how you entertaine any thought of a new course of life, or change of your former wayes, for so you shall fall into the hands of Puritans, and into the strict tortures and hypocriticall miseries of precisenesse, and then farewell all good-fellowship, all merry company; no more meetings at pastimes, Ale-houses, Tavernes, Chambers of good-fellowship; no more set revellings, vying of jests, pleasant (indeed prophane) passages of wit, which are the ver-ty life of an ingenuous mans life. Then nothing but a fowre countenance, unsociable carriage, conscience of little trifling sinnes, Apostacie from all old customes, dumps of melancholy, and indeed a state not past a step from madnesse and distracti-*on*. This was their infectious language, though not in so many words, yet I am sure in the same sense, not farre differing from these two places, *Eccles. 30.* ver. 21, &c. and *Wisd. 2.5.*, &c. put together, the former being perhaps abused from the true mean-*ing* of the Author, (for prophanenesse doth greedily snatch at any shew for patronage of their plea-*sures*, out of any shadow of holy Writ) *Give not over thy minde unto heavinesse, and vex not thy selfe in thine owne counsell. The joy of the heart is the life of a man, and a mans gladnesse is the prolonging of his dayes. Love thine owne soule, and comfort thine heart, drive sorrow*

sorrow farre from thee, for sorrow hath slaine many, and there is no profit therin. And our time is as a shadow that passeth away, and after our end there is no returning, for it is past se-kid, so that no man comeweth againe : Come therefore and let us enjoy the pleasures that are present and let us cheerfully use the creatures, as in youth ; let us fill our selves with costly wine and ointments, and let no the flower of life passe by us ; let us crowne our selves with Rose buds before they be withered ; let us all bee partakers of our wanton-esse ; let us leave some token of our pleasure in every place, for this is our portion, and this is our lot. The party afflicted in conscience, listning and yeelding unto such accursed and pestilent eloquence as this, (for suggestions of flesh and bloud, and sensuall enticements sinke sooner and deeplier into a mans heart, than godly admonitions and motions of the good spirit) casts himselfe desperately againe into the current of good-fellowship, stifled the stirrings of godly sorrow, quenched the first flashes of the spirit, and so to my certaine knowlede became a notorious wretch, and twice more the childe of hell than he was before. And Satan, no doubt, seeing him take that way, would doe his best to still the cries of his conscience, and to bring it asleepe, by making him drunke with sinne : So that afterwards I am persuaded hee was not troubled with any checke or remorse. So it usually fares with others in the like kinde.

3. Another passage out of spirituall terrors and astonishments for sinne, is into a kinde of artificiall, unsound enforced, and counterfeit peace of conscience. And it is thus ; Some there are, who

when they first beginne to taste the terrors of the Lord, and feele their soules affrighted with uncouth feares, springing partly from the gashly and griesly visage of their former soule pollutions, partly from a dreadfull apprehension of that flaming vengeance, and damned horrour, which the wrath of God is inkindling and preparing for all impenitent sinners, doe presently stop the naturall course and current of their conversion, and dead the first motions of mortifying grace, with some imaginary and violent comfort, which before it doth truly and seasonably belong unto them, they wrest before their time, from some abused and misapplied places of Scripture, such as these, *Matth. 11. 28. Matth. 12. 20.* &c. by a speculative, preposterous, and formall application whereof, they close up the wounds of their soules, before their hearts be ript and ransacked to the quicke, their consciences searched and sounded to the bottome, and their spirits braised and truly humbled, by the powerfull hammer of the Law, *under the mighty hand of God.* These men, as well as the second sort, are resolvedly impatient of spirituall heavie-heartednesse, and sorrow for sinne, of the holy and soule-saving severities of the schoole of repentance, and trade of mortification, and therefore post out of the pangs of conscience with as great impatiencie and precipitation as the former, onely more plausible, and with fairer, though false satisfaction to their owne soules.

a. Some there are who passe out of the pangs of conscience, into some more tollerable courses, but
not

not thorowly into the state of grace, and communion of Christianity. When Satan sees that sorrow for sinne lies so heavie upon a mans heart, and that bitterness of spirit, and legall remorse, the impressions of the spirit of bondage doe so unceasantly sting him with restlesse vexations, that they will needs at length draw and drive him to some alteration at least, and worke out at length some measure of amendment, then doth he bend and imploy all his power and policy to make him rest and repose finally in some partiall, insufficient, and halfe conversion, and to content himselfe with some outward reformation, and civill amendment, &c.

5. The fifth passage out of pangs of conscience, and horrors of legall repentance, is into the Paradise of grace, and spirituall pleasures of Christianity. This passage is called, *The pangs of the new birth.* This doth happily convey and transport a man quite thorow the kingdome of darknesse, without diversion, by-path, or any longer detainment in any pleasure or vanity thereof. By this he utterly unwinds himselfe out of hellish slavery and bondage, and sailing thorow the red Sea of Christs bloud, is safely set on shore in the land that flowes with spirituall milke and honey. In a word, this doth neither plunge a man into the pit of despaire, nor mislead him into the sinfull delights of outward mirth, or leave him in the deceitfull maze of an unsound conversion, but doth work upon him a thorow, universall saving, and supernaturall change. The marks of which I have delivered in two severall places before.

See the enlargement of these two last passages, in instructions for comforting afflicted consciences, pag. 308. to 313.

You may see the degrees and steps of this passage before, in my discourse of breeding of faith.

To apply the point to my present purpose:

Marke hence the difference betweene the formall Professor with his temporary faith, and him that the Lord will sanctifie and save by the holy grace of justifying faith: In the point of legall repentance, commonly other kinde of men, if they fall into any spirituall affliction of soule for their sinnes, either sinke thence into despaire, or drive it away with worldly pleasures, or stop the cry of conscience with an halfe and unsound conversion. Amongst this third sort we may ranke the formall Professor, if at any time he be surprized with legall sorrow for his sinnes: But in him whom the Lord will beget againe by the immortall seed of the Word, and the power of his sanctifying spirit, legall sorrow and remorse for sinne doe therefore breake and bruise the heart, that it may be softned and fittid for the precious oyle of the promises of grace; and his pangs of conscience are a preparative for the infusion of saving faith, and a passage thorow sanctification and Evangelicall repentance, into the glorious state of new obedience, and newnesse of life, wherein after hee ever walks, untill hee happily arrive at his endlesse rest in the new Jerusalem.

Before I passe to the next, let the true Christian take this lesson about this point,

If it so fall out, that after hee hath passed the pangs of the new birth, and bee made partakers of the first resurrection, there come upon him sometimes new feares and terrors of conscience, let him not therefore presently with needless tor-

selfe-inriching examination.

311

wures vex his soule, by suspecting the truth of his regeneration, or stand amazed and astonished as though some strange thing were come unto him.

For he must conceive, and no doubt he finds by his owne experience, that after a man hath utterly renounced Satan, and his service, and given his name unto Christ, he must upon necessity with patience submit to variety of vexations, as the common lot of all the Saints of God; he must resolve upon the truth and triall of that well knowne and practised principe in the art of salvation, and Schoole of Christ; *Through many afflictions we must enter into the Kingdome of God.* There is, God bee thanked, shed into the heart of true Christians, together with saving graces, that soveraigne power still held in heart, by a lively feeling of Gods favour, which swallowes up all their sorrowes, and refresheth their soules with unspeakable and glori-
ons, and that sometimes amid their greatest di-
stresses. Yet so it is, so fiercely doe Satans fury, and
the malice of prophannesse hold them to tugge it,
that they have scarce a breathing while from exer-
cise in some trouble, or wrestling with some tem-
ptation. They are commonly continually in chace,
and hunted even like a Partridge in the mountaines;
either by Wolves in the evening bloudy persecutors;
or cruell and currish dogges, profane formers.
Either by such as sit in the gate, or Drunkards that
raile in the streets. Either by professed enemies,
or false brethren. Either by fightings without, or
terrors within, outward crosses, or inward tem-
ptation. If they taste but seldome of spirituall af-
flictions.

Act 14 12.

The Saints

fictions of conscience, they often drinke the deeper of worldly crosses. If they escape those outward calamities which others feele, they feele those inward gripings which others escape : So truly a continuall warfare is the Christians life. Now fith it is so, let no childe of God thinke it a strange thing, or therefore unseasonably afflict his soule with a causlesse suspition of the truth of his regeneration, because he is sometimes revisited with speciall horrour of conscience for sinne, or have the feare of his former transgressions renued, and charged upon him afresh : For it is necessary many times that Christians, especially if they prosper outwardly, and flourish in the world, be humbled and kept in awe by inward temptations, and spirituall feares.

Thus the dearest and best children that ever God had, ever have beene dealt with, and that long after their new birth.

Ezechiah upon his death bed complaines, *that the Lord broke all his bones like a Lion*. Even as the weake and trembling limbs of some lesser and inferiour beast are rent and cruifht by the unrefiltable paw of an angry and unconquerable Lion, so was the poore soule broken and bruised with terrors and a gry countenance of the Almighty. He could not speake for the bitterness of griece, and anguish of heart ; but *chattered like a Crane or a Swallow, and mourned like a Dove*.

Job saith of himselfe, *that the Lord had set him up as a marke to shoot at, and had discharged upon him empoysoned arrows, the venom whereof dranke up his spirit*.

Davies

David begins thus, Psal. 130 Out of the deep places
have I called unto thee, O Lord. He cries out as though
some gaping of the earth, or gulf of the Seahad
swallowed him up quicke, (for so the word signi-
fies in the originall) where there were no scaping
but by a miracle. So cries he, and calls out of the
depths of unexpressable sorrow unto his God, in
the highest Heavens, that hee would lend him his
mercifull hand, to pull him up out of the mouth
of Hell, lest he utterly and irrecoverably sinke in-
to the pit of destruction.

This revisitation with terrors of conscience in
the Christian, is commonly in these cases:

i. If the pangs of a mans conscience in his new
birth, be not in some good proportion answerable
to the hainousnesse of his former transgressions and
rebellions; If he hath bin an extraordinary sinner,
and but an ordinary sorower for sinne; If he hath
beene very hot in Satans service before his calling,
and not very zealous for Gods glory after it; If he
marched furiously in the pursuit of earthly plea-
sures in the dayes of his vanity, and creeps buten-
ward slowly in the wayes of godlinesse after his
conversion, why then God out of his justice and
wisdome, upon occasion, may charge upon him
greater terrors than at first, and double horrour
to that he sustained before, that thereby hee may
be throughly humbled, that, as it were, by this se-
cond travell, Christ may more perfectly be formed
in him, that his heart may bee for ever after more
strongly possessed with loathing and detestation of
his former hatefull life, and the abominations of
his

this unri generation ; and that his zeale may now be as hot in the causes of God , as formerly his fury was headlong in the services of Satan .

2. Secondly , If the Christian by the violence of temptation , and the powerfull insinuations of his owne flesh , be entangled againe , and re-infested with some former sensaull pleasure of his unregeneration ; or by reason of the remission of his care , and watchfulness over his wayes , be suddenly surprized with some new notorious sinne ; then may God justly , besides the particular sting of the present . write even many moe bitter things against him , and make him posseſſe the iniquities of his youth . So that those sinnes , which in the dayes of his inward peace he looked in the face without feare , resume their former ugly visages , and fright him with strange amazements , and new perplexities . And to this end doth God fodeale with his dearest children , that hee may more and more weane them from the world , weaken in them the power of sinne , and winne them nearer and nearer unto himselfe , and the pleasures of Heaven . David a man uncomparably exercised , and excellent in spirituall experiments , and all the sacred passages of the great mystery of godlineſſe , was full well acquainted with this point of revisitation with terrors of conscience , as appeareth , *Pſal. 51. & 25. & 38. & 40. verſ. 12.* Hee having committed that high offence , and fallen into the grievous sinne of adultery , at the ſound and ſeaſonable reprooſe of Nathan , was ſtrucke by the hand of God with ſpeciall remorse and terror : Whereupon , besides th-

Job 13.26.

particular

particular sting and horrour of that sinne, whole
armies of his former transgressions, all the sinnes
of his youth, even to his cradle, nay, his originall
corruption, at his conception before he was borne,
rank themselves against him with great rage and
fury, and with as insolent craeky, as if they had
neverbeene pardoned. It is in this case with the
Christian, relapsed into some old, or overtaken
with some new sinne, as with a Bankrout arrested
for debt, and throwne into prison, for if once
one man hath hold on him by the backe, then
presently all the rest of his Creditors come thicke
and threefold upon him. How watchfull then
should every childe of God be over his wayes, lest
by his fall, besides offence unto others, and the
high dishonour of God, he bring upon his owne
backe afresh the weight, the stings and guiltinesse
of all his former rebellions, the sinnes of his youth,
the pollutions of his conception, nay, the very
transgressions of his parents.

3. Upon some sudden visitation with some grievous sinnes, or at the first falling upon the bed of death, the Christian may have the weight of his sinnes lie more heavily upon him, and appeare more griesly to the eye of his conscience than they were wont. For there is a kinde of naturall power in sicknesse, sorrow, wearinesse, melancholy, the night, extraordinary crosses, the bed of death, to represent the true number and hainousnesse of our sinnes, with greater horrour, and more unto the life; whereas prosperity, easelfulness, dayes of peace, doe rather delude the eye of the conscience,

See Psal. 25.
& 51. See the
Story of M. B.
in my booke for
afflicted consci-
ences, pag. 84.

and

and like falle and flattering glasse, make those
foule fiends seeme fairer than they are indeed.
Wherefore the Christian outwardly distressed, or
extraordinarily visited by Gods hand, seeing his
sinnes upon the sudden marshalled and marching
against him, moe in number, more fierce, and with
more fury than heretofore, may for the while be
surprized and exercised with unexpected terror,
untill by meditation upon Gods former speciall
mercy unto him in spirituall things, upon the
marks and effects of his conversion, upon the truth
and sincerity of his heart toward God, in the dayes
of his health ; upon those estimations and assur-
ances which his Christian friend can give him of
being in the state of grace, and such like holy helps,
hee bee raised againe from the dejections of spirit,
and recovered to his former comfort, and assurance
of his interest in Christ, and salvation of his soule.
Thus God dealeth sometimes with his dearest chil-
dren, that the horrour of their sinnes may become
more hatefull to their afflicted consciences, and the
dearnesse of Gods mercy more tastfull to their di-
stressed hearts. *David, Psal. 38.* being put in minde
by his sicknesse, of Gods wrath against sinne, was
full sorely afflicted in soule, so that hee cries out
in a rufull manner ; *There is nothing sound in my flesh
because of thine anger ; neither is there rest in my bones
because of my sinne. For mine iniquities are gone over my
head, and as a weighty burden they are too heavy for me.
I am bowed and crooked very sore : I goe mourning all the
day. For my reuies are full of burning, and there is no
thing sound in my flesh. I am weakened and sore broken.*

I rare for the very greate of mine heart.

4. Fourthly, the true Christian may be revisited with extraordinary terror of conscience : For his owne triall, that it may appeare even unto God himselfe to the singular glorifying of his goodness; *That though he kill him, yet will he trust in him*, as Job speaks. For this end, as it may seeme Job was set as a marke for the arrowes of the Almighty, and for the terrors of God to fight against. Or it may be for the terror of others, that the world may take thorow and timely notice, and the rebellious wretch tremble and be confounded at the consideration of that terrible place in Peter, 1 Epif. chap. 4. 17,18. *If judgement beginne at the hause of God, what shall be the end of them which shew not the Gospell o' God?* If the righteous scarcely bee saved, if Gods children have their consciences scorched, as it were with the flames of Hell, *where shall the ungodly and sinner appear?* but even in the botome of charibery Lake, and amid the unquenchable eage of those endless flames. Or sometimes for the just hardning of others ; as when a godly man hath lived long amongst rebels, *thorner and scorpions*, as it is said *Ezechiel did*, Chap. 2. 6. I meane, *amid ungodly and crooked generation*, of prophane scoffers, profest enemies, plausible tyrants, and open malers against his gracious courses : Who although hee shone amongst them as a light, yet they are so fatte from being thereby enlightened, informed or bettered by such example, that like so many hatefull Bats and Owles, impatient of all spirituall light, they either flee from it as farge as they can, boch in affection

ction and practise; or else fall upon it sic reely with their envenomed claw es of spight and malice, quite to put out such holy light, and to darken the place where they live. They inter, set his sincerity to be hypocrisie, his holinesse to be humour, his forwardnesse phantasticalnesse, his sanctification singularity, and indeed resolve and combine against him with the ungodl ones, *Wisd.* 2.12. *Let us defraud the righteous, for he is not for our profit, and is contrary to our doings, be cheketh us for offending against the law, and blancketh us as transgressours of discipline,* &c. I say God may suffer such a man upon his death-bed to fall into some more extraordinary and markable discomfort of conscience, of which those gracelesse wretches among whom he lives, taking notice, are thereby desperately obstinate, and hardened in their lewd and carnall courses. For they wanting the spirit of discerning, and seeing Gods hand upon him in that fearefull manner, doe then most peremptorily conclude, as those *wiseable comforters* upon *Job*, that before tisies he was certainly an hypocrite, and therupon they become twice more deadly adversaries to sincerity than were before, they are surerly baited, and stronger locked in their state of good-fellowship and formality; they merrily blesse themselves in their hearts, saying unto their companions, these are the men which make such shew of forwardnesse, these are the fellowes which are so scrupulous and precise; you may see now the desperate end of such hypocriticall Puritans. Thus the glory of Gods justice is justly magnified, by making them stark blinde.

blinde, who wilfully shut their eyes against the light of grace, by giving them over to a reprobate sense, who would not suffer their crooked wayes to be reproved and rectified by the good example of a godly Christian. Those prophanē wretches by Gods just judgment are for ever confirmed in their obstinacie and rebellions, and walke on with confidence in a perpetuall prejudice against the power of sanctification, towards the pit of horrour and endlesse desolation. That blessed Saint of God by those terrors and afflictions of conscience, besides glorifying God in hardning others, is more thorowly fitted and refined for that glory which is to bee revealed.

5. Fifthly, the Christian may be the oftner exercised with feares of heart, and agonies of soule for sinne.

1. That thereby he may grow into greater conformity with Christ in spirituall sufferings.

2. That tasting sometime of the bitterness of the wrath to come, he may feare it the more, and flee the further from it.

2. That thereby the incomprehensible love of Christ Jesus unto his soule, may sinke deeplier into his heart, who for its sake and salvation, dranke deepe and large, and the very dregs of that cup, the least drop wherof is to him so bitter, deadly, and intollerable. 4. That by fore-times sense of the contrary, his joy in the favour & light of Gods countenance may be more joyfull, his spirituall peace more pleasant, the pleasure of grace more precious, the comforts of godlines more comfortable, &c. Or for

some other secret and invisible end, known onely to the all-seeing eye, and managed by the glorious providence of the most wise God. Amongst other ends why Master R. *Clover* was left a little before his end, of the feeling of Gods favour, but strange-ly revived and recomforted with excesse of joy, when hee was going to the stake, was, that hee might passe thorow the flames with lesse sence of bodily paine, his soule being freshly filled with spirituall pleasure. Out of this point may spring a resolution of that doubt, and an answer to that ob-jection which is sometimes made by some good Christians. It is this ; how shall that Christian satisfie, assure, and secure himselfe of the truth and soundnesse of his conversion, who having beene formerly a very horrible and abominable sinner, yet passeth thorow the pangs of his new birth with farre more ease, and lesse terrour, than some which have not beene halfe so rebellious ; neither is neare so zealous in the wayes of godlinesse, as many who have beene farre lesse sinners in the day of their va-nity ? so that remorse for finne, and horrour of conscience, in his conversion, was not so propor-tionable to the rebellions of his youth, and ha-nousnesse of his former life ; nor his present zeale for Gods glory, answerable to his former furi-e in the pursuit of sinfull pleasures ; what may be thought of such a man ? or what is he to thinke of himselfe.

I answer, it may be moe and more fearefull ter-rours are behinde, and owing him for afterward. The Lord may take occasion upon his relapse into some

some old, or fall into some new sin, or in the time of some outward affliction, to renew and charge upon him afresh all his feares, and spirituall distracti-
ons of minde, all his horrours and anguishes of heart for sinne, upon a review of his dayes of va-
nity and former lewdnesse, and that with deeper
bitings, and more ghastly horrour than at the
first; that thereby his humblednesse under Gods
mighty hand, may bee perfected, the defects and
imperfections of his former sorrowes for sinne
supplied, the great worke of mortification happily
furthered; a detestation of his old rebellions in-
creased, spirituall hunger after more holinesse re-
doubled, and his zeale in good causes, and for
the glory of God, thorowly heated, and more
enflamed.

That relapse or falle into sinne doe occasionally breed and bring upon the Christian new horrour for old sinnes, appeares by *David, Psal. 51.* and or-
dinary experience of Gods children. It is the pro-
perty of the childe of God, when his conscience
is notoriously stung with any one sinne, to make
a further and more full search and enquiry into the
whole state of his conscience; and to affect his
heart with a sensible apprehension of the sinnes of
this whole life, and of the sinfulness of his na-
ture: To which if the Lord add his angry coun-
tenance and just indignation, it is able to throw
him into a new hell of conscience, for those sinnes
which he hath formerly in some good measure for-
rowed for, and repented of; when upon occasion
of some markable transgression, he lookshimselfe

The Saints

in the Chrystall glasse of the Law of God, for the discryng and washing away of that particular staines and spots, it discoveres also againe unto him the foulnesse and deformities of all his former abominable rebellions.

And some great outward crosse and trouble may also bee an occasion that the weight of his sinnes may presse him more heavily and sensibly, than when they first bruised and broke his heart. For it is the property and practise of the Christian, when he is deepest in worldly distresses, and vexed most with the miseries of this life, then most curiously and impartially to looke into, search, and try the truth of his spirituall evidences, and soundnesse of his title to the Kingdome of Heaven, that yet there at least and last hee may bee sure of rest and peace, and endlesse happinesse, which Satan obseruing and taking the advantage and opportunity of his dejection of minde, and heavie-heartednesse, for his pressures in the world doth labour might and maine to wrong his title, and weaken his hope of Heaven, by a malitious representation of the abominations of his youth to the eye of his conscience, which though both forsaken and forgiven, yet perhaps are not loathed with that measure of detestation, which such ugly monsters and foul fiends deserve. And therefore for his greater humiliation God may suffer Satan to sift more thorowly, and to ransacke his conscience more deeply, that passing againe thorow the flames of spirituall inward affliction, he may be the better purged and purified from earthly drosse, and encroaching corruptions.

ruptions, and more refined and fitted for Gods glorious service here, and the glory of Heaven hereafter.

2. Or it may be such a man for some divine secret, invisible purpose, may bee as it were reprimed and respited unto his deaths-bed, from any more speciall and markable remorse and terror for his sinnes ; but then he may be paid home with pangs of conscience, and a fierce fresh assault of all his sins mustered & marshalled together with such new stingings and astonishments, which will breed in him feares and doubts, about the truth of his former conversion, and in respect of which all spirituall sufferings for sinne before, were but lesser frightings and flea-bitings : They may for a season so strangely blunder and confound in him all his former comforts of holiness, sincerity, and a good conscience ; his faith in Christ, hope of Heaven, and assurance of Gods favour, that hee feeleth himselfe already almost in Hell, he doubt much of his election. He suspecteth his conversion to have beene counterfeit, his former life to have beene hypocrisie, his company with Christians to have beene for by-respects ; so that he is incomparably more afflicted in conscience, then at first when he was called, and lies in unexpressable Agonies, until that God, whose propertie is to shew his mercies then greatest, when they are nearest to be despaired off, doth in the depth of discomfort and darknesse shine gloriously upon his heart againe with the light of his favourable countenance, and everlasting compassion : And then

The Saints

when the storme is once over-blowne, and the clouds dispersed, he sees clearly that he was therefore cast into this furnace of spirituall afflictions, that the reliques of his hatefull corruptions might bee thorowly wrought out of him, that hee might finally dismisse his sinnes which hang so fast on, with more speciall indignation and hatred, his departing soule might claspe about Christ's precious wounds, with a sweet and strong embracement, and become more sensible and taftefull of those endlesse joyes, upon which it is happily entring.

3. Or if such a one be sorry, and sincerely grieved that hee is not more sorrowfull for his sinnes, and more zealous in holy services, why may not his sorrow that he is no more sorrowfull, and his zeale after more zeale, be accepted, serve the turne, and satisfie that divine mercifull goodnesse, which is wont ever to interpret, and take holy desires for the things done, godly affections for the actions themselves, longings for grace, to bee very grace longed for, if they be sincere, sanctified, and undissembled? But this I now tell you is a pearle which doth serve onely to comfort and uphold the fainting hearts of Gods children, in some extraordinary cases, and extremity of temptations. Let no stranger take it up, let no swine trample upon it, these have no part in it, they know not the price and preciousnesse of it. Hee doth not loath sinfulness with so great detestation as *Pau* did, nor follow holinesse with that fervency of spirit as did *David*: What then? doth he hate evill truly, though not so vehemently? Doth he serve God faithfully, though

though not so fervently? why then undoubtedly hee hath saving grace in the same nature and kinde that these holy men had, though not in the same degree and measure.

To conclude the resolution of this case of conscience; I would advise a man in such a case, to labour seriously with his owne heart, to bring it to that depth of sorrow, which may in some sort bee proportionable to the height of his former sins, and to affect his conscience with that measure of remorse, which may in some degree answer the out-rage of his former rebellions: And the more earnestly and effectually, because a man is very apt to flatter and deceive his owne heart with those hollow, halfe, and insufficient conversions, of which I have forewarned you. And Satan is ever ready, as you heard before, to transport us by his traines and temptations, out of the pangs of conscience into outward mirth, counterfeit peace of conscience, or an unsound change. Let him also continually strive with prayer and watchfulness against the dulnesse of his zeale, and deadnesse of his heart, and be sure to make his election sure, and conversion sound, by daily growth and increase in an holy fervency and forwardnesse, for the enlarging of Gods glory, Christ's Kingdome, and the true comforts of his owne soule: In a word, let him *worke out his salvation with fear and trembling.*

Thus farre of the difference betwixt the formall Professor, and true Christian in the point of legall repentance, of which and knowledge, two necessary fore-runners and preparatives to the great

great worke of regeneration, an unregenerate man may be wholly possest and partaker; but so in that sense, and with that difference as I have formerly said.

Now as concerning the three essentiaill parts of regeneration, to wit, saving faith, speciaill sanctification, a nd Evangelicall repentance ; they are three speciaill jewels peculiar to the Elect, and worne onely by Gods children. Onely the formall Professour, by the power of temporary faith, may marke a faire flourish, and formall shew of them ; he may put on some shadowes and resemblances, some smatterings and outward glimmerings, of these saving and soveraigne pearles, as appeares in my former discourse. But to their inward power and vertue , to their Heaven-horne beauty, invisible and invaluable fairnesse, the best unregenerate man is a meere stranger. For full distinction and cleare difference in so high & weighty a point, looke ;

1. First, as concerning faith, the marks differencing saving faith, from all other kinds, whether false or insufficient, &c. and the three speciaill notes of difference betwixt saving temporary faith, and in my former booke.

2. Secondly, as concerning speciaill sanctification, see before in my former booke.

3. As concerning Evangelicall repentance, see the marks of it , which (by the grace of God) shall follow in a large Treatise of repentance afterward.

In these places named you may see clearly (God willing)

willing) the difference in these three points, betwixt the formall Professor and true Christian; temporary faith, and that which is sound and living.

4. Now lastly, as touching outward reformation, and those degrees of it formerly laid downe, I yeeld and graunt they may proceed from a temporary faith, and befall the formall Professor. But what is a man better, though he be outwardly clothed with Christianity, and to the eyes of men put on the glory of an Angell, if he be inwardly lined with lustfull corruptions, and retaines still a devilish disposition in his inward parts.

That outward reformation, though never so exact and out-side Christianity, though never so glistening, will not serve the turne or suffice to salvation.

Thus farre of that weighty and important point concerning the differences betwixt the powers and perfections of temporary faith, incident to reprobates, and attainable in the state of unregeneration, and those saving impressions, and holy inspirations of sanctifying faith, that fountaine of life, and jewell of Heaven, which puts us into present possession of the Kingdome of grace, and by sound evidences of the promises of salvation, sealed with the precious blood of Christ Iesus, entitles us to everlasting joyes in another world.

This may suffice for the triall of our faith, before the receiving of the Sacrament.

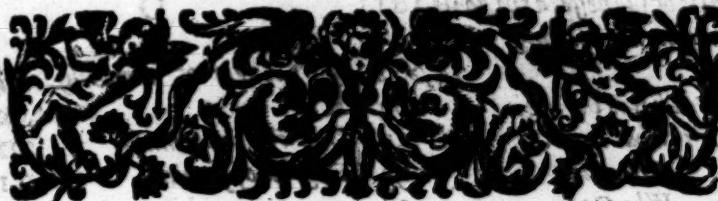
As for the triall of the rest of the graces formerly mentioned, pag. 24. as necessarily required to a right

See my three
Reasons in the
Discourse of
True Happi-
ness, pag. 14.
&c.

right and comfortable receiving, viss Repentance,
new Obedience, love, Sincerity, and a longing de-
sire after that the lively food; The Authorit being
prevented by sicknesse and death, was hindered in
his prosecution and trials of them according to his
intention. For he helped Christians in the exami-
nation of cheſe; they are to ſe the helpe of other
worthy Divinies in thiſ ſubject. That which
hath boene written is commend to
Gods bleffing; and the good ſervice of men
to ſe to the benefit of his Churcho; and perhaſp
in no time ſhall corruptions, and leſtinesſe fill
the world with diſorderly diſordre.

Religious will not idea/spec more of music to get-
the and one-the Chritianity though never to
that among religion through never to

A copy of the original of this letter of application for
a position as a teacher in the Elementary School of
the City of New York is enclosed herewith.



A BRIEFE TABLE of the chiefe heads contained in this Treatise of The Saints selfe-enriching, &c.

A

- Doptio[n]. pag.36.
Afflictions sting or stab
the wicked. 185.
They are the godlyes portion. 311.
Adam stood and fell for us. 31.
What hee was in innocency. ibid.
How the godly are affected after
fals. 201,215.
Almes, on wrong grounds and
objectis. 151.
Almes, commanded, commended,
qualified. 157.
Monilesse men may give Almes.
158.
Apostates and worse than their ba-
gining. 293.

Analogie betweene common and
Sacramentall Bread and Wine.

39,40.

B

- Accesses of knowledge. 46.
Benefits worthy of receiving. 10,24.
By Christ. 35,73.
By-pastor in faith. 96.
Blessings temporall, how and why
to be loved. 141.
Boldnesse in the wicked, whence it
is. 191.
Bribery. 237.

C

- Arnall men preferre worldly
comforts, before spirituall.
and

The Table.

<i>and heavenly.</i>	159.
<i>Causes of sadness to the godly.</i>	189.
<i>Changes not saving and sound.</i>	74, 282.
<i>That is saving.</i>	283.
<i>Christ, what he is.</i>	33.
<i>Why man.</i>	33.
<i>Why God.</i>	34.
<i>Combat in unregenerate, what.</i>	163.
<i>In the regenerate.</i>	165.
<i>Coldness in Prayer, threefold.</i>	174,
<i>Conflict betwixt the flesh and spirit, a signe of faith.</i>	175.
<i>Condition of carnall men when their hopes fail.</i>	184.
<i>Considerations to weare us from the world.</i>	161.
<i>Courage in Gods children.</i>	215.
<i>Conversion, what.</i>	19.
<i>How knowne.</i>	283.
<i>Constancy, a signe of it.</i>	293.
<i>Inconstant Converts, of two sorts.</i>	292, 296.
<i>Covetousnesse.</i>	261.
<i>Credulity.</i>	96.
<i>Cruelty of Land-lords taxed.</i>	156.
<i>Custome, no plea for sinne.</i>	246,
	250.
<i>Customes of the Primitive Church in receiving the sacrament.</i>	5.
D	
<i>Danger of unworthy receiving.</i>	11, 14, &c.
<i>Damning condemned.</i>	272.
<i>Degrees of sinning.</i>	100, 161,
	102.
<i>Despaire.</i>	105, 110, 111, 297.
<i>Considerations to cure it.</i>	12, 13.
<i>Difference betwixt two Sacra-ments.</i>	24, 25, 38, 39.
<i>Differences betwixt saving and temporary faith.</i>	200, 221.
E	
<i>Ecclesiastes.</i>	176.
<i>Ends of the Sacrament.</i>	41.
<i>Enclosure censured.</i>	155, 237, &c.
<i>Examination before receiving, a duty.</i>	8, &c.
<i>What it is.</i>	17.
<i>Wherein it consisteth.</i>	18.
<i>Excuses for swearing, answered.</i>	244.
<i>Exposition of Psal. 23.</i>	121, &c.
F	
<i>Faith, what.</i>	37.
<i>Instituting faith, what.</i>	98.
<i>How</i>	

The Table.

How it is bred and growes.	59.	The Saints grow by them.	280.
	to 65.	Forsaking the world a signe of faith.	159.
How it is knowne.	117, &c.	Fervency in prayer threefold.	174.
Hystoricall Faith.	65.	Fruits of a true faith.	176.
Faith of miracles.	66.	Fruits of Sanctification.	134.
Imaginary faith of three sorts.	66, &c.	Fundamentall points of our Chri- stian faith.	27.
Dead Faith.	69.		G
Temporary Faith defined.	69.	Cod, what he is.	27.
How it differs from saving.	70. 200	Grace is communicative.	18. 24.
How farre it goes in illumination.	72, 73. 203.	Goodly men cannot finde.	200.
How it differs from saving Faith in this.	223, 229.	Glorification.	36.
How far it goes in conversion.	74.	Growth, a signe of grace.	53.
How it differs from saving in this.	283.	A signe of faith.	120.
How farre in regeneration.	74.	A signe of conversion.	287.
How farre in knowledge.	ibid.	Growth in godlineffe compared to diverse things.	287.
In legall contrition, and the fruits of it.	74.		H.
In faith.	77.		I
In sanctification.	78.	Vnility a companion of so- ring knowledge.	47.
In Evangelicall repentance	79.		
In reformation.	80, &c.		
In a shew of a holy life.	86.		
Faith may be eclipsed	124.		
How it differs then from other Faiths.	125.		
Fall of Adam.	30.		
Faith of the Saints, why mentioned	90.		

Ignorance.	53. 59.
Ill gotten goods.	262.
Illumination, how farre, yet un- sound.	72. 223. 229.
Imputration of Christ's righteous- nesse.	35.

The Table.

<i>Infidelity.</i>	98.
<i>Intercession of Christ, what.</i>	35.
<i>Joy in tribulation, a note of faith.</i>	183.
<i>By what consideration it is caused.</i>	180. to 199.

K

<i>Knowledge defined and tried.</i>	27.
<i>What to bee knowne concerning God.</i>	ibid.
<i>What this may teach us.</i>	28.
<i>What to bee knowne concerning man.</i>	28, &c.
<i>What this workes in vs.</i>	32.
<i>What wee must know concerning Christ.</i>	33.
<i>What dispositions this knowledge workes.</i>	38.
<i>What to bee knowne concerning the Sacraments.</i>	ibid.
<i>What this workes in us.</i>	43.
<i>Saving knowledge is practicall.</i>	46, &c.
<i>Desirous of more.</i>	49, &c.
<i>Communicative, as the Sunne.</i>	53, &c.
<i>It Begets love.</i>	57, &c.
<i>It is in oversal.</i>	266.
<i>Experimentall.</i>	227.

L

<i>Ling.</i>	236.
<i>Love to Gods children, how qualified.</i>	21.
<i>Love, a signe of faith.</i>	136.
<i>Love to God, the ground and branche of it.</i>	136. &c.
<i>Love to the creatures, especially to the godly.</i>	143.
<i>Love of a mans selfe.</i>	144.
<i>Love offriends and alliance.</i>	145.
<i>None but their wives.</i>	145, 146.
<i>sancitified their children.</i>	147.
<i>men can be their friends.</i>	ibid.
<i>love, their kindred.</i>	150.
<i>The ground of true love.</i>	149.
<i>Love to our enemies a fruit offaith.</i>	150.

M

<i>Mans misery by nature.</i>	28,
<i>Means of deliverance.</i>	32.
<i>Martyrs.</i>	197.
<i>Good meanings not make us good Communicanty.</i>	13.
<i>Meanes to beget grace.</i>	23.
<i>Meanes to get part in Christ.</i>	37.
<i>Meanes</i>	

The Table.

<i>Manners of grace and knowledge.</i>	<i>Private Prayer.</i>
120.	175, 179.
<i>The meaning of the Sacramental actions.</i>	<i>How it edifieth the heart.</i>
40.	179, 180.
<i>The Mediationship of Christ is of three parts.</i>	<i>Presumption.</i>
34.	105, 106.
<i>The mercies of God displayed.</i>	<i>How God dealeth with such.</i>
112, 300.	106,
O	107.
<i>Objections against preaching, strict truths answered.</i>	<i>Preparation of the heart for faith.</i>
88.	59 &c. 117, &c.
<i>Objections of the merry life of the wicked, answered.</i>	<i>Principles in the doctrine of mortification.</i>
187.	266.
<i>Also of their courage and boldnessse.</i>	<i>Pseudo-martyrs.</i>
191.	191 &c.
<i>The offices of Christ.</i>	<i>Purification of the heart a signe of faith.</i>
34.	166, 200.
P	<i>Perseverance a companion of it.</i>
<i>Peace with our neighbours, not sufficient preparation to the Sacrament.</i>	<i>Professing of judgements in preaching necessary.</i>
13.	197, 200.
<i>Powers of the world to come, how tasted by the temporaries.</i>	<i>Putting out of the pangs of conscience fourways.</i>
73.	297.
<i>Places of Scripture wrested against Precisenesse.</i>	R
24.	<i>Redemption.</i>
<i>For covetousnesse.</i>	<i>Rejoicing of the wicked, what.</i>
254.	222.
<i>For procrastination.</i>	<i>Relapses to sinne, and the effects.</i>
266.	181.
<i>Prayers of the unregenerate.</i>	<i>Remission of sinnes.</i>
167.	35.
to 174.	<i>Regeneration with its parts.</i>
	84.
	75.
	<i>Repentance Evangelicall.</i>
	79.
	<i>It is a signe of faith.</i>
	129.
	<i>Visitations, with feares after</i>
	com.

The Table.

conversion, when it happens.	When, and how lawfull.	251.
To what end.	313.	
Reprobates may have common graces, and why.	319. to 329.	
	92,93.	
	S	
S acrament of the Lord's Supper, for whom	26.	
Sacraments, the number, nature, use and ends,	38, &c.	
Sanctification.	36,77.	
If it be thoro, it is a signe of faith.	132 &c 204.	
Satans suggestions, and motions of our owne hearts differenced.	206.	
Satans craft with men.	302.	
Symony.	236.	
Spirit of bondage described.	75.	
Spirit of prayer accompanieth faith.	167.	
Bearing.	244.	
	V	
V NION with Christ, what.	35.	
Vnmercifullesse taxed.	154.	
Universall change argues conversion.	155.	
Virtue.	284.	
	232.	

Faults, in the Treatise of the Sacrament, escaped at the
Presse, and some in the Copy.

Pago 12. line 18. for *spot in face*, read *spot in his face*. p. 86 l. 12. for *conversione r. conversion*. p. 127 l. 11. leave out *good*. p. 143 l. 16. a left our p. 129 l. 32. for *in r. ii. p. 169.*
l. 21. for *passionate r. passionate*. p. 177. l. 16. for *certaine r. certaine*. p. 196 l. 32. leave out *by*
them. p. 202 l. 26. for *former r. formall*. p. 216. l. 25. for *by a saving being r. by a saving faith*
being. p. 219. l. 11. for *words of Prophets r. words of the Prophets*. p. 243. l. 16. for *which Champion*.
r. which converts Champion. p. 260. for *eyes r. eyes*. p. 280. l. 9. for *Sons said*; *Sons, said*.
p. 287. l. 21. for *bath not grownne r. bush evergreenne*. p. 291. l. 14. for *former r. fater*. p. 298. l. 31.
for *through r. throw*.

DAg 240. l. 12. for *admit his neighbour r. admit his neighbour may keape it*. p. 187. l. 11. at
corners put in this, on the top of the house. p. 392. l. 10. at *Christianity put in this, They throw*
away their weapons like cowards, &c. p. 398. l. 10. at *signs put in this, that being awaked by*
the hand of divine justice, &c.

Prayer, and thanksgiving for God's grace.



THE SAINTS Soule-exalting HUMILIATION; OR Soule-fatting fasting:

Which (*Jacob-like*) prevails with
God, diverts judgements felt or feared,
and procures mercies nationall and per-
sonall, either wanting or withdrawne.

By the late Reverend, Learned, and Godly Minister of Christ
Jesus, *Robert Burton*, Bachelor of Divinity, and some-
times Preacher of Gods Word at *Broughton in
Northampton-shire*.

MATTH. 23. 12.

Hee that bumbleth himselfe, shall be exalted.

10. *I* therefore also now (saith the Lord) turn ye even to me with all
your heart, and with fasting, weeping, and with mourning.

14. *Who knoweth, if he will returne, and repent, and leave a
blessing behind him.*

LONDON,

Printed by *John Haviland*, for *Rapha Harford*, in
Queenes-head-alley in *Patre Noster Row*,
at the signe of the Gilt-Bible. 1634.

SAINTS

HUMILIATION

Song-singing

Appropria

Geoffrey Chaucer's Legend of Good Women

Geoffrey Chaucer's Legend of Good Women



London: Printed by Thomas Huddesley for Richard Newell in

Geoffrey Chaucer's Legend of Good Women

Printed by Thomas Huddesley for Richard Newell in

Geoffrey Chaucer's Legend of Good Women

London

A briefe Table of the chiefe
heads contained in this Treatise of
the Saints humiliation.

A

- Dams first sinne
broke the whole
Law, p. 86.
Abstinence from what things
required in fast, p. 16. &c.
And why, p. 58.
Actual sin, p. 89.
The end of the bodies affli-
ting, that the soule may
be, p. 158.
Afflictions the portion of
the godly, p. 1.
Afflictions of Christ de-
scribed, p. 19.
Aggravations of unregene-
rate omissions, pag. 115.
of commission, p. 116. &c.
Austins example, p. 118.
of drunkennes, p. 119.
of swearing, p. 120.
of whoredome, p. ibid.
of our bosome sinne a-
bove all, p. 121.

B

- Benefits of afflictions, p.
216.

Benefits by fasting, p. 51.

in the booke &c.

C

- Three Catalogues of
sins to bee revised to
helpe humiliation, viz.
1 Sins before Conversion,
p. 114. &c.
2 In Conversion, p. 121. &c.
3 After Conversion, pag.
122. &c.
Considerations, 1 To sweet-
en afflictions, p. 18.
2 To make us loath sin, p.
19. &c.
Creatures are at Gods
command, p. 29.
Not so easie a matter to
believe in Christ as the
world takes it, p. 124.
Our Covenant is bee re-
newed in fasting, p. 72.
. &c.
mollives to it, pag. 176.
Our Covenant must not be
broken, p. 178.

The Table.

D

Satan labours to make
true sorrow run into
Despair, p. 124.
Directions to finde out the
sin aimed at in afflition,
pag. 8.
Drunkenesse condemned
by Heathens, p. 66.
How willing men are to bee
Satan's Drudges for an
ill reward, p. 199. 150.

E

Effects of afflictions in
the wicked, p. 17.
Effects of sin privative and
positive, p. 91, 92.
Ends and fruits of affliction
p. 2. &c.
The Enemies of our salva-
tion, p. 15.
Examination required in
fasting, and how helped,
pag. 64. 82. 84.
Extremity is Gods oppor-
tunity, pag. 28.

F

Faith strengthened by

afflictions, p. 4.
Fasting prevails much
with God, p. 31. 36.
what it is, p. 37.
when to bee under-
taken, p. 38.
The parts of it, p. 39.
(56.)
The sorts of it, p. 52.
The length and con-
tinuance of it, p. 50.
The occasions of it, p.
(62.)
Fasting from sin required
in Fasting, p. 171.
Praise received by the crost,
p. 7.

G

G Races refined by af-
fliction, p. 3.
Gods majestie, our no-
thingness should infinitely
melt our hearts, p. 155.
(156.)

H

H How impossible to get to
Heaven without
trouble, p. 152.
Brokennes

The Table.

Breakneſſe of hearts a ſircle
Heaven, ibid.
Heart, therin all evill re-
hached, p. 159, 160.
Helps againſt afflictions,
(p. 21.)

Helps to keepe the tie of the
natrall conſcience cleare
p. 64.
Hope and Humility breng-
thene by affliction, p.
(7.)
Holines increased by it, p.
(13.)

Our conſciences ſhould be
Hoards of comforts, but
made Hoards of flings
and horrore, p. 113.
Want of ſound Humiliati-
on caufe of long doubting,
H. woncl. almo. (p. 126.
what ſuch are to conſider,
(p. 137.)

Humiliation muſt be for
ſins, not punishments,
p. 159.

L

Over God increased
in afflictions, p. 7.
Lying condemned by

Heathens, p. 65.

M

M An by ſin worse than
one attall poſſeſſed,
p. 156, 157.
Showed in three reaſons,
(p. ibid.)
Meaneſ to know and ſee
our ſins, p. 85.
Mediations to fit in for
death, p. 27.

Members of our bodie,
weapons of ſin, p. 105.
Motives to confeſſion of
ſins, p. 162.

O Bedience quickned
by afflictions, p. 11.
Trembling ſoules Objec-
tions, auſwered, p. 129,
(130.)
The Object of faith, p.
(56.)

Operations of the Holy
Ghost in us, p. 72.
Original ſinne deſined, p.
(86.)
why is works not in
all
22. 3

The Table.

All alike,	p. 87.	Principles and commandments of nature, p. 67. &c.
The cursed fruits of it, pag. M 87, 88.		Pride after fasting to be avoided, p. 78.
under a tree, p. A M		Imitatio Christi, pag. 100.
Parts of faith, pag. 6.		R
Patience growes in afflictions, p. 7.		Ecourses to God in afflictions, pag. 33.
It is a helpe against afflictions, p. 21.		Afflictions furthered by repentance, p. 8.
Persecutors inferior to Satan but in two respects, p. 12.		It bushes parts, pag. 39.
Popish fasts confused, p. 39. &c.		Righteousnes towards our brethren in the parochial increased by them, p. 14.
Desirous, p. 40.		S
Powers of the soule to serve sin and Satan, pag. 108.		At tend godly sorrow, pag. 23.
Our mind and memories, p. 108.		Much more of receiving Christ, yea to, pag. 134.
Our hearts and affections, p. 109.		Sight, Sense, Sorrow, Ha- tred of Scrivings against sin, increased by afflictions, p. 108.
Our sorrow and joy, ibid.		We must be sensible of Gods afflicting us, p. 32.
Our love and hatred, pag. 109.		Else our condition is danger- ous, pag. 50.
Prayer quickned in afflictions, pag. 14.		Selfe-murder condemned, p. 70.
The properties of it, pag. 39.		As a sinne against God, pag. 70, 71.
Prayer required in fas- ting, with its condicions, p. 171.		against

The Table.

against Christ and his
spirit, p. 72.
against our neighbours,
pag. 73.
against a mans selfe,
pag. 74.

How the Devil prevaleth
with men this way, pag. 78.
How sinfull not to take Christ
when thoroughly humbled,
shewed in 5. particulars,
ibid. p. 126, 127.

Sins nature enlarged, p. 90.
How to apprehend Gods
wrath against Sin, in sum
dry particulars, pag. 142.
etc.

Helps to conceive of our
own misery by Sin, p. 144.
Helps to sorrow for Sin,
p. 159.

To hate Sinne, pag. 164.
what unspeakable misery
Sin brings us to, p. 154,
(etc.)

Sins of the tongue many and
grievous, p. 106, 107.
Lothnesse to leave Satans
service and submit to
Christ, pag. 122.
A sweet comfort for a true
broken soule, pag. 123.

A Toad obeyes God bes-
ter than man, p.
(1) 153, 156.
Trials always fitted to our
strength, p. 24.

V Nequalitie in our
former wicked life,
and unswayable remaining
in it, pag. 24, 25.
W Ayrs of sinning
against God and
Christ, pag. 99.
Against the Spirit and the
Angels, pag. 100.

Against the creatures, pag.
101.

Against the Saines, p. 103.

Against our companions, p.
103.

Against our family, ibid.

Word and prayer must bee
joynd with fasting, pag.
171.

what Wrong is done to
Christ in not cleaving to
his promises, p. 126, 127.
what to God to his trust,
pag. 132.

The Table.

to his mercy,	pag.	to his justice,	pag.
to his power,	pag.	Works of mercy are to accompany fasting, pag.	(172.)
	(133.)		

Faults in transcribing the Copie and committed
in printing.

P 42.33. l.22. for It is, r. Hh. p. 52. l.8. for direct, r. dissim.
p. 56. l.13. for sever, r. whoever. p. 57. l.13. for
exercise, r. excuse. p. 67. l.1. for chary, r. chasity. p. 75. l.8.
spend left out. p. 94. l.1.8. for with, r. in. p. 95. l.4. for Gassius,
r. Galacius. p. 121. l. 3. for commanding, r. commanding. p.
156. l. 6. for from, read of. p. 157. l. 28, 29; the left out.

FINIS.



This title page is beginning

THE SAINTS

soule-exalting humiliation.

CHRO. 20. 3. 1653

And Iehosaphat feared, and set himself
to seeke the Lord, and proclaimed a fast
throughout all Iudah,

In this excellent storie there are
many things very remarkable and
memorable for our instruction, and
comfort. At this time wee will
only take notice of three, which
may arise from three passages in
the storie.

The people of God may fall into greatest tribu-
alties, and to the eye of reason, into most despe-
rate and irrecoverable straits. [Deepest miseries are
many times the portion of Gods dearest children.]

It is a decree of heaven resolved upon, and ratifi-
ed by the Lord our God, confirmed by the expe-
rience of all the Patriarks and Prophets, of the A-
postles and professors of Christ, of all the Saints
and servants, nay, of the Son of God himselfe, that,
we must through many tribulations enter into the King-

Daff. 1.

Afflictions the
portion of the
godly.

^a Deus unicum
babet filium sine
peccato, nullum
sine flagello.
Conf. 6.

Symbolum fidelibus datum : si vis regnare mecum crucem meam porta tecum. Gerson.

See Laur. de dc-
sper. p. 208.

Recd. I.

Res. 2.

Hom. I.
ad Pop. Antioch.
P. I. S.

The ends of afflictions.

L. R. G.

dome of God. 18. 14. 22. That all that will live godly in Christ Jesus, shall suffer persecution. 2 Tim. 3. 12. that God scourgeth every sonne whom he receiveth. Heb. 12. 6. whereupon ^a Augustine saith, God hath one Son without sin, but none without suffering. In the world (saith Christ) ye shall have tribulation, Job. 16. 33. 1 Thes. 3. 3. Luke 9. 23. Wee must take up his crosse daily.

It is first proved by an induction of particulars: both of severall ages of the Church, descending from *Abel* to our times, and also of speciall ones. Consider *Abrahams peregrination*, *Davids troubles*, *Pauls catalogue of calamities*, 2 Cor. 11.13. &c. Adde to these, *Athanasius*, *Chrysostome*, *Luther*, &c.

From the end of afflictions.

Let us first consider those given by Chrysostome.

1 Afflictions are many times fit for us to serve as
corrasives to eat away, as it were, the proud flesh of
our swelling hearts, which hinders the health, and
welfare of our soules, yet even to take downe, and
to purge the dangerous distempers of spirituall
pride, and selfe-conceitednesse for our graces and
good deeds. *Phil. 119. 71. 2 Cor. 12. 7.*

To manifest the mightinesse of God in their preservations, and deliverances out of them. Consider the children of *Israels* deliverance from *Phariseb*, & *the* *whole* *world* *now* *to* *establish* *a* *new* *order*

3 Lest the world should think, that God's children serve him mercenarily, and only in prosperity, we may instance in Job's miseries, Job 1. 9. The devil had such a conceit of him, that he served God only for advantage.

soule-exalting humiliation.

3

4 To bring into our minds affir'd and comfortable thoughts of the resurrection, that though now the worldlings and wicked ones carrie all before them, and Gods children be exposed to all manner of molestations and miseries, yet a day of reckoning will come, and settling all right.

5 Lest weaker Christians sink in their sufferings, and quite fall off when they fall into troubles, whereas looking upon others stronger than they, and yet more afflicted, they are reviv'd and comforted, in their crosses.

6 Lest others in their conceits and opinions should over value them, and advance them above mortall, and humane condition; and so be dulled and discouraged to imitate their graces and goodnes. See Isa. 5. 17.

7 That we be not mis-led in reposing true happiness in sensual hearts-ease, and worldly prosperity, but in the holy sufferings of persecuted Christians. See 1 Cor. 4. 11. Heb. 12. 6. 2 Pet. 4. 14.

8 They make the vertues of Christ and graces of salvation to shew forth themselves and shine in them. Rom. 5. 3.

To conceive this reason more easily consider, that there are two generall ends of afflictions, in those which are fruitfully exercised therewith.

1 To mortifie, purge, and scourge out of us, corruptions, lusts, rebellions.

2 To trye, refine, and increase all graces in us, and the whole body of christianitie. As.

1 Faith is much strengthened and finew'd by afflictions.

mundus effor-
nas, paxia humili-
ties mali; aut illa,
bonitas boni;
ignis tribulatio,
Artifex, Deus.
all graces re-
fined by affil-
ctions.
• Faith.

The Saints.

1. Because they drive us with more reverence, greedines and feeling unto the meanes and powerfull ordinance, which are wont to quicken, renew, and confirme our faith from time to time. Now faith is both in the mind and in the heart : and as it is discerned by the change of both, so it receives further growth in both. For my turne in the present point, in the mind it shewes it selfe in two things. 1 Knowledge. See I/4.5.3.11. 2 Judgement. 1 Of truth; when wee give glory unto the way of life, as to the onely way to be happie. 2 Of goodnes; when wee esteeme it as the onely good tidings, our hearts can rest upon. Both these two are cleared & made more shining by crosses. The fire of affliction gives great light unto the understanding, and as sharp eie-savves, though for the present they dazzle the sight, yet after, they singularly cleare the eies of the mind, for that they are much fitter to see spirituall things; and discerne the wayes of God. When a man is drunken with worldly prosperity, or cast into a dead sleep of carnall & curtie, the sensuall heart sends up, as it were, earthly fumes into the head which intoxicate the braine, and infatuate the understanding : but when by a fast of afflictions wee are freed from this surfeit, and that long abstinence hath worne out the intoxicating fumes of worldly vanities, then do we come to our selves, and recover our understanding, whereby wee are enabled to judge and discerne more clearely and soundly of spirituall things, the wayes of God, and great mysterie of grace.

2. Afflictions put faith to the use and exercise of all its vigour and powers, and makes it trie and imploy.

soule-exalting humiliation.

5

ploy the utmost of its spirituall valour, and abilities every way ; and that makes it grow more strong and victorious. For as sloth, idlenes, and want of exercise, doth emasculate and make our bodies more inactive, and unable ; but exercise and imployment doth much quicken and fortifie them : so it is in the present point. Without encounter and assault, faith languishes, and lies hid ; but when stormes and tempests are towards, it stirrup it selfe, gathers its strength and powers together, and seekes for subsidiary assistance by prayer, meditation upon speciall promises for its purpose, experimentall recording former mercies, favours, and deliverances, &c. *Abrahams* faith was excellently exercised a long time, with that great affliction of his wifes barrennesse, nay, and till the time that it seemed impossible in nature that they should have a child : so that it grew thetely to that strength, that afterward at Gods command, he would have sacrificed his only son with his owne hands. He had learned, that as before he had quickened him a son, from the deadnesse of *Sarabs* wombe, so hee was able to raise him after from the dead, though hee had bin burnt to ashes. *Davids* faith being exercised with innumerable afflictions after the promise of the Crowne and Kingdom, grew to that height and heart, as you may see *Psal. 3. 6. &c 46. 1, 2, 3.* and in other places of the Psalmes, the most part whereof was penned in the time of his trouble and persecution.

It growes at such times in respect of a more fresh, affectionate, and sweet survey, and embracement of its objects. 1 The merits of Christ. 2 The promises

mises of God. 3 The providence of God. And in respect of quickning and actuating with more life, those parts of faith which shew themselves in the heart. 1 Desires; extreme longings after pardon of all past and present sinnes in the blood of Christ. 2 Repose and resting in the bleeding bosome of Jesus Christ. 3 A comfortable persuasion, we are certainly Gods for ever; even for this last, I am perswaded, that both faith and the blessed Spirit assure most strongly many times, amid the varietie of bitterest outward pressures.

3 When the eye of faith lookes through the clouds and stormes of afflictions, upon such places as these: 1. *1 Thes. 3. 3. 1 Cor. 14. 22. Heb. 12. 7. 8.* It is more cleared and strengthened in it selfe, and conveys unto the heart of a Christian more light, and assurance of his election, effectual calling, adoption. For afflictions attended with true humiliation, prayer, and a sincere purpose to profit by them, are comfortable markes and evidences of Gods especial favour. The stones and timber, which the mason and carpenter meddle with, hew, smooth, polish and square, are certainly chosen for building; but that which they neglect and passe by, is to bee thrown as rubbish into the high waies, or to be burnt in the fire. It is so in this case; whom the Lord doth hammer, and polish in the furnace of afflictions, he singles out to bee stones in his spirituall temple; but those which he lets lie quiet in the mine and mud of the world, and so in the fatfull sun-shine of earthly ease, are factring against the day of slaughter, and reprobate stones.

And

And as faith, the parent, fountaine, and root, as it were, of other saving graces and holy vertues, is notably strengthened by afflictions; so by consequent, all her blessed brood receive proportionable strength and heartinesse. 1 Our spirituall hope is in the full tide, when our worldly hopes are at the greatest ebbe. 2 Our love is more won unto God, by his weaning us from the world with the worm-wood of afflictions, neither can many waters of affliction quench it, nor whole floods drowne it, Cant. 8.7. buorather, being cast upon it, do like the water in the forge, adde much heat to this holy affection, especially when the breath also of Gods spirit blows upon it. 3 Feare under Gods visiting hand recovers that life which it lost by rachefleshe and security in the time of prosperitie and ease. See Isa. 57.11. 4 Humilitie. For afflictions are as a true glasse, wherein wee see our owne viclefesse and unworthinesse, fraikie, and infirmities, uncertaintie, and weaknessse of the arme of flesh, and so humbly throw downe our selves with alflowlines and submission at the foot of Gods almightynes, and glorious wisdome, saying with David, 2 Sam. 13.26. Here I am, let him doo me as seemeth good in his eyes. See 2 Chro. 3.12. 5 Patience, which is the very nurſe-child of tribulation, Rom. 5.3. and trially, Isa. 4.3. It groweth under the burden, and by varietie of crosses. Job was an unparalleld patterne for afflictions, and so a matchlesſe mirour for patience. And therfore the Church confesseſ, that it is good for a man, that he bear the yoke in his youth, Lament. 3.27. Crosses are heaviest to the unexercised. The

*Hop.**Lov.**Fear.**Humilitie.**Patience.*

fresh-water souldier grows pale upon the approach of the enemie, and glistering of the armour, but the old souldier looks upon his owne blood with an undanted courage, because many times after blood-shed, he hath conquered. Proportionably spirituall joy, peace of conscience, and other such sacred perfumes, and sweetneses of the soule, are inlightened and refreshed with the fire of affliction. See 2 Cor. 1.5.

Now as concerning inherent righteousness,

1. Repentance is much furthered by afflictions First, both that repentance for old sins is revived and renewed. See Job 13.26. Dan. 4.4. & seq; Ez. 9.6. Nehem. 9.6. &c. And that also for present sins is enlarged. For upon serious & sincere search & inquisition, we may find out some speciall sin, or sins, which we never so took to heart, or soundly sorrowed for before.

Know for this purpose, that it is not enough when we are pressed with afflictions, to looke with sorrow and hatred upon our iniquities in some generall manner onely, as the causes of them, but also upon such occasion to search out some speciall and particular sins, which may at that time move God principally to afflict us.

2. For direction herein, let us by the way take notice of some rules to know when the Lord correcteth a particular sin with some speciall chastisement.

They are such as these.

1. When upon examination we find that in the Scripturos such a punishment is denounced against such a sin. As when affiance in the arme of flesh is punished with its faintnesse and failing to helpe us; pride, with dejection and contempt, whoredome with

Repentance.

*See the storie
of Achab.
Ezra 9.*

*How to know
what sin God
times at in af-
flicting us.*

with barrenesse; idolatrie with adultery.

2 When God punishment by way of retaliation, by law of requitall, like for like, as, when wee having dishonoured him with scandalous sins, he casts dishonour upon us; when we having in disobedient to our parents, our children neglect their duties towards us; and having wronged our inferiours, our superiours oppresse us; or lavish of our tongues against others, are paid home with the scourge of tongues, &c. Thus *David* was justly dealt with. See

3 Sam. 12. 10, 11.

3 When wee are taken in the very act, and seised upon when we are sinning. So *Iudas* flying was followed with a tempest. The *Israelites* murmuring for flesh, were plagued with the wrath of God, while it was yet between their teeth. *Numb. 11. 33. Belshazzar* carousing in the golden vessels of Gods house, was frighted with the hand writing upon the wall. *Antiochus* postling toward *Jerusalem* to kill and slay, was horribly plagued, *2 Maccab. 9. 4, 5.* So *Ieroboams* hand stretched out against the Prophet, dried up, *1 King. 13. 4.* A Flax-woman at *Kingstai* in *France*, dressing her flax upon the Sabbath, was burnt with her flax and two children. At *Paris* garden at a Beare-baiting, *Anno 1583.* eight persons were shaine, many hurt, by the breaking of the scaffold.

4 When our sinne in its owne nature commonly brings forth such a punishment, as a cursed fruit. So idleness, or wastefullnesse, ordinarily begets beggery and want. Drunkennes, dropies, surfeis, or some painful distempers; in old age at furthest;

The

the sin of uncleanness, weakness, and filthy diseases; immoderate eating, consumptions.

5 That which thou art lothest to hear, and that which most hinders the resignation and submission of thy soule and body, and all thy courses and carriage heartily and unreservedly to the will and word of God. See David's case, *Psal. 32.*

6 That which thou first feelest the smart of the cross; thy conscience chiefly checkes thee for, and seizeth upon, on it owne accord, as the only *Actor*, and author of thy present misery. So Iosephs brethren in their troubles call to mind their crudie towards their brother, as cause of their cross.

7 That which thou hast still been afraid lest the Minister would meddle with, when thou wentest towards a consonable sermon. Now the Lord will master it with fiery a Scorpion.

In a word, Repentance is increased in respect of
1 Sigh of sin. For through the glasse of afflictions, we see more, and them more ugly. The clouds of outward troubles unite, as it were, and collect our sight, and so represent our sins more to the light, whereas the glistering of prosperity doth disperse and dazzle it.
2 Sense. We are more apprehensive of the intolerable weight and burden of sin, when we are prest but with a taste of those unmeasurable seas of bitterness and sorrowes which it infinitely meriteth at the hands of God.
3 Sorrow. It is the property of truly penitent hearts to turne worldly griefs into godly sorrow. And though some earthly anguish may first strike the heart and open the flood-gate of teares, and sighs, and groans, yet there

See David's remembrancer
69, &c.

soule-exalting humiliation.

11

is a secret sanctifying power, that at length and to cold blood turns their current upon their corruptions. There is an holy wisdome in every sanctified soule, which telis him in such cases, that sorrow is never well spent, but upon sinne; and bids him for shame never to take on so; or shed teares for himselfe, for his beasts, for transitory losses, or crosses; nor to fling away such precious or sweet water into the channell or sinke-hole, but keepe it for to sent the closet of his owne heart with, against the evill favouris of his owne sins. 4 Hatred. Then wee bee gin to loath that sweet meat, Job 20. 12. which we were wont so to tumble in our mouth, and hide under our tongue; then we feele it accompanied with such soure sauce, and turne into gravel, nay, into gall of Aspes in our bowels. 5 Striving against, watchfullnesse, and opposition: we shall bee faine more afraid to give entertainment, and any more warmth in our bosomes unto those vipers, which have already so bitten and stung us.

2 New obedience also is notably quickned and enlarged by afflictions.

And first know, that by them that maie fundamentall rule and principle of Christianity a To forsake all, and deny our selues, the sure and undeceiving ground-worke of all sincere and acceptable obedience, is better learned and more boldly praesised.

Which is laid downe unto us, Luke 14. by our Sa-
vour himselfe, lest any man of those great multitudes that followed him, should deceive him selfe in thinking it an easier matter than indeed it was,

New obedi-
ence.

to be his follower, he directs his lesson to them, ver. 25, 26, 27. And thereto went great multitudes with him, &c.

The necessarie of this resolution hee there more fully sets out unto us in two parables. Hee that will build must first be able to calculate the charges, and his meanes to defray them; otherwise to begin being unable to make an end, were but to lay the foundation of his disgrace and scorne in the losse of his cost and paines. A Prince likewise that will undertake a war must have sure triall of his own, and skill to discover his enemies strength: otherwise to bid him battell, were but to incense him the more, and thrust a little into his hands to defeat him of all that he hath. The conclusion of these inductions our Saviour repeats againe: so likewise whosoever denieth not himselfe and forsaketh all, he cannot be my disciple. In which short speech wee have this account made to our hands; that ere we expect to bring our spirituall building to any competent perfection, or successfull hold out in our spirituall warfare against Sathan, we must make over all interest in our lives, or whatsoever is deare unto us: not thus prepared, wee shall but lay foundations which cannot hold seige, sure to be surprised in the day of battell, after wee have exasperated the venome and rancour of the old Serpent, our sworne enemy, by professing our selves to bee Christs soldiern, and proferring to fight under his banners.

Let a man never talke of profession, being a Christian, or hope of heaven, except hee be content for Christs sake to deny himselfe, his worldly wisdome,

dome, naturall wit, his passions, pleasures, carnall friends, acceptation with the world, ease, outward estate, libertie, life, &c. and constantly indure (which is most distastefull to flesh and blood or to nature most ingenuous) the hate and oppositions, though of dearest friends, the reproaches and revilings of men, who for any endowments either of art or nature are most abject in respect of them whchm they revile. Now sanctified crosses are wont to adde resolution to selfe deniall, for in them wee see and find by experiance, that no created power can comfort; and therefore wee are readier to resigne up our selves, renouncing the arme of flesh unto the rock of eternitie and our Salvauion.

Now our new obedience is made more fruitfull by afflictions as the vine by pruning, lopping, and cutting. I. In holinesse towards God, in a carefull and conſcioneable carriage towards the first table; a taste whereof wee may take by comparing matiners in a storme and arrived at the haven: prisoners with theatres, burial with banquets, beds of sicknesse and expectation of death, with strength of youth and prosperous health: For as in the one state wee shall find for the most part nothing but impietie, presumption, securitie, contempt of Godliness, and such like fruits of darkness: so in the other, trouble, danger, and distresse, doe much alter the case, you shall find them bewailing their former sins, crying for mercy, falling to prayer, vowed; and promising upon deliverance much holiness, &c. And as other parts and branches of holiness are hereby enlarged, so especially that sweet grace

The Saints

of prayer is notably revived and inflamed : See example hereof in *Hezekias*, *Isa.* 37. 1, 2, 3. whereas delivered and in prosperitie, hee was ready to glorie in his treasures : In *David*, *Psal.* 18. 1, 2. but after grew confident in his owne forces, and numbered the people. In *Manasses*, *2 Chron.* 33. 12. *See ter.* 2. 17. *Isa.* 26. 17. *Psal.* 81. 7. 107. 6. &c. and 108. 2. *2 Chro.* 20. 12.

2 In righteousness towards our brethren. By begetting by Gods blessing.

1 More conscientialenesse : Sensiblenesse of the guilt of unrighteous dealing, which a man finds to give asting unto his afflictions, makes his conscience, more tender that way, his judgement more ready to examine, more quick-sighted and unpartiall in judging of right and wrong ; and the heart more fearfull and unwilling to give assent or approbation unto any injurious action. And we see some in great extremitie thinke of distribution, &c.

2 More compassionatenesse : Selfe-sufferings soften mens hearts towards their brethren : personall miseries beget pittie towards others.

3 Courtesy. A true sight of our owne infirmities, deformities and inabilitie to subsist by our selves, begets a sweet mildenesse and gentle behaviour towards our neighbours, whose helpe, assistance, visitations, and prayers, we see, we have need of in extremities. Prosperitie ordinarily produceth scornfulnesse, insolencie, contempt of others : but Gods hand upon us teacheth us another lesson, how fraile, brittle, mortall, and miserable we are, &c.

3 In Knowledge of our selves. In our prosperity looking

looking through the false spectacles of pride, and selfe-love, wee are ready to overweene and ouer-prize our gifts, to mistake shadowes for substances, worldly pollicie, which is meere foolishnesse, for sound wisdome, proud presumption and carnall securitie for true faith, and firme affiance in God : covetousnesse for hugalicie ; a bare profession for the power of Chistianitie, &c. and also to imagine, that the smalles mites, of grace and vertue are the richest talents : and the least, first degrees to be the highest and greatest perfections of them : but when these deceiving glasses are taken from our eyes, we see our graces and spirituall abilities in their owne nature and proportion : and then counterfeit vertues which like gilded papers or posts make in the time of prosperitie a glorious shew, seeming pure gold in outward appearance, doe consume and vanish in the fiery triall, as not enduring the heat of this furnace of affliction, and then the weaknesse and imperfection of our new-borne graces will bee easily discerned, when they are put to struggle and wrestle with troubles and temptations.

This is the second reason for the proving of the Doctrine.

Taken from a distribution of our enemies and their endlesse and restlesse oppositions and assaults. It must needs be so, consider the power, malice, cunning and implacablenes of our enemies. 1. The devill. 2. Our owne flesh. 3. The world. Of which See Downe whole Christian warfa.

From the numberlesse multitude and great varietye of afflictions. Infinite are the kinds of troubles, crosses,

*Reason 3.**Reason 4.*

crosses, temptations , to which we are subject. See the school of temptations. Pliny reckons up 300. diseases from the crowne of the head to the sole of the foot. See Burton, pag. 8.

Vse 1.

Of Instruction ; This point may serve as a lorraine preservative to weaken the sting, lessen the rage & abate the smart of all sufferings to the Saints of God: nay, to make them welcom, sweet and comfortable unto them. And here let us revise & refresh our memories with the varietie and excellencie of good they bring unto us ; of which I have but given a taste before in the seconde reason of the doctrine which you may recapitulate in your memories.

But besides all this ; our momentane crosses doe not onely further, but also much increase our everlasting happiness. For the more painfull our labours are in Gods service, the more rich shall be our wages ; the more dangerous our fight, the more glorious shall bee our crowne ; the more our sufferings exceed in number and measure, the more shall our joyes bee multiplyed , and glory augmented. See 2 Cor. 4. 17. God ordinarily tries and afflicts his worthiest champions, and strongest in grace ; and by crosses he yet further enlargeth their graces, and according to the greatness of their graces, shall bee the glorioussesse of their reward, seeing hee crowneth his owne gifts with proportionable blessednesse. And as hee advanceth us above others in grace in this life, so he will exalt us above others in glorie in the world to come ; not for any merit, but his owne mercy. ^b That thou maiest bear afflictions more comfortably, learne to live the life of faith.

Examination.

^a merita mea,
misericordia tua, saith one
of the Fathers.

soule-exalting humiliatiōn.

1781

Examination. Let us upon this occasion also try our spirituall estates, by the worke which our afflictions have wrought upon us. If thou be yet in the state of nature, thou feelest no such blessed effects from thy afflictions, as I have described, nay, thou art commonly worse by them. For worldlings are wont, when they seize upon them, to grow into open rage, or boile with inward fretting and impatiencie, tormenting themselves more many times with their owne unruly passions and struggling against Gods visiting hand, than with the smart and anguish of the evils inflicted. If their eyes be opened to see the cursed causes of their crosses; 1 They either fall into horrible thoughts with Cain, that their smart exceeds their sinne, and that their punishment is greater than they can beare. 2 Or else they labour to bring a thicke skin over their galled consciences by carnall delights, and to stop their inward accusations with the lond clamor of their sports. But if they lie by it, and be hedged by the extremity of their calamities from worldly pastimes, then having no help in themselves nor hope in God, they flee from him, as from an incensed enemy. And 3 either with Saul they resort to wizards and wise-men, and seeke to the devill for removall of the crosses which God hath inflicted. 4 Or being quite forlorn, they become their owne hang-men with Judas. So that the same fire of affliction, which purifies the faithfull like gold, from the dross of their corruptions, doth utterly consume the wicked like straw or stubble. The same wind of trouble which purgeth Gods good wheat, oldtestomi

blowes away the reprobate like chaffe. The same anvile and hammer, that breakes and briseth in peccates Gods elect vessels, that being molten againe, they may be framed anew for his use, doe make the hard hearts of wicked men like the nether millstone : the same bitter potion which keepeth gracious men in temperance and sobrietie, doth make graceleesse men the more intemperately to swallow downe the imposioned cups of worldly vanities. See this true in Pharaoh, Exod. 8. 19, &c. Jeroboam, King. 13. 8. Ahaz, 2 Chron. 28. 22. The theefe upon the croffe, Luke 23. 39. See Apoc. 16. 9. But in all there is not this sensible worsening : consider whether thou in trath and in some measure reape the fore-mentioned fruits.

Vſe 3

If this be the condition of all true converts in this vale of teares, then let them be so farre from being terrified and troubled for varietie of troubles and temptations, and continued succession of crosses and heavy accidents ; that from thence they may conclude and crowne their hearts with assurance of being sons and not bastards, and conceive of themas so many certain and infallible marks, that they are in the right way to heaven, through which if they walk but a little further with patience, they shall discrēa crowne of glorie, which is their owne for ever ; of which, all the afflictions and pressures laid upon the Saints from the creation to the worlds end, are infinitely unworthy. And in the meantime, let them stay their hearts with such considerations as these ; sweetning the bitterness of their afflictions by a comparative consideration, i Of those many and intolerable

intolerable troubles which Christ had. In his birth, hee had a common *Inne* for his kingly palace, a stable for his chamber, a manger for his cradle; the bruit beasts for his chamber-fellowes. In his infancie, he fled into *Egypt* for his life from blood-thirstie *Herod*.

In his youth, he tooke paines in that poore occupation of his supposed father *Joseph*, as appeareth by the question of the people, *Is not this the Carpenter, Maries sonne?* *Mar. 6. 3.*

In his whole life, full of humane afflictions, so poore, that he lived by almes, and had not the privilege of poore foxes, See *Luke 8. 3. and 9. 58.* After hee began to execute his office, hee was grievously assaulted with Sathan's fiercest temptations, he spent his life in doing well, and hearing ill, he doth works of mercy, and is maliciously censured; he teacheth the truth, and hardly escapeth outward violence; his friends enviously backbite him, his enemis maliciously slander him; he cannot speake but they are ready to intrap him; and out of the words of life and salvation, they are ready to gather matter of his death, and destruction. Hee is despitefully called, *a wine-bibber, a glutton, an impostour, a deceiver, a Samaritan, a sinner;* and being the onely naturall son of God, he is said to be possessed of a devill; he is betrayed of his owne *Apostle*, apprehended with swords and staves, &c. But that which was infinitely more than all these, the unsupportable weight of Gods anger due to our sins, pressed out of his blessed boodie, a bloody sweat, and that rufflie, *my God, my God,* &c. So that our afflictions

cions compared to his, are but a drop to the ocean.

2 Of the miseries of worldly and wicked men, in their passage to hell, forced upon them sometimes by cruell superstition : hence it is, that the *Baalites* cut and lance themselves before their Idoll. The Papist bloodily whips himselfe before his crucifix. Many of the Jewes will indure most exquisite torments, rather than eat swines flesh : and the Turkes rather die than blasphemre their false *Mahomet*, or lying *Alcaron* : somtimes by their cursed courses, as the worldling,drunkard,ambitionist,unclean person,&c.

3 Of the hellish torments of the damned, and those unquenchable flames to bee indured without remedie, ease or end. Besides (which is an infinite losse, whereas their torments are but finite) banishment from the presence of God, and the inestimable joyes of his heavenly kingdome.

4 Of the inexplicable sweetneses, pleasures, and felicitie above : consider what it is to have the infinite ocean of all glory, beauty, excellencie, &c. to powre upon thy body and soule whole rivers of fresh, unutterable joyes for ever, and ever, infinitely more abundantly and oriently, than the sun her rayes and splendour every day ; then what an heaven it is to looke upon the glorified body of Christ, every veine whereof shed blood for thy sinnes and sake, and wherein our nature is advanced above that of angels, and almost deified,&c.

5 It is common to all Christians, and wouldst thou walk in suchaway as never any went to heaven from the creation of the world to the end of the world ?

Rep.

Rep. But, alas, saiest thou, perhaps my miseries are transcendent, and matchlesse, &c. other mens are but flea-bitings to my scorpions.

Well, but for all that, should all the men in the world come, and bring their grievances together, of body, mind, outward estate, sores, vleers, agues, epilepsies, madnes, aches, and all those common calamities, beggerie, want, servitude, disgraces, banishment, imprisonment, &c. and lay them all on an heape, to bee equally divided, wouldest thou share alike, and take thy portion, or be as thou art? Without question, thou wouldest bee as thou art; I am perswaded the most afflicted man that heares me this day, would far rather abide as he is. See 5. more to this purpose in my sermon upon that Text, *Thy word is a lanthorne, &c. pag. 1. &c.*

Let every one that refraines from evill, hath given his name unto Christ, and expects a crowne, prepare still for fresh encounters with ungodly oppositions, and fortifie their hearts against afflictions to come; by such helps as these.

Vſe 4.
Helpes against
afflictions.

1 Treasure up that noble & precious vertue, patience, as a speciall counterpoisone to abate & abolish the sting and venome of all crosses and afflictions, and as a cordiall to hold up thy heart in thebitternes and extremity of them. This patience is an holy vertue planted by Gods spirit in a sanctified heart, whereby out of an acknowledgement and sense of Gods wisdome, goodnesse, power, providence, &c. we willingly and constantly passe through all persecutions and ungodly oppositions for Gods causes, and whatsoever other crosses, and corrections, his

wise providence doth lay upon us ; I meane not an affected vaine-glorious ungrounded Apathie, confidence and intensibilitie in suffering. And this will bee as a strong pillar to support the heart, as a sweet perfume to season the affections, as a soveraigne preservative and counterpoison against the sting and venome of crosses.

2 Rent, unnaile, and unglue thine affections from the world. Earthly-mindednesse doth injure the croffe, and gives it teeth to eat out the very heart of the afflicted. Root out of thine heart therefore this cut-throat of patience by all meanes possible. Consider *Nabal*, a dogged *Diver*, and churlish niggard to Gods people ; onely, as worldlings may doe, made perhaps, once or twice a yeare, a bountifull and joviall feast to his good fellow companions, to keepe his Pharisaicall reputation with some flattering dependant, and with some plausible cloak to cover his covetousnesse and crueltie : but in the evill day, his heart was a stone within him, &c.

3 Do not in the mean time weaken thy strength unnecessarily, and emasculate thine heart before hand, either,

4 By reall suffering of imaginary sorrowes and afflicting thy mind with slayish fore-conceits of future evils, thereby to double and multiplie their stings upon us before hand, and to suffer them many times before they seize upon us ; which is both unnecessary, and unnoble, most unworthy the merrall resolution of a naturall man, and the generous spirit of an honest * heathien, much more the Christian fortitude of a gracious heart.

2 Selfe-

* See *Tuscul.*
quæst. pag. 279.
280.

2 Selfe-created crosses, that I may so call them ; when a man is every way well, if hee can see it, and yet brings much trouble into his owne house, and grieve to his heart, meerly by his owne waywardnesse, frowardnesse and Bedlamfolly ; Christians draw many afflictions on themselves through their owne default, and trouble themselves (as I may say) when God would not trouble them.

4 Helpe we have in this point, even from the wiser* heathen, out of the dictates of reason, and light of nature, who did learn and labour to mollifie and asswage their miseries and ills to come, and to prepare for a more easie and patient passage through them, by planting in their hearts a resolution to looke for any calamitie or crosse which was incident to the nature of man ; and if they escaped them, to hold it againe, advantage, and, as it were, an exemption from common frailtie.

5 But out of the booke of God, we have armour of proofe, and soveraigne antidotes against the cruellest and bitterest storme and sting of the extremest crosse, even many precious promises sealed with the blood of Christ : Amongst the rest, that,
1 Cor. 10.13. That he will never suffer them to be tempted above that they are able, and will ever with the temptation also make a way to escape, that they may be able to beare it. See *Rom. 8. 28.* If thou truly feare God, feare nothing that shall ever hereafter come unto thee, temptation, triall, disgrace, distresse in outward things, danger from men or devils, death it selfe, or any other thing ; for assuredly Jesus Christ himselfe being impressioned with more compassionateesse

Roger's comment.
ed, pag. 555.

* See *Gouge*, p.
172.

Tuscul. quest. p.
279, 280.

Gouge 170 171.

natenesse by reason of his owne taste and experiance, will fortifie thee with sufficient strength before hand, uphold thee with his all-powerfull presence in the midst of them, and will at length most gloriously deliver thee in despite of the devill and the whole world.

6

God will ever fit his afflictions to the spirituall strength of the partie. We have a promise, upon which in all our troubles and trials, wee may build, as upon the surest rocke. *He will never suffer us to be tempted above that wee are able, 1 Cor. 10. 13.* And, *That his grace shall be sufficient for us, 1 Cor. 12. 9.* where he hath laid the heaviest load, there he hath given the greatest strength ; and where there is abundance of afflictions, there hee bestowes abundance of patience, faith, and other graces, that we may beare and overcome them. The prudent commander employes his souldiers according to their worth and valour. In an high enterprise hee makes not choyce of fresh-water'd, and white-liver'd souldiers, but of the most valorous and approved. A discreet Schoole-master gives the longest and hardest lessons to bee learned, to the most pregnant and capable wits, not to dullards. The skilfull Armourer doth not trie common armour with musket-shot, but that of proofe : The wise Lapidary tries not the tender Christall or softer stones by the stiddy and hammer, but the Adamant, which is readier to bruse iron and steele : The carefull husbandman thresheth not the vetches, with a threshing iinstrument, neither turnes a cart-wheele about upon the Cummin, but beates the one out with a staffe,

staffe, and the other with a rod. See Isa. 28.27. Now sith God hath given this wisdom and discretion unto men (Isa. 28.26,) himselfe is infinitly more mercifully wise to fit his trials to the strength of his children ; singling out his valiantest souldiers for the strongest encounters, his best schollers for the hardest lessons, his choicest armour for highest prooфе, his hardest adamants for the most steely anvile, &c. Hence it was that *Abraham* the father of the faithfull ; *Iob*, the justest man upon earth ; *David*, a man after Gods owne heart ; *Paul*, abounding in the riches of spirituall graces, were put unto it : but weake ones are more easily dealt with. See Isa. 48. 10. God out of his love and mercy, hath measured out such a certaine stint and proportion of afflictions unto every one of his children, as in wisdom he knowes fittest for them ; and that both in respect of quantitie and eontinuance : In which respect, as there is no crosse and calamity, which is not fore-appointed of God, so the quantitie, how much, and the time, how long, is also by the same wisdom and providence ordained in such an exact manner, that as it is impossible for any man to free himselfe in whole, or in part, from any of that measure which is allotted unto him, or to prevent it from comming, or to escape from it being come, before the appointed time : so it is alike impossible that all the power of the devils, or men should adde one dramme to the weight, or one minute to the time of our afflictions, more than that proportion which God by his powerfull wisdome hath shared out unto them : as God hath said to the waters of the sea, so also to these

The Saints

these floods of affliction : *Hithero shall ye come, and no further, and here shall thy proud waves bee staid,*
Job 38. 11.

7 Looke to these caveat. If we exspect comfort, boldnesse and joy in our sufferings, let us bee sure,
1 That the matter and ground for which we suffer, bee substantiall and sound. 2 That our hearts bee upright, and aime principally at Gods glory, not at vaine-glorie, profit, or any private end. 3 That no sinne lie upon our consciences ; else the consciousness of that will nip and blast all sweetnesse and comfort, which should naturally spring out of our sufferings.

8 * Let not the canker of carnall joy in the meantime eat out the heart of spirituall. But ever prize and prefer the joy of the soule, delights of grace, refreshings of the Holy Ghost, infinitly before worldly pleasures, ease, or any earthly thing. For having acquainted and inured our selves to delight in God, and with inward and spirituall comfort, we shall enjoy them as gloriously & plentifully in the darkest dungeon, as in the noontide of worldly prosperity.

9 ¹ Walk with God in the meane time, by a rule and daily direction ; watch over thy heart ; mortifie thy passions, lusts, corruptions, beloved sinne ; stand at the swords point with thy most beloved sin. Get an habit of heavenly-minde dnes, patient discretion, &c. In a word, be very temperate, honest, holy. For the more consonable a man hath been in the meane time, the lese power will the croisse have over him, when it comes upon him. It was the saying of a reverend man, Where sin lies heavy,

the

¹ Chrys. in Mat.
pag. 216.

¹ In omnibus cogitationibus, locutionibus, si-
re aliis bus tuis, dic tibi, Itane a-
geres, si hanc sci-
res pro certo no-
vissimam vita
tua horam?

Bern. col. 1135.

Cogitare vel me-
diari coram Deo per tempora cas,
quod in presen-
tia hominum di-
cere vel facere
erubescere,
scire, quod sicut
per verba vel
sallia innotesci-
mus homini, sic
nimimum per co-
gitationes eun-
da-scrutantis
spiritui. col.
1133.

the crosse lies light ; and contrarily, where the crosse lies heavy, sinne lies light ; so the heart that hath beene very holy in a calme, will be most lightsome in tempestuous times.

10 Get mortifying motives and meditations, to master an immoderate feare of death, the king of feares and prince of terrors ; and we shall with far more patience, and resolution, digest all petty troubles and miseries in the meane time. For which purpose consider,

1 That there is almost no man, but hee hath endured worse paines in life, than hee can endure in death. The pangs of death are often lesse than those of the tooth-ake.

2 The covenant of God is in force with us, as we lie in the dust of the earth, *Mat. 22. 31, 32.*

3 The union with Christ holds still, *Col. 1. 18.* as the hypostatical did when Christ lay in the grave.

4 Death is but a sleepe, *1 Thes. 4. 13.*

5 Christs death hath taken away the sting and sweetned it to all his.

6 It is but as a sturdy porter, letting us into heaven. It is a passage to eternall joyes.

7 It is but like the fall of a wheat corne into the ground, and dying, that it may spring up afterward gloriously, *Iob. 12. 24.*

8 It is but a departing out of this world unto the Father, *Iob. 13. 1.*

9 It was called in the old Testament, but a gathering to their fathers.

10 Jacob made nothing of it. Hee said to Joseph, *Gen. 48. 21.* Behold, I die. See also *Chap. 49. 33.*

11 Let

Motives and
meditations to
fit us for death.

wards life of
faith in death,
pag. 78.

*Musical on Mat.
582.*

*Frogmerton of
faith, pag. 103.
Rollac. on Job. p.
274.
See my booke
on the 4. last
things concer-
ning the joyes
of heaven.*

*Dott. 2.
God will bee
seen in the
mount.
Mus. in Job,
pag. 537.*

The Saints

- 11 Let us trim our lamps in the meane time, trie our spirituall estates, and the rather because there are so many foolish virgins.
- 12 Let us get familiaritie with God before hand.
- 13 Let us know most certainly against that time, that judgement is given unto Christ.
- 14 Be much in mediation of heavenly joyes and our everlasting abode there,
- 15 Set thy selfe seriously & industriously to attain full assurance. Amongst infinit helps therunto preesse that place often upon thy conscience, *Heb. 6. 17, 18.*

Thus much for the first thing observable from the first passage of this storie.

We come to a second, of which more briefly,

Mans extremity is Gods opportunity. The Lord will be seene in the mount. Or thus,

In the height and heat of cruellest persecution, in the depth, and, as it were, the desperation of greatest danger, God is wont to improve his mercifull almightynesse for the deliverance of his children. *Isa. 33. 9, 10.* *The earth mourneth and faintheath, Lebanon is ashamed, and bewen downe, Sharon is like a wildernes, and Bashan is shaken and Carmel.* Now will I arise saith the Lord, now will I be exalced, now will I lift up my selfe. Consider besides this remarkable storie, vers. 12. The Israelites at the red sea, in *Antiochus* his time, &c. 88. The powder-plot.

For private men, *Abraham* in the mount. *Sampson, Iudg. 15. 18, 19. David, 1 Sam. 30. 6.*

For spirituall straits, consider *David, Psal. 77. Job, Ezekias, &c.* and now the Churches in *Germany.* The glorie of Gods mercie and power is there-
by

by magnified and made most illustrious.

The hearts of his children are thereby most comforted, and filled with thankfulness and joy.

The enemies are most confounded.

Let all true hearts know, that the deeper they sink either into temporall or spirituall miseries, the nearer they are to deliverance. For the performance wherof (for he is truth it selfe) he hath, 1. His owne omnipotent arme, w^ch can beat the greatest mountain to powder, and rent the hardest rock in peeces, &c. 2. Innumerable hosts of Angels, of w^ch one killed an 185000. in one night, *Isa. 37. 36.* together with all the host of heaven and earth, even to lice, and the smallest vermin. That faire, glorious Giant, which with incredible swiftnes runs post, as it were, through the skie, every day to stand still, or retire: the impetuous current of the raging sea to become a soft and refreshing aire, the implacable fury of the most enraged lions to couch at first word, for his servants sake and safety. Nay, he hath worms and lice if need be, to fetch blood from the proudest tyrant upon earth, and to eat out the heart and bowels of the most boisterous *Nimrod*, or highest monarch that weares a crowne upon his head, if he oppole his people. He hath the hands and consciences of contradicters, to bring their own blood upon their own heads, and even hell upon their hearts in this life. In a word, every godly man sweetly rests under his wings, who with one word is able to turne all the creatures in the world into hell, nay, even with the breath of his mouth, to turne hell, and heaven, and earth,

Reaf. 1.

2.

3

Vſe

The Saints

Yates 190, 391.

earth, and all things into nothing. 3 He can work for thy deliverance. 1 By himselfe without means as it is in this storie. So hee destroied *Pharob*, *Exod.* 14. Overthrew *Iericho*. *Ios.* 6. Drive backe *Senacherib*. 2 *King.* 19. See 2 *Chro.* 14. and 2 *King.* 6. 2 By weak means So *Gideons* 300. prevailed, *Iud.* 7. The Kings of *Sodome* were overthrowne, *Gen.* 14. See also 1 *Sam* 14. and 17. *Iud.* 4. and 9. 3 Contrary to meanes. So *Daniel* was preserved, *Dan.* 6. *Jonah* *Ion.* 2. The three children. See *Ios.* 10. how the sun stood still. Here then is comfort for the Church, upon whom God shewes miracles of mercy in all ages.

Vſe 2.

Admonition to the enemies and persecutors of Gods people, if ever they will be warned. Darest thou grapple with the omnipotencie of God? canſt thou disarme those angelicall spirits, addreſt for the defence of his chosen? Darest thou venture to pull a ſignet from the ſtrong and mightie arme of Jesus Christ? Canſt thou lay a countermand upon the creatures, againſt the charge of their Creator? &c. If ſo, then maieſt thou hope to pull a poore humbled ſoule out of the shadow of the Almighty, and from under the wings of the moft high. Breake off then betimes thy plots, and pestilent devices againſt the people of God, leſt the ſword that thou haſt drawen, enter into thine owne heart; and thy dung-hill, implacable, and muiderous malice returne with vengeance upon thine owne pate. Aſſuredly thou ſhalt never prevaile: thou haſt againſt thee, heaven and earth, ſun and moone, and the ſeven ſtarres, as they ſay. Nay, iſ thou conquer in thy ſiding and ſetting againſt the Saints, thou art conſounded

founded and crushed for ever ; as all those that triumphed over and trampled upon the Lord of life.

Oh ; thrice blessed then, and incomparably happy is their estate, who having renounced the arme of flesh, the wedge of gold, the fading splendour of the most imperiall crownes, all the rotten pillars of humane felicities, elating dependances upon the worlds minions ; in a word, the whole power and possibilitie of man, whose glory is but foame, whose strength is but rottemesse, whose bravery is but dust ; I say, who having disclaimed these broken staves of reed, are repos'd with a sweet, a strong and everlasting safetie, under the rocke of eternitie. If thou bee such, bee more than infinitely confident, thou shalt shortly bee more than conquerour, and triumphantly trample upon the face and furie of the proudest devill, whether incarnate or in his owne shape. And in the meane time assure thy selfe, God will be a God nigh at hand unto thee, to take an opportunitie to glorifie himselfe in all thy extremities and difficulties.

The exercise and ordinance of fasting, is a very excellent meanes, and singularly powerfull to preuaile with God extraordinarily. It is a speciall meanes to move God to deliver us out of such inextricable straits, and extremest dangers.

See how powerfull this ordinance hath beene.

- 1 For obtaining some speciall good, *Nehem. 1.4.*
2. *Ezr. 8. 21. Esth. 4.16. Est. 13.3. and 14.23.*
- 2 For removing evill of sin, *Est. 9.9.11. 13.4.*
7. 6. *Ezr. 9. 3. 6. and 10. 6. Ind. 20.26. Nehe. 9. 12.*
- 3 For removing evill of punishment. *of chilopar*

¹ Imminent

Vse 3.

Dos. 3.
The power of
fasting.

The Saints

1. Imminent, *Isa.* 22. 12. *Jonah* 3. 5, 6. 2 *Chro.*
 20. 3. 2 Present, as famine, *Joel* 1. 14. and 2. 12.
 15. The sword, *Ios.* 7. 6. *Judg.* 20. Our Eighty eight.
 Captivitie, *Dan.* 9. 3. Sicknesse, 2 *Sam.* 12. 16. and
Psal. 35. 13. Pestilence, 1 *King.* 8. 37, 38. 2 *Sam.* 14.
 Before I proceed further in this point, let me tell
 you that it is gathered out of the third verse, where
 in we may take notice of *Iehoshaphat's* gracious carri-
 age in his great distresse.

1 His sensiblenesse and apprehension of Gods
 hand upon him. *And Iehoshaphat feared.*

Whence let us learne;

Obs. To bee sensible of Gods visiting hand,
 whensoever or in what kind soever it shall seize up-
 on us. See *Ruth* 1. 20.

1 That we may acknowledge his Royall preroga-
 tive in being the inflicter of all punishment.

2 That wee may remonstrate to our owne con-
 sciences, that we are the ingenuous children of our
 heavenly father, by taking to heart the least inti-
 mation of his displeasure against us.

3 That we may make way to profit by his father-
 ly chastrisements.

Reproofe of all those, who affect and discover a
 stoicall apathy and insensibilitie this way, and in
 such cases have recourse only unto the arme of flesh
 when they are afflicted with diseases, and danger of
 death, they look no higher than to the hand of the
 Physician, they depend onely upon the power of
 physick for their deliverance and recovery: many
 times in their losses and distresses, they will have
 recourse to wizards, and wisemen, as they call them:

Reas.

Vfe 1.

as *Balak* had, *Numb. 22. 5.* and *Saul*, *1 Sam. 28. 8. 14.* and *Amaiah*, *2 King. 1. 2.* and *Haman*, *Esth. 3. 7.* and *Nebuchadnezzar*, *Ezek. 21. 21.* See *Isa. 19. 3.* when they are troubled with melancholie, heavy-heartednesse, and perhaps horrour for sinne, their medicine is onely outward mirth, merry company, and the unhalowed pleasures of good-fellowship; when they are in misery & want, they depend upon their wit, and their owne couisening and shifting for bettering their estate : but they never are affected with, or take notice of Gods hand in all these, and to be humbled under it.

Let us learne, and labour to get and keepe softnesse and sensiblenesse in our hearts this way ; that we may suffer Gods fatherly chastrgements to have a full and fruitfull effect upon us. For we ought to profit and make progresse in the whole body of Christianity by afflictions ; as we shewed you under the second reason of the first doctrine from this place. Now sensenesse and sottishnesse under the crosse is a barre against all this spirituall good.

It is present speedy addresse towards Jehovah in his deepest distresse. *And he set himselfe to sieke the Lord.* Whence take this note.

2

Obs. In all our distresses and dangers wee must have our recourse to Jehovah.

Reas. 1. Because our sins are the cause of all our sorrow. Our own wickednes worketh our woe. See *Deut. 28. 15.* what a catalogue of curses dog disobedience to Gods law at the heels. If then we would be rid out of miseries, wee must renounce our sins, the true causes of all our crusses, & have recourse to God.

The Saints

2 God is the author and inflicter of all punishments and inflictions, *Ames 3. 6. Job 5. 6.* whosoever, whatsoever be the instruments in the inflictions of punishments, and the executioners of his just vengeance upon the sonnes of *Adam*, God himselfe hath ever the chiefest stroke, a principall hand, and the greatest sway in the great varietie of all manner of visitations and vexations for sinne. Therefore recovery from our troubles depends upon our reconcilement and recourse to him.

3 God alone hath soveraigne and unrefistable power to deliver and set free from all miseries and vexations. He only killeth and giveth life, neither is there any that can deliver out of his hand. Hee alone at his pleasure can bridle and restraine the furie of Sathan. Hee onely in despight of spightfull tongues, can bring forth a mans righteousnesse as the light, and his judgement as the noone-day. He alone can speake peace and comfort to heavy and mournfull hearts; he, and none but hee, can rescue and releeve the poore and penitent soule out of the lions paw, from the brinke of despaire, and out of the very mouth of hell. Hence it is, that *David* saith in the perplexite of his spirit, *Psl. 142. 4.* I looked upon my right hand and beheld, but there was none that would know me; all refuge failed me, and none cared for my soule. Then cried I unto thee, O Lord, and said, thou art mine hope and my portion in the land of the living, &c. There is no rest then for our vexed spirits, and distressed soules, but only under the wings of Gods almightynesse.

For reproofe of those, who thinke to releve and rescue

rescue themselves from the hand of God and his heavy visitations, only by the aid and power of secondary causes: who labour to passe out of all their troubles and perplexities by their owne strength and arme of flesh; when they are in disgrace with greatness and great men, they labo^r by bribes, flatterie, and base services, to recover heir respect and reputation with unsanctified great ones, &c. But in such cases, it were a thousand times better to continue in their troubles, and lie still under their crosses, than to come out by such means. To be led out of misery, and not by Gods hand; to passe out of troubles, and not by sanctified meaneas, is the greatest misery, and a most fearfull curse. For to prosper in our wayes, and be out of the way to heaven, is one of the greatest plagues that can light upon our soules in this life. But exercise in temporall vexations, is many times a very powerfull means to draw us unto God, and to keepe us in awe and obedience when we are converted.

For instruction, no teach us all when we shall be intangled in any trouble, or crossed wth any vexation, then presently to make a privy search into the secret passages of our hearts, and an exact inquiry into the sinfull wants of our life; & thereupon to mortifie all rebellious corruptions within, whereby wee grieve the good spirit, and reforne the inquirie of our outward conversation, whereby we dishonour Gods gracious Majestie, and so before, & above all things to returne and be reconciled unto him. And then assuredly Gods mercifull hand will take, at the least, the venome, poison, and sting out of all our trou-

oles, crosses and afflictions : we shall be sure to have supportation in them, benefit by them, and ever in due time deliverance from them. Our bodily sicknesse will be physick for our soules, our temporall losses will bring in spirituall gaine ; our disgraces will increase our gracefulness in the eyes of God. Our danger will procure a guard of Angels ; our outward troubles will bring that inward peace which passeth all understanding ; and at length comes that crowne of glorie, which makes more than infinitely amends for the momentary miseries of these dayes of vanitie. *[In the two booke of leboshiphat here singles out, and sets upon the particular meanes of pacifying and prevailing with God in his perplexitie, and for his deliverance out of danger.]* Fasting and prayer : *[And proclaimed a fast throughout all Iudah.]* Whence ariseth the point formerly proposed, and now purpose to prosecute. *Dost.* The exercise and ordinance of fasting is a very excellent meanes, and powerfull to prevale with God extraordinarily. *I proved it out of Scripture before, now I adde these reasons.*

Reas. I.

Now our deare
Soveraigne.

2

Experience of maryellous things effected by this meanes in all ages, even to the safe return of Prince Charles from Spaine, prove the point. *[See Act. 12. 5. what wonders then will extraordinary prayer edged with fasting worke ?]*

3

Ordinary prayers of Gods people prevale much. See Act. 12. 5. what wonders then will extraordinary prayer edged with fasting worke ? Some kind of devils will not bee cast out but by prayer and fasting, *[Mat. 17. 21.]* that is, a most fervent kind of praier sharpened with fasting. Some sinnes will not be so comfortably mastered, some

fiery

fiery darts repelled, some fierce temptations conquered, some blessings obtained, &c. without this extraordinary meanes, which upon such occasions sincerely undertaken hath prevailed extraordinarily.

Now before wee proceed to the uses of this, wee will shew unto you what a fast is.

* An holy fast is a religious abstinence undertaken upon some speciall and extraordinary occasion, wherein wee forbear, not onely food, and other commodities and comforts of this life, but also bodily labours, and worldly businesse, so farre as mercy, comelinesse, and necessitie will give leave, that wee may thereby bee extraordinarily humbled before God, and quickned with extraordinary fervencie of prayer for the obtaining of our suit at Gods hand.

Religious.] It is a solemne exercise of religion and ordinance of God, * enjoyned in the second Commandement, as it is a meanes to helpe us in the worship of God, and in the duty of prayer upon extraordinary occasion ; and in the fourth, as the time of fast, is a Sabbath of humiliation, wherein we are to professe our humiliation, and testifie our repentance before God. For when the Lord bids us sanctifie the Sabbath, he meanes not only the ordinary weekly Sabbath, but also the extraordinary, both those of joy, fasting, and thanksgiving. See *Nehem.* 8. 9, 10. *Heft.* 9. 18, 19. and those of humiliation; 2 *Cbros.* 10. 3. *Ezra* 6. 2. *Joel* 1. 14. and 2. 9. *Isa.* 58. 5. 13. The Prophet seemeth to call such a

* What a fast is.

* How then can Bellarmine ex-
cept so many
people? as, saith
he,

1 Proper im-
potentiam excu-
santur a lege je-
junii, senecti, pa-
ueri, pregnantes, pau-
peres.

2 Propri-
pietatem ex-
cusantur Conci-
natores, Letto-
res, confessarii
qui ministrant
egrotis, &c.

3 Proper ne-
cessitatem excu-
santur iij quā ex
officio laboriosis
operibus dant o-
peram, que vi-
res corporis ex-
hauiunt. Vt
Fabri, Mariani,
Ferrarii, Liguri-
rii, & similes.
Bell. de bonis o-
perib. cap. 10. 5.
Ac propter, &c.

And yet this
fellow confes-
seth in the fifth
(et), of the same
chapter, that all
men altogether
did undertake
this exercise of
fasting, and that
not onely frō
the east Churches.

The Saints

day, an acceptable day to the Lord, yea his Sabbath, and his holy day, which even as the ordinary Sabbath, is to bee consecrated, as glorious to the Lord. The moralitie of this dutie appears both in the old Testament : For though the circumstances of the time, and certain habits and gestures, *Lev. 16. 29.* and *23. 27. 29. Zech. 7. 5.* and *8. 19. I Cor. 59. 5. 1 King. 21. 27. 2 Sam. 12. 20. Heft. 4. 1. 3. Ezr. 9. 3. Dan. 9. 3.* and *10. 3.* were temporary and peculiar to the Jewes, yet the substance of the fast, which is the humbling of our soules by abstinenesse, is a mōrall dutie, belonging commonly to all nations in all ages: And in the new also, See *Mat. 6. 16.* For prescribing the manner how to fast, hee presupposeth the duty, that we are to fast. He makes also a gracious promise, *vers. 18.* See also *Mat. 9. 14.* and *17. 21. Luk. 2. 37. Act. 13. 3.* and *14. 23. 2 Cor. 11. 27.*

Upon extraordinary occasion] as, for the obtaining of some speciaall good, for the removing the e-
vil of sinne, for the preventing of affliction imminent, for removing affliction present, as famine, sword, captivitie, sicknesse, pestilence, as you had it before, where you may see places and proofes.

We must abstaine and forbeare, from food wholly, from sleep in part, (on such a day we must sleep lesse and rise sooner.) From ornaments and better attire, from matrimoniall benevolence, from bodily labour and worldly businesse, from all pleasant and delightfull things (*David and Daniel did not anoint themselves at such times, See 2 Sam. 12. 20. Dan. 10. 3.*) From all manner of sports, pastimes, recreations : for they are quite contrary to humili-
ation.

See these in-
larged, *infra,*
after the third
use.

ation. And works of our calling are to be forborne.

As mercy permitteth.] Totall abstinence from meat and drinke is not so strictly required, but in case of true weaknessesse, a man may refresh himselfe, lest he hazzard his health, or unfit himselfe for the spirituall exercise.

In this dutie we consider, 1 The bodily outward abstinence. 2 The inward and spirituall exercise.

Of the first before. The second is an humbling of our selves in a solemne exercise of prayer, joined with repentance, furthered and testified by the outward fast.

Let prayer bee attended with, 1 Fervencie of desire. 2 Assurance of faith.

Let repentance have his two parts.

1 Humiliation in respect of sins past.
2 An unfained purpose of amending our lives for the time to come.

Of these more amplly afterward.

Much to blame then are the popish Doctors, who have wickedly perverted, and imposioned this precious and heavenly ordinance, with their superstitions, will-worships, meritorious conceits, and doctrine of devils. They have not onely taken the soule out of it, but also mangled and maimed the very livelyesse, and soule-lesse carkasse.

The popish pharisaicall fast is faultie many waies.

1 It is but a maimed carkasse without the life and *soule. That is meerly externall, not joined with

Metropolitana.

Metropolitana.

Vſe 1.

A confutation
of the popish
fast at large.

* See the soule
of this exercise
Neh.9 3,4.

Lejunus Eccles-
iaſticum est ab-
ſentia cibis. ſi
cundum ecclē-
ſia regulam af-
fumota. 2. de
bonis operis
part.ii. 2.e.1.

fecit. i. fumum e-

clēſtificum. Secundum regulam ecclēſiaſticam tria ad jejunium requirentur. 1. Vt qui jejunat,
femel tantum in die cibum sumat. 2. Vt una illa refectio ſit ciborum prandium. 3. Vt habeatur
ciborum deſcenſus propter timor a carnisbus ſe abſtineat, qui ecclēſiaſtico more jejunat. ib. ſecundum tria,

*christiani, non
heretici, sed
catholici, do-
mandi corporis
causa propter a-
nimam in orationibus amplius
humiliandam
abstinent.* Aug.
lib. 30. contra
Faust. Mani-
ebaum. cap. as
Gregorius de
Valent. cites
the words. Tom.

3. *Disput. 9.9.2.*
De jejunio.
Punct. 2. sect. A
quo impio. Herc
is clearly inti-
mated the spi-
rituall exercise
which I call,
the soule of
the outward
abstinence.

*Quotquot viros
virtutem videmus
sive ieiunio
non legimus as-
cendere: nec a-
liquid magnum
motus tisant nisi
prius abstin-
tia praecessisset.*

Quoties

*aliquid a Deo obtinere conati sunt, ieiunii incubuisse & lachrymis: et permittan-
tes in orationibus, ciliis carni barentibus supplices beneficia postularunt. Neq; defuit
praevenitus, ubi ad pedes Dei sacrificium contriti corda offerens se profravit humilitas:
sed prope fuit invocantibus se Deum, & porrexit manum naufragus, & subuenit af-
flictus. Cyprian. Serm. De ieiunio, & temptationibus Christi. This holy Martyr
did rightly apprehend the true use and excellencie of fasting, to wit, be-
ing animated and influed, as it were, by the fervent prayers of an hum-
ble heart to sue for some extraordinarie thing at Gods mercifull hands.*

any extraordinary exercise of praier or repentance among them, and therefore of no value, 1 Tim. 4.
8. Bodily exercise profits nothing. *Bellarmino* doth thus define a popish fast; that it is an abstinenſe from meat, undertaken according to the rule of the Church.

Which rule requires;

- 1 That hee which fasteth, eat onely once a day.
- 2 That that meale bee a supper, not a dinner.
- 3 That there be a choice of meats, and that hee specially abstaine from flesh.

Now this ridiculous mocke-fast, and foule-lesse carkasse so mangled and marred as appeares before, is meritorious both of temporall and eternall benefits, as *Bellarmino* speakes. Ridiculous foppery fit for Antichrist's deluded vassals, See 2 Thessal.

2.11.

2 Although it be nothing but an outward exercise, or abstinence, yet it is defective in that respect. For there is not in it an abstinenſe from other outward comforts, from labours and worldly businesſes, but onely from food.

3 Neither

3 Neither forbear they all food, but only ^bflesh, eggs, and white-meats. They permit in their fasts the free use of wine, and their strongest drinks which are very forcible to inflame men with lust. And how cannot these but be unseasonable. Mourning is required. But wine makes glad the heart of man, *Psal. 104. 15.* and is given to the sorrowfull to expell griefe, *Prov. 31. 6, 7,*

4 Neither is their fast from even to even, according to the rules and examples in the Scriptures. The usuall time of fast there, was a naturall day, to wit, from even to even, or from supper to supper; the same space with the ordinary Sabbath, See *Ind. 20. 26.* *2 Sam. 1. 12.* *Ios. 7. 6.* *2 Sam. 3. 35.* But Papists dissolve their fasts, at the ninth hour which is three of the clocke in the afternoone, which now custome hath brought to the ¹sixth houre. But heare ^m Bellarwines reason in the mean time for the ninth houre. Because they that fast, do after a sort crucifi their flesh, and suffer together with Christ suffering. But Christ remaining till the ninth houre in his passion, ar lengib in that very houre rested from griefe and labour.

*magus dictus est, ac pesci causa longaque, navigationes suscepit. quemadmodum & Tiberio Cesari, gule proceru, non nisi in pesci iunctione committere, et explorare usum est; illa Asopis patina non alio quam piscium apparatus nobilis, a veteribus celebratur. Semec Epist. 93. Plin. I. 10. c. 51. In jejunio / icet curu bibere vinum, vel aquam quoties vulnerit. Navar. p. 352. See Mason of fasting cap. pag. 14. ¹ See Bellar. to this purpose, De bonis operibus in part. lib. 2. cap. 2. sect. Parro S. Thomas. Hora 2. non ratio est, quoniam qui jejunant, carnem nam quodammodo crucifigunt, & christi patienti compatuntur. Christus autem usque ad horam nonam in passione perdurans, illa deum hoc a doloribus & laboribus requievit. Perpetua S. Scriptura phrasis, et sanctorum opinio in Yel. N. T. praxis aperte docent eos diemum vere jejunare, qui prorsus ab omni cibo abscent, five per unum, five per plures aliquot dies. Six hundred and thirtie fathers determined in the Calcedon Councell, one of the fourte first generall Councils, that every person, as well in his private, as publicke fast, should continue all the day without meat and drinke, *Hom. of fasting. pag. 1.**

Their

^a Non manus in-
cepit quam falso
comparacionem
intrae sunt car-
nium & piscium
infusar bellar.
qua si ex illa lux-
uria per se, ex
ista non nisi per
accidens gyna-
tor. Nam ebbi
utrinque sit im-
moderato usu
tam incendi
tam certum est,
quam etiam ex-
teriorum scripto-
rum sufficiat
siquet; pesci ex
genera suo inter
requisitus minus
laudatis recon-
deri; adeo ut
tertius de regula
canatur o. 1. a. Pla-
narch Symp. 4.
prob. 4. Et ille
medium nepo-
tum aliusimus
Iugae Aeginais
copiam scientiam
professus. Opus.

terels a sweet faste, a man may sup, as they ridiculously say, and here appears, at twelve of the clocke; hee may take a little supper, or refecion, or a collation (as they call it) in the evening; hee may drinke wine either before or after his noone supper, and that as often as he will, saith a famous Casuist. *Ote stuta conscientia absque violatione jejunii qui ea refectiuncula ut, quemvis non indiget, cum ea utitur non est ceterorum, eam enim a peccato defendit ac liberat, non solum vel natura necessitus, sed consuetudo recepta.* Azorius *Institut. moral lib. 7. ca. 8. sect. quarto queritur,* An jejunium solvatur iuncta vespertina refectiuncula, qua noctu fratre appetente nocte, proxime ante somnum capta naturam reficiuntur. *Oliu in dictis jejuniorum ad nonam et nascent omnes, nulla vespertina refectiuncula utebantur: sed postquam dixerunt, seu canare caerent ad sextam, qui jejunii scrupulosa erat odulta est refectiuncula vespertina.* Ibid. *secunda quoniam queritur.* Sec. *ben. nit. p. 4. p. 189.* Consentiens est Theologorum et canonici juris interpro-
tum opinio potionem vini, sive mane ante prandium, sive post prandium vespere, jejunium non solvere, si in modum potus ad extinguendum sive minuendum scimus matutinum, quamvis etiam plus quam per sic, et neceas postulet, vimum bibatur; quoniam contra temperantiam quodam peccatum erit, contra jejunium non item. Ibid. c. 10. sect. *septimo quartus.* Vix jejunia solvendi circa meridiem, et cernualum sumendi sub noctem ab ecclesia non imperatis sed tolerari. Ibid. cap. 2. sect. *Primum respondamus.* Deinde addimus determinaciones ejusmodi rerum quo non habentur ex divino jure posse per ecclesiasticam legem vel consuetudin. in pro locorum et temporum diversitate ita variari, ut quod uno loco vel tempore non licet, &c. Ecclesia Primitiva temporibus aliquantus etia post ad vespera usq; i. usq; ad occasum solis exerciter jejunabatur: et tum primus neque ante sumendum refectio, que idcirco in diebus jejunii causa nominari solet. Id patet ex *B. fil. Hom. 1. de laudib. jejunii* & ex *August lib. de morib. Eccles. Cathol.* ubi ait: *Iejunia etiam profus incredibilis multos exercere a die, non quod sit semel sub noctem, refrendo corpus, quod est usque quaque usitatissimum sed continuum triduum et amplius sapiente sine tibi ac potu ducere.* Ibid. punct. 3. sect. *Iam vero* This fellow jumps with Azorius. For hee layes in the sect following: Tandem vero nisi et consuetudine comuni receptum est, ut licet sumere refectiunculam circa meridiem plus minus. *Hebrei ad initium noctis sive post solis recessum & obitum plerunque jejunium producebant.* *Iudic. 20.2. Reg. 1. et 3. Vnde pise illi Christiani in eundem etiam mores servare coniuerunt. *Albanensis in vita S. Antonii:* peractabat inquit, in oratione sapientissime edebat semel in die post soli occasum, &c. Deinde tepescere sensim, vetere illo servore (saron e dicebat Antichristi) ceptum est solvi jejunium, primo quidem antequam Sol occideret. Deinde vero etiam paucis horis ante solis occasum: nam circa sumi capit ad horam nonam, hora est, tribus horis post meridiem exallex, et totidem ante solem occidentem. Azor. ibid. cap 11. sect. 1. *quaritur.* Quantum tempori hunc consuetudo sumendi cibum ad horam nonam in ecclesia dureverit, tertio non confat. Suni qui putent eam usq; ad *Alexandri Aenesis et Thom.* Aquinat tempora qui tridentes et aliquantus annos meridianam nostram antecessit, scilicet porro et se, &c. Consuetudine postea est introdulsum ut jejunium solvatur ad horam sextam vel paulo ante illam, hoc est, ad meridiem vel sub meridiem: qui non raro in Ecclesia servatos, praeferunt apud religiosos orationes. Sacubiles enim jejunium laxant assolue, hyeme quidam, una ante meridiem hora, astare vero, duabus sere horis ante meridiem; Monachis vero & ceteris religiosis, hyeme aut semidora ante meridiem, aut in meridiem, aut etiam hora ante meridiem, astare vero una hora integra, aut etiam ne ei semibora ante meridiem. *Ib. sect. post.* *quartu.**

Sabbati.

sabbati, quatuor temporum, Adventu, Rogationum, vigiliarum. But heare what was the opinion of old. Saith Austin; *when dayes we ought or ought not to fast, I do not finde it defined by the Commandement of the Lord, or his Apostles.* " Socrates shewing the varietie of Lent observation, saith, *Other nations fast after another manner; of which thing there are infinite reasons, but because no man can shew a precept concerning that delivered in the monuments of holy writ, it is cleare that the Apostles have granted free libertie to the minde and judgement of every one in that matter, that every one, might doe that which is good, moved neither by feare, nor necessarie.* " A man may indifferently fast according to his owne arbitrement, not by the command of any new discipline, according to the times and causes of every one saith Tertullian. " That of Telesphorus the pope, wherein he decreed, that the Clergie generally from Quinquagesima Sunday, should take up a purpose to fast, and should abstain from flesh and delights, because it is not approved by the manners of those that use it, doth not prove those that doe otherwise to bee guiltye of a transgression.

" The Church makes it free, to feed at any time with any thing, so that charity or necessitie do perswade it; the counsell notwithstanding of both Physitians, if they be at hand, or at least, of one of them, namely, of the soule, being used.

Ex iuris nova discipline mortis peribus exhortari, unde Iustij, Tertul. de jejunii adversus Ply. b. c. 2. Illud Telesphori Papa, qui decrevit ut clericis generaliter a quinquagesima jejunandi propositum susicerent: & a carnibus et deliciis abstinenter: quia mortalis uenientium approbatum non est, alter agendis, transgressio non esse arguit. Gratianus Dist. 4. cap. 11ij. v. Eccl. Ga. liberum facit, quollat tempore, quibuslibet usci modo id vel charitas, vel necessitas fuerit: dubitatio tamen utriusq; medie si sit alio finis, aut salutis altius, uimurum anima consilio. Concil. Coloniensi, part. 3. c. 4. Tom. 4.

Obje. Some

See Bell. quibus diebus non oporteat jejunare, et quibus oporteat, praeceptio Domini vel Apostolorum non inventio definitum. Aug. epist. 86. Capitulo 30. p. 446.

" Aliaratione apud alias gentes jejunatur. cuius usus usum causa prope infinita.

At quoniam nemo sed ad preceptum literarum monumentum prodicunt, posset ostendere, peripetum est Apollolos libarum protestantem eadem cuiusque mentis ac arbitrio permisisse, & quisque secundu[m] necesse fuisse inductus, quod ib[us] sum fit, agret. His. Ecclesiast. 6. c. 21.

" Itaque decepto indifferenter jejunandum ex arbitrio, non

Obj.

Ans.

Hom. of fasting,
p. 1.

P. 2.

Some of their times are observed by us, &c.

That is not a fast which is observed among us at those set times, but an abstinence onely from flesh in a civill respect; to wit, that fish and other meats might be used and spent, as well as flesh, for the increase of fishermen, and mariners, &c. and that flesh being spared and forborne at such times, might bee the more plentifull, and consequently the more cheape.

See the doctrine of our Church, *Hom. of fasting.*

Fasting of it selfe is a thing merely indifferent. when God shall afflict a whole region with wars, with famine, with pestilence, with strange diseases, and unknown sicknesses, and other such like calamities, then it is time, &c.

And according hereunto upon divers publike occasions, there have been publike fasts observed and solemnized amongst us with good and happy success.

- 1 In the time of the plague, *An. 1563.*
- 2 After the great earth-quake, *An. 1579.*
- 3 After the intelligence had of the Spanish invasion, *An. 1588.*
- 4 In the time of the famine, *An. 1596, & 1597.*
- 5 In the time of the pestilence, *An. 1603.*

Heare the statute of our land.

And because no manner of person shall misjudge of the intent of this estatute, limiting orders to eat fish, and to forbear eating of flesh, but that the same is purposely intended and means politickly, for the increase of fishermen and mariners, and repairing of port-townes and navigation, and not for any superstition rabee maintained in the choyce of meats:

An. quinto Eli-
zab. cap. 5.

Be it enacted, that whosoever shall by preaching, teaching, writing, or open speech, notifie, that any eating of flesh, mentioned in this statute, is of any necessarie for the saving of the soule of man, or that it is the service of God, otherwise than as other politike lawes bee; that then such persons shall be punished, as spreaders of false newes are, and ought to be.

See the stat. of West. c. 3. The punishment of spreaders of newes. See 1. Iac. c. 25. for the continuance of the stat. of 50. Elizab.

6

They are also superstitious, standing in prohibition of meat for religions sake, which is a doctrine of devils, 1 Tim. 4. 1. 3, 4. The Papists think to decline the edge and urging of this place, by saying that the Apostle speaketh not of those who abstaine from certayne meats with humilitie and to tame the flesh; but of those that esteemed meats to be polluted & abominable. This was long ago the pretence of those to whom the Apostle spake, and which in his time erred in that point, saying, Eat not, touch not, taste not, as the Apostle saith, Col. 2. 20. why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the usse) after the commandements and doctrines of men? Then hee addeth that which made the prohibition of meats, to those that forbade it to seeme plausible, saying, which things have indeed a shew of wisdome in will-worship and humilitie, and neglect the body, not in any honour to the satisfying of the flesh. This is just the words and allegations of our adversaries, and the ends for which they ordaine and establish the distinctions of meats, which nevertheless the Apostle rejecteth, calling them, the commandements and doctrines of men. It makes no difference whether hee speakest to the Jewes or to the

7

*Lib. 3. de bonis
oprib. in part. c
11. jejunium u-
tile est ad Deum
colendum. fast.
Tertio] jejunium
uile est ad sa-
tisfaciendum
Deo, vel ad eum
placandum. fast.
quarto] jejunium
uile est ad ne-
rendum & im-
petrandum be-
nifica Dei tem-
poralia, & semi-
piterna. fast.*

Quinto.

** Si jejunio pro
quatuor, non mi-
nis prodicet ad
satisfactionem
singulis, quam
uni prodicet, si
pro uno tantum
jejunarem? De
instruct. sacerd.
lib. 3. cap. 8. See
the Canon Ani-
me. cans. 13. q.
2. Nunquid au-
tem potest bic
jejunare per a-
rium? quod vi-
detur quia dena-
rium potest da-
re, ut se redi-
mata jejunio, er-
go multo forti-
us per alterius
ternum liberari
potest.*

the Gentiles, seeing that generally he condemneth those that abstaine from meats with humilitie and by exercise. See *1 Cor. 8. 8. Rom. 14. 17. 1 Tim. 4. 8.*

Whereas their fast is but meerly exterrall, a live-lesse carkasse and mocke-fast in respect of a true outward fast, yet, it is by them obtruded upon the Lord, not only as a soleinne worship, but also as a work satisfactory for their sinnes, and meritorious of eternall life. Heare Bellarmine. *A fast is profitable to worship God, &c. A fast is profitable to satisfie God, or to please him. A fast is profitable to merit, and to obtain the temporall and eternall blessings of God.* Nay eating nothing but fish, a man may satisfie for others. Wherupon saith ** To let; If I fast for four persons, I satisfie as much for every one of them, as if I fasted but for one.* The Canon law prescribing penance to a filthy fornicating Priest, *Diff. 82. in the Canon Presbyter hath this in the glossie.* ** But what can this fellow fast by another? It seemes he may, because he can give a penny, that he may redeeme himselfe from fasting, therefore much more efficaciously may he bee freed by the fasting of another.*

I confesse, that God oftentimes granteth his aid and deliverance to those that fast, but it is a great abuse to attribute that to the merit of fasting, which is granted to faith, and to prayer which sanctifieth the fast, without which, fast is either a diet for sickle persons, or a want of those that are hungry, or an hypocritical abstinenesse. Fasting serves to obtaine, not to satisfie.

Concerning those sayings of Scripture wriested and depraved by Bellarmine, I answer, that in them there is nowhere any mention, either of appeasing

of

of God, properly so called, or of any true satisfaction for sinnes; or of merit before God; but onely a simple delivery from some evill, or obtaining of some good, as a desired event, truly, not of an outward fast, but of a totall repentance, and godly prayers, and humiliation before God, is set forth.

Concerning the fathers produced by Bellarmine, I answer, those hyperbolicall and improper speeches of the Fathers, such as those are in the prayses offasting, those in the words of satisfying and meriting, are not rightly turned into proper, and they are evilly obtruded for a rule of judging.

Fasting should serve for a confession of sins, but at this day it serveth amongst the Papists to establish merits, according to the example of the Pharisee, which boasted of his fasting before God, and there fore was rejected, Luke 18.12. How pleasing a pray er doe you thinke would it bee unto God, if a man should say, Lord, I have deserved life eternall, for I have not dined: or why shouldest thou punish me for my sinnes, seeing I have satisfied for them by abstaining from eating of eggs and cheese? yet this is but a small matter, for it is said that some fast oftner than they should doe for their sines, and so there is a superabundance in their satisfaction.

Now because wee by holy Scriptures vindicate fasting from popish Pharisaisme, they speake and write sometimes, as though we did not command, preesse, and practise true fasting. Hearke therefore our Divines. And yet here I condemne not the Lent fast among us, so it be observed onely as a civill and politicke ordinance, and not as any religi ous fast or observation: for I esteem it as lawfull for a King

See the former
pag under the
7. head.

Taylor on
Christ's comp-
tation, pag. 301

King for a time to forbid his subjects some sorts of meat, and enjoyne others, as he seeth most fit for his commonwealth, as for a Physician to prescribe a diet to his Patient, forbidding some meats, and appointing others for the health of his bodie. Much lessse do I condemne all fasting in generall, but wish it were more observed than it is, so it be rightly. But this fast of the Papists in the institution, observation, causes, manner, and end of it, is wicked and sacrilegious.

*Moulin, B. of
faith, pag. 256.*

All this which we said before, is not spoken to condemne fasting, nor the observation of ecclesiastical fasts, ordinary or extraordinary, only we seeke to take away, and to abolish the opinion of merit, and satisfaction thereby; and make fasting to consist in abstinence and sobrietie, and not in distinction of meats, commanded by a man to whom God hath not given that power, and that under pretence of abstinence establish his Empire, and layeth a yoke upon mens consciences contrary to the word of God. wee also condemne not that man, who to tame the motions and provocations of his desires and concupisances, abstaineth from wine, or from certaine meats, so his fasting be voluntary and not scrupulous, nor with opinion of merit, or satisfaction, or by command usurped over him by any man. Such was Daniels fast, abstaining from wine, flesh, and pleasant bread, Dan. 10. 3. For there was no law in Israel, touching such abstinence. Therefore it is in vaine here to make discourses in the praise of fasting and sobrietie, which we know to be the nurses of vertues, guardians of chastitie, and provocations to watchfulnesse.

I speake not this as though this exercise had beeene altogether neglected amongst us: for to Gods glorie, and to the stopping of our adversaries mouth, the Papists (who know-

*Downe of fast-
ing, pag. 54.*

know not what she true exercise offasting meaneth) it is to be acknowledged, alſo howſoever we have not beene ſo frequent in this exercife, as were to be wiſhed, yet notwithstanding upon divers publike occaſions there haue publike faſts bin obſerved and ſolemnized among us with good and happy ſuſceſſe. Besides the private and ſecret faſting of the faithful, as it pleased God, to move them, either by privat or publike occaſions.

A privat faſting is undertaken either for our ſelves when we are afflited either inwardly or outwardly in our perſon, or family; or for others; of this ſee examples and the manner therof, Job. 2. 12. 2 Sam. 3. 32. and 12. 16. Pſa. 35. 23. Neh. 1. 4. D. 11. 10. 2. Mat. 6. &c. 17. 18. 3 Cor. 7. 5. D. 11. 9. 3.

But you may ſee by what hath bin ſaid in this place, the declination of poperie from the purity and praſtice of Gods people in Scripture and primitive times, in this point offaſting, and ſo they doe also in other points, denying ſt. watching and Almes to accompany faſting, whereby you ſee alſo how they haue degenerated.

And now let any man tell me, that is in his right wits, whether he thinks is a more pleaſing ſervice unto God, their ſenſelesſe, ſoulelesſe, mock-faſt, or our dayes of humiliatiōn in the reformed Churches, and as they are defined and quaſified by our Divines; of which before.

Peruſall of this point may justly bring a great deale of conuulfion, and terror upon the conciences, and shame upon the faces of all ignorant and prophane people, of all Protestants at large, who know in their owne conciences that they

Dd

* See before under the ſecond head, in the anſwer to the objeſtion.

An jejunia debet adjungi Eleemosyne, praeter, vigilia, et alia officia pietatis? Repondeo alii quidem ut can. Hæc paribus, pœnitentia Auguſt. Ambroſio, Leone, jejunia cum Eleemosynis, precibus vigiliis, et aliis iudicium operibus de more coniugebantur &c. Confucius dixit faſtum eſt, ut jejunia noſtra carent illis, ut mitibus quoſ antea ſolabantur, babere, nimisrum, praecibus, et eleemosynis. Et. A. M. Iſſi Moraliſ. 7. cap. 10. ſec. non queritur.]

Vſe. 2.

have no acquaintance at all with this heavenly exercise and dayes of humiliation. In all this long and heavie time of the Churches extraordinarie and extremest miseries, pressures, and persecutions, their hearts have never stirred, neither have they ever lift up their hands, towards the throne of grace : they have not afflicted their soules in secret, nor in their families for the afflictions of Joseph; the desolations and miseries of Gods people, lying in their teates and blood, haye not moved them, their troubles have not troubled them. &c. Therefore they may in the meate time, conclude confuson to their owne soules : As having no part.

- 1 In the communion of Saints.
- 2 In their prayers, when thou shalt have greatest need.
- 3 In their joy and deliverances. See Isa. 66.10. But they may hourelly expect a deepe and desperate portion. 1 in that horrible curse. Isa. 5.23. Curse ye M roz (said the Angell of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to helpe the Lord against the mighty. 2 In that irrevocable doome, Isa. 22.14. Because when the Lord called for weeping and mourning, to baldnesse and girding with sack-cloth, there was joy and gladnesse, slaying oxen and killing sheepe &c therefore saith God. Surely this iniquitie shall not be purged from you, till yee die, saith the Lord God of hosts. 3 In that fearefull woe, Am. 6.1. Woe to them that are at ease in Sion. &c.
My counsell is, that thou wouldest submit to the converting soveraigntie of the word and Scepter
of

soule-exalting humiliation.

517

of Christ, and suffer thy selfe to be changed and to receive spirituall life, that thou mightt be sensible of Gods peoples desolations abroad, and able to pray, and after some growth to performe this duty.

Sith this duty is of such singular excellencie and extraordinarie effect, let everie sincere professour be quickned extraordinarily, and with singular zeale to the exercise of this dutie. Shall Christ fast for us, and shall not we for our selves? Shall the Pharises fast twice a weeke in hypocrisie, and wee not oftener in sincerity? Can we willingly undertake any diet or abstinence for our bodily health, and shall we not now and then set a day apart for the spirituall welfare of our soules? Can worldlings fast an whole day for a good market, and caintor Christians abstaine a meale or two to enjoy a sweet and more neare communion and conuerting with their God? Shall Turkes fast and cry mightily unto their cursed Mahomet, a prodigious impostoury and shall not we humble our selves, to seeke the face and favour of our dearest Saviour? Have hypocrites formerly taken delight in aroaching to God, have they fasted and affred their soules, and shall sincere hearted Christians come short of them that come short of salvation?

The benifit, and profit which accruewes unto the Christians this dutie, is singular and extraordinarie many wayes:

If wee wane publicke or private benefis, faintly joyced with prayer, is the meanes whereby God will have them taught and obtained. The vanibost

D d 2

Benjamites

Vie. 3.

* Of the taking of Alba Regalis, the Basse of Sudi, long before taken pri- soner, hearing, abstained from meat with his two servants a whole day prostrate upon his face, praying unto his Prophet Mahomet, who had, (as he said) 11 yeare bin angry with the Turkis, Tur- kish storie, pag. 1136.

152, 18. 23.

The profit of this dutie.

The Saints

Benjamites after two sore overthrows, hereby became conquerours, *Jud. 20.28.* *Hannah* hereby obtained *Samuel*. *David* fasted for his childs life. Our Church hereby got a glorious victorie over the Spanish invincible Armado, *Ann. 1588.*

2 If we be in danger of publike or personall judgments. This is the way, and the weapon to direct them. By this meanes *Hester* saved her people from *Hamans* horrible plot. Thus Nineve was preserved.

3 If wee be to attempt and undertake any great affaire, publike or private : this is the way to prepare and prevaile.

This course did *Nehemiah* take, *Chap. 1.4.* And *Ezra* to seeke the right way homeward, *Chop. 8.21.* *Paul* and *Barnabas* separated to the woike of the ministerie, fasted and prayed, *Act. 13.3.* Christ himselfe spent a whole night in fasting and prayer, before he chose his Disciples, *Luke 6.12;13.1.*

Sorts of fasts.

Wee must make Conscience of it three wayes.

1. In secret. Sometime a private person alone is to set himselfe, and a day apart for this purpose, to performe this duty. See *2 S. m. 3. 35.* *And 12. 16. Neh. 1.4. Heft. 4.2. Dan. 9.3. Act. 9.9. 11. Psa. 35. Matth. 6. 17.*

See *Chaffalion de Jejun.* pag. 270.

So private Christians in all times of the Church may have many occasions offered by Gods prouidence to humble themselves in secret : before they enter into any office, Ministry, Magistracy, Marriage, &c. In times of temptation, desertion, extraordinary

soule-exalting humiliation.

53

traordinary deadnes of heare, after infiurement in
some grofier secret sinne declination from our first
love, scandalous fall; when we are reftly follow-
ed with guilty horror of some one speciaall, or moe
sins, or hantred with furious enticements to some
new sin, or frigged with some of Sathan's excep-
tional fiery darcs; when a man's wife is in longer tra-
vaile, when a child is dangerously sicke, before the
Communion, before the baptizing of a child, &c.

2. In private. And that undertaken,
1. Either betweene man and wife; 1 Cor. 7. 5-10
whom many occasions may be offered in this kind.
When they first enter upon the government of a
family. To remove some distempers or carnall An-
tipathies, which hinder their peaceable and loving
living together; for children in case of barrennesse,
when the wife drawes neere her time, when chil-
dren grow wicked, and are ensnared in some lewd
courses and compagnies, &c.
2. Or by the whole familie. Zech. 12. 12. In time
of some speciaall mortality amongst them: when
any notorious scandalous sinne hath bin committed
by any of them, in times of the Churches misery,
when some heavie judgement lieth upon the land,
when some waighrie affaire is on foot, as the as-
sembly in Parliament, &c. If at such times publike
fafts be not proclaimed, &c.
3. In publike. The publike Fast is that, which be-
ing upon publike cause, by publike authoritie pro-
claimed before the Lord, is both publikely and pri-
vatly to bee sanctified of all, as a Sabbath of humili-
ation unto the Lord.

D d 3

Such

The Saints

Such a day is to be observed, and sanctified as a Sabbath of humiliation, not only by outward abstinence and rest, but also by using the meanes, and doing the works of sanctification, both publikly and privately, spending the whole day (besides the publike sanctification, and the time which is to be spent in our preparation before, and in our meditation after wards,) in the private meanes of sanctification, as reading, meditation, prayer, and in the private works of sanctification, as the duties of repentance towards God, and the works of charity and mercie towards our brethren: which course soever hee shall take in sanctifying a Fast unto the Lord, he shall be sure to obtaine at the hands of God, either that particular request for which he is a suitor unto the Lord, or that which is better: the Lord alwayes hearing his children, thus lying unto him, and granting their requests, as shall bee most for his glory, and their singolar good.

In every one of these fasts, to Seer. 2. Private. 3. Publike, we ought seriously, humbly, and unfainedly have respect unto, make conscience of, and hauitually practise.

1. The outward abstinence; and 2. The inward exercise.

For the first. The outward abstinence, we ought to forbear, and abstaine from our particular calling, all commodities, and all comforts of this life. Wee must abstaine.

1. From food wholly. * And yet this total abstinence from meat and drinke is not so strictly required, but that they whose health cannot bear it

may

The two parts
of a Fast.

The first part,
wherein it
stands.

* See 1 Sam. 3.
Ex. 10.6.
Eph. 4.16.
1 Cor. 3.7.
1 Cor. 9.9.

may in case of true necessitie, take some little refreshing, lest otherwise they hazzard their health, and unfit themselves for the spirituall exercise and duty. But here we must beware, that we use not this libertie as an occasion to the flesh, pretending, we know, when it is because we will not. Though we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, Hos. 6. 6. Malch. 1. 7. I will have mercy rather than sacrifice. To fast, is not more than to sacrifice, to succour the body according to the need thereof, is mercy. 2. Cor. 1. 21. 1. Cor. 10. 12. All earth to consiste

2. Not onely from exercise of sleep, but we must also cut off so much of our ordinary sleepe, as the want thereof bee not an hinderance unto us in the worship of God, & on such a day we must sleep less, and arise sooner, that so we may watch & pray.

3. From costly apparell, from ornaments and better attire : for such is the vanitie of our corrupt nature, and our pronenesse to pride, that though our attire was ordained to cover our nakednesse, and to hide our shame, yet if it be any whit gay, we are apt to take pride in it.

4. From matrimoniall benevolence, from that society which God hath sanctified by his word to married persons, 1 Cor. 7. 5. 1 Cor. 2. 16.

5. From bodily labours and worldly busynesse. See Joel 1. 14. 2. 15. Job 16. 8. 9. 31. and 13. 3. &c.

For there is the same reason of the extraordinary Sabbath of humiliation, and of the ordinary: The law of the weekly Sabbath (as best Divines say) is to be extended to other extraordinary Sabbaths:

* See Col. 4. 2.

1 Pet. 4. 7.

2 Sam. 12. 16.

Eph. 4. 3. 10. 1.

1 Cor. 11. 25.

1 Cor. 11. 26.

1 Cor. 11. 27.

1 Cor. 11. 28.

1 Cor. 11. 29.

1 Cor. 11. 30.

1 Cor. 11. 31.

1 Cor. 11. 32.

1 Cor. 11. 33.

1 Cor. 11. 34.

1 Cor. 11. 35.

1 Cor. 11. 36.

1 Cor. 11. 37.

1 Cor. 11. 38.

1 Cor. 11. 39.

1 Cor. 11. 40.

1 Cor. 11. 41.

1 Cor. 11. 42.

1 Cor. 11. 43.

1 Cor. 11. 45.

1 Cor. 11. 46.

1 Cor. 11. 47.

1 Cor. 11. 48.

1 Cor. 11. 49.

1 Cor. 11. 50.

1 Cor. 11. 51.

1 Cor. 11. 52.

1 Cor. 11. 53.

1 Cor. 11. 54.

1 Cor. 11. 55.

But on the weekly Sabbath we may doe no work.
Ergo, Not on this.

Hence, the late order of fasting. *An. 1625.* warns
aright.

The people are to be warned to forbear on this day their
bodily working, &c. &c. And to be exercised all the time in
holy prayer, godly meditations, and reverend bearing of
the scriptures, either read or preached : and especially
they are to take heed, that they spend it not in playes, pa-
stimes, idlenesse, &c. &c.

¶ And generally, from all carnall delights, and
pleasures of this life. *Ioch. 2. 16. 1 Cor. 7. 5.* So from
all pleasant and delightfull things. *David and Daniel*
did not annoyn themselves at such times. See
2 Sam. 13. 20. Dan. 10. 3. Whereupon saith Jerome,
Fasting is to abstaine not only from meats, but also
from all pleasures and allurementes. And Austin thus.
¶ The scripture teacheth a generall fast, not from the
Concupiscence of meat only, but also from all pleasure of
temporall delights.

Thus in a word. We are not only to abridge
our taste of meats, but also to refraine our eyes from
beholding vanities and pleasures ; our eares, from
hearing mirth or musicke ; our smelling, from plea-
sant odours ; our other sense, from the lawfull use
of the marriage bed. For all these are quite contra-
rie to humiliation.

And all these are to be done.

1. Partly, as helps of our humiliation, in remou-
ing the hinderances thereof.

2. Partly, as signes of our humiliation, where-
by wee acknowledge our selves unworthy of these
delights.

3. Partly.

Why we must
abstaine from
these.

See *Cambrian*
pag. 269.

'Quest. t.
Evangel. lib. 2
Cap. 18.
Non a concipi-
scientia ciborum
tantum, sed ab
omni letitia
temporalium
delitacionum.

3 Partly, as evidences of our repentance, in that by way of Godly revenge (because all our senses have sinned) wee deprive them of their severall delights.

And as wee are to make our senses thus to fast, so our mindes are not to meddle with any recreations, which would not onely hinder our humiliatiōn, but also distract our minds from better meditations in sanctifying the Fast.

The * Hebrewes were wont in their fasts to abstaine from four things that import much and rejoicing.

- 1 From washing themselves.
- 2 From anointing.
- 3 From fine apparell.
- 4 From the use of the marriage bed.

Now by such abstinences as these, as from meat, drink, better apparell, labour in our calling, Matrimoniall fellowship, and generally, from all the commodities and pleasures of this life; we professe our selves unworthy of all the benefits of this present life, and that wee are worthy to be as farre underneath the earth, as we are above it; yea, that we are worthy to be cast into the bottome of hell; which the holy Fathers in times past did signify by putting ashes upon their head: the truth whereof remaineth still, though the Ceremonie bee not used.

Gods children aforetime at such times confessed themselves; By ^{the help of God} to mortifie the flesh.

1. Abstinence from meat and drink, unworthy so much as of a crumme of bread, or drop of water.
2. Putting

* *Ainsw. on
Lxx. 1. 9.*

- 2 Putting on sackcloth, unworthy the worst rag to cover shame with.
 - 3 Abstaining from matrimonial fellowship, unworthy of any posterite, or remembrance on the earth.
 - 4 Cutting short their ordinary sleep, unworthy of any rest.
 - 5 Dust and ashes, unworthy to be as farre under the ground, as they were above it.
- Of the continuance of the abstinence.

The time of
a fast.

The usual time of a fast, is the space of a naturall day. *Viz.* From even to even, or from supper to supper. For as that was the time appointed for the ordinary Sabbath, so also for the extraordinary. *From even to even shall ye sanctifie your Sabbath.* See *Lev. 23.32. Indg. 20.12.6.12 Sam. 3.12 and 10.7.6.*

2 Sam. 3.35. In like sort, not onely the Jewes, but also the ancient Christians used to fast untill the Sun were set. Howbeit in processe of time they began especially in the Church of Rome, to dissolve their fasts at the ninth hour; which is three a clock in the afternoon; which now they have brought to the sixt hour, and for the most part, on their fasting dayes goe to supper before noone. But the shortest time that is mentioned in the Scripture of a Fast, is untill the evening. To which custome their practice is most conformable, who fast al day untill the ordinary time of supper. This I said is the usual time.

But the children of God when they have beene pressed with more urgent occasion, have sometimes continued this exercise for more daies together:

ther : See *Ezr. 4. 16, 17. 18. 9. 9. & Sam. 31. 23.*
Dan. 10. 2, 3.

When the fast is continued for more dayes together, it is not unmeette that as in the meane time we are bnt to take one meale every day in the evening ; so also that we shold at those times content our selves with a spare dier, in respect of the quantity, and meane, in respect of the quality, whether it bee fish or flesh, or neither ; according to the example of *Daniel chap. 10. 3.* But when our fast is once dissolved, whether it be at the end of one day or of more, we may freely use our ordinary dier, observing alwaies the rules of temperance and sobrietie.

And it fitteth best the faith of Gods children when they have humbled themselves before God, and powred forth their soule into his bosome, to cheere up themselves in this perswasion, that they having commended and committed their cause to God, he will dispose of it, and them. For this purpose consider the examples of *Anna, 1 Sam. 1. 18.* Of *David, even then when the Lord did seeme to have denied his particular request. 2 Sam. 12. 30.* A whole natural day is a fit time for the continuance of a Fast. Our natural day consisteth of foure and twenty hours : of lesse continuance a religious Fast (as I take it) may not be. In the Law, the day of a Fast is called a Sabbath ; the time of a Sabbath must therefore be allotted unto it. Now a Sabbath containeth the seventh part of a weeke, which is foure and twenty hours. Where either enjoyneth a Fast of three dayes, the mentioneth the night

night as well as the dayes ; shewing thereby, that a night must be reckoned as a part of the day wherein a Fast is observed.

In the space of foure and twenty houres only one ordinary meale is forbome ; (The Fast beginning at the end of one meale, and when the Fast is ended, another meale being taken :) but lesse than one meale in a Fast cannot be forbome. This therefore is the shortest time, which yet will appere to be long enough, if a Fast be rightly and duly observed. For the last meale which is taken before a Fast, ought to bee a very moderate and spare meale, so moderate, as, so soone as it is taken, wee may without heaviness, drowsiness, and dulnesse set our selves to examination, meditation, conference, reading, prayer, and such like religious exercises in private, as a preparation unto the more solempne exercises to bee performed in a Fast. Most meet it is, that this preparation be in the evening, and the Fast then to begin. *From Even to Even* (saith the Law) shall yet celebrate your Sabbath : meaning a Fast. So that immediatly after a spare supper, all servile workes of our calling laid aside, the forenamed preparation is to begin, and continue so long, as we can conveniently sit up, even longer, and later than on other daies, we use to go to bed. Then after some sleep taken, in the next morning rising sooner than ordinarily we use to do, after some renewing of our preparation, the rest of the time, even till the foure and twenty houres, from the beginning of our evening preparation be ended, is to be spent in the solempne exercises of religion appertaining to a Fast. If a Fast

be

be continued (as hath been before set downe) two whole dayes, it is as much as our weake nature can well indure without impairing the health and strength of our body.

Somtimes occasion may bee given of fasting longer than a man is able to forbear all manner of sustenance, and then he may take some nourishment in the daies of his fast. For example; A man of great worth and use in Church or common weale is stricken with a dangerous sicknes, and lies betwixt hope and feare, some weekē or more; the issue being uncertaine, his friends earnestly desirous of life, continue to fast and pray every day, till they see what issue the Lord will give. Now because of the long continuance of such a Fast, every day they take one meale to preserve the strength of their body. The like may be done when a Citie is besieged; when a mans wife lies longer than ordinary in labour, when his child is sicke, &c.

In the Primitive Chuch I find, that in the beginning, they fasted till six of the clocke in the afternoon, or till sun-setting, which in common estimation is about six of the clocke. For that is the most indifferent time to measure the evening by, and the most proportionable to the whole yeaer, and most answerable to the custome of Gods people in the whole Testament; for there was not such difference betweene the day and the night among the *leuies*, as is among us. For in *Iury*, the shortest day had ten houres, and the longest night but fourteen; whence it followeth, that for the greatest part of the yeaer, the sunne did set much about six; either

either nor long after it, or not long before it : and when the greatest inequaltie was, as in the depth of winter, it did set at five of the clock, & in the height of summer at seven. And therefore the most equall time to measure the end of the day, and the sun-setting by, for all the year, is six of the clock. And that I take to have been the visuall time, when both the ~~jews~~ ^{jews} and the ancient Christians did break off their Fasts.

Occasions of
fasting.

They must be extraordinary.

T As when any extraordinary blessing is,

- 1 Withheld, or,
- 2 Taken away from us : when any judgement is
- 3 Threatned, or,
- 4 Inflicted.
- 5 When any grievous sinne is committed ; for which there is cause to feare Gods heavy judgement, with the like and that;

- 1 Either in our owne behalfe.
- 2 Or in the behalfe of others.

The blessing for which *Abraham* fasted, *1 Sam. 1. 7.* as well as prayed, though private and temporary, was extraordinary.

The deliverance for which *Iehoshaphat* in his time, and *Hester* and *Mordecai* in theirs, fasted, was extraordinary.

The spirituall blessing for which the Church fasted, *AB. 13. 3. and 14. 23.* was extraordinary.

The judgement which was denounced against *Nineve* (for preventing whereof they fasted) *Jonah,*

Isaiah 3. 7. and which was *Isa. 1. 13. 14.* inflicted on *Israel* in *Joels* time, (for removing whereof they also fasted) were extraordinary.

The sin, for committing whereof the *Israelites* fasted in *Samuels* time, *1 Sam. 7. 4. 6.* was extraordinary.

The occasions which moved *Ezra*, *cap. 9. 2.* *Nehemiah*, *cap. 1. 4.* *Esther*, *cap. 4. 16.* to fast in the behalfe of others, were extraordinary.

The occasions of all the Fasts recorded in the Scripture, were extraordinary.

For aftertimes, See *Cheffanion de jejun.* pag. 268.

2 For the second thing that we ought to have respect unto in these our soule-fatting dayes of humiliation and fasting, *viz.* The inward spirituall exercise.

The second part
of a Fast.
the spirituall
exercise.
what to bee
done in it.

Let us take notice of, to heart, and fruitfully performe these following particular duties, all which concerne the duty of humiliation.

1 Let us exercise our soules seriously in a right survey, and full comprehension of all our vilenesse; iniquities, transgressions, and sinnes; this whole body of death that incompasseth us, that bloody guiltinesse we incurred by *Adams* fall.

2 A right apprehension of Gods dreadfull wrath and flaming vengeance against sin.

3 A feeling sense of our owne unspeakable, un-conceivable misery by reason thereof.

4 A vile and base conceit and esteeme of our selves abhorring our selves in dust and ashes.

See Down.
pag. 35.

Helpes for ex-
amination and
humiliation.

To keepe the
eyes of naturall
conscience
cleare.

Helps for that.
The first help.

5 An inward sorrow, renting of the heart, blee-
ding of the soule.

6 An outward bewailing, with a plentifull and
heart-peircing confession of all our sins before Gods
gracious throne.

7 A resolute hatred, dislike, & aversion in the will.

8 An impregnable resolution and strong rea-
ning of the mind.

9 A constant endevour and watchfull oppositi-
on against all sin.

10 An hearty grieving that wee cannot per-
forme all these more hartily, sincerely and soundly.

Now for the sharpening and quickning of our
hearts with a more feeling and fruitfull exercise in
these several points, consider of such meanes and
motives as these.

1 To help us in the first,

1 First, Let us labour to keepe the eye of natu-
rall conscience, as cleare and open as wee can possib-
ly. There is indeed a little glimpse of light left
and reserved in nature, which hath power in some
measure to discover unto us the foulenesse and hor-
rour of sins committed, and thereafter to affect
the heart with sorrow and remorse, as appeareth,
Rom. 2. 15. Some indeed doe darken it by grosse
and wilfull ignorance, others, by a long custome
in sin, by their horrible impieties and greedy drin-
king in of iniquitie, doe choake and utterly put it
out; so that it is turned in them to meere Atheisme
and a reprobate sense.

For the inlarging and inlightning of this.

1 Let us cast our eye upon the honest dictates
and

and morrall precisenesse, as it were, of very heathen men, led onely by the light of reason and common notions of right and wrong.

For lying ; which the very book of God will not beate downe in many , even *Aristotle* an heathen philosopher tells us , *that a lie is lewd of it selfe and discommendable.*

Obscenitie of speech, wherein many wicked wits and wanton tongues wallow, without any checke or remorse, was odious and abominable to the eye of reason : thus saith another heathenish Philosopher; It is dangerous to digresse into obscenitie of speech : therefore when any such thing falls out (if opportunitie serve) reprove him that lets fall any such frothy filth : or at least, by silence, blushing, or severitie of countenance, discover thy dislike of such unmanly talke.

When any image or representation of sensuall pleasure shall come into thy mind, saith the same author ; ponder seriously upon both the times, that wherein thou shalt enjoy the pleasure , and that wherein thou shalt grieve for the pleasure enjoyed ; And, &c.

Most men would farre rather sleepe in an whole skin, than with a good conscience, and will yeeld to any thing rather than hazzard, especially either life, or lively-hood : but the very life of reason lead *Aristotle* to that morrall precisenesse and peremptoriness ; that he would have us rather die and endure the utmost, and extremitie of the most exquisite torments, than be drawne to some things.

The world thinks, (in these last dayes sodrowned in

*Arlis. Eth. 4. c. 7.
Καὶ αὐτὸς
τοὺς λεῖδος
οὐδέποτε καὶ
φεύγειν.*

*Επιφανίς. Δι.
τοῦ τὸ έις
αἰχμαλότων
οργοντεῖν.
Εριτε. Εκθιρ.
cap. 55.*

*Μηδὲν αἴθο-
τέρον τῶν χει-
ρῶν, οὐδὲ οὐ
άπολειπε τὰ
νήστητα, ταῦτα
οὐ πολεμεῖαν
υπεργεν μεταρ-
ίουσι, καὶ αὐτοι-
σαντο λοιδό-
ρους. cap. 56.*

*Ἐπειδὴ οὐκ
οὐκέτι αἰγα-
γεῖσθαι εἰδεῖ-
μαντον αἰτο-
θιτεῖσθαι
τοῦ πατρόνο-
υ. Eth. 3. 1.*

* Nihil aliud est ebrietas, quam voluntaria insania: Extende in plures dies, illum ebrium habitum, nunquid ad furore dubitabis?

Sen: Epist.
lib. 11. Epist. 484.

* Observa hunc comitatem gemitus humani eodem tendentis, minimis incrementis difficitur. unum etiam ubi maxima videtur. Quem putatis perire, presumitis est.

Quid autem demenius, quem cum idem tibi emitione ducunt sit iter, sicut cum qui antecessit?

Lib. 16. Epist.

100.

The second.

De Offic. lib. 1.
pag. 14.

True hap.
p. 81.

Pet Mar.
in 1 Sam. ca. 14.

pag. 81.

Catoes Chro.

p. 89.

Heylen of
Spaint. pa. 57.

in a cursed confluence of all kindes of vanitie and villany, that a man may well enough beare the reputation of an honest man, though he be drunken but now and then: but Heathen *Seneca* besides other stigmatical brands of beastlinesse set upon him, makes him no better than a Bedlam; hee calls drunkennesse a voluntarie * madnesse; and continue, saith hee, thy drunken behaviour but a few dayes, and all the world will hold thee to bee out of thy wits.

Many are immoderately transported with excesse of sorrow for the losse of their children. The same *Seneca*, collects by the conduct of reason such a heape of strong dissuatives in such a case, which may justly make many Christians ashamed of their too much tendernesse and transgression at such times. Amongst the rest, * Observe, saith hee, the multitude of mankind going th^e same way, separated from one another but a little space, even then when it seemes the greatest. *Hee whom thou thinkest is perished, is sent before.* But what is more foolish than to weepe for him who is gone before, seeing thou must goe the same way?

2 Let us take notice (for the shaming even of many Christians) of many noble and honest acts and endowments of many heathen men, which they attained by the rules of reason and precepts of moralitie.

See *Regulus* his constancie in keeping promise.

* *Catoes* character; and *Fabricius* his unswaiednesse in courses of honesty. * *Salencus* his admirable integritie in execution of justice. * *Canibus* his severitie against briberie. * *Scipio Africanus* was a man of

of that rare charitie, that during all his warres in Spaine, hee would not permit any of the young virgins of the countrie to be brought before him, lest his eyes should betray his heart.

3 Let us cherish in our selves with great diligence and care;

1 The common notions and most generall principles of nature; which are such as these. ^m That all good is to bee followed. That all evill is to be avoided. In which, as it were in the foundation, all other naturall and morall precepts are placed; From whence are those, which are the chiefe and fountaine of the rest. That the *Individualium* is to bee preserved; That the species or kind is to bee propagated; That God is to bee worshipped; That nothing is to bee done to our neighbour unjustly. which are no lesse perspicuous almost, certaine and authenticall than the other.

These (say Divines) are never utterly extinguished and blotted out. For as there is no nation so rude and barbarous, which knowes not, that wee must abstaine from evill and doe good; so neither, did any ever doubt, whether every one ought to defend and preserve himselfe and his kind, to love and worship God, to doe nothing to his neighbour, which he would not have done to himselfe. Which generall principles, are so infallible and true, that this naturall light is never wholly blotted out, no not out of the soules of the damned and devils themselves, as touching all those generall rules of vertue; but at the least they repine at the evill of punishment.

But commonly they erre in particulars, whether

The third help.

See Rawleigh,
pa: 274.

and

Anf. in Psa.
57 pa. 680.

ⁿ Omne bonum
esse prosequen-
dum. Omne
malum esse fu-
giendum.

Individualium esse
conseruandum.

Speciem esse pro-
pagandam.

Deum calendar-
nibz in iuste pro-
ximo facien-
dum.

See Hieron.
in cap. 66. 1/2.

this bee good, just and equall, or that : whether we must sacrifice to Christ, or to the Gods of the Gentiles. Neither doe they call this into question, whether God be to be worshipped and loved ; but, whether they ought to love and worship this God which the Christians serve, or the many Gods of the heathen. There is no man that stickes at, or doubts of that, whether it be lawfull to doe against the rule of justice ; but all doe not equally esteeme and weigh this ; whether particularly to doe this or that, bee against the rule of justice and prescript of nature. There is none that is ignorant, that it is against justice, that either himselfe or his sonne should be flaine ; but whether for such a cause, for example ; when they did offer their sonnes and daughters to devills, or, that the chasteitie of any might not be violated, here many knew not, that it was against the law written in the heart, to kill either himselfe or others.

In the particular, the law of nature was wofully obscured in the Gentiles, Rom. 1. who changed the glorie of the incorruptible God into the similitude of an oxe that eateth hay, &c. and did change the naturall use into that which was against nature, &c.

But yet according to those most common principles of all things, it was noe utterly extinct, sith it is said of the same Apostle, that they knew the justice of God, and his eternall power and Godhead, so that they are inexcusable.

In the understanding power of the soule, there are two naturall, and originally implanted habits.

1 One

1 One ; whereby it is carried and moved, as it were with a certaine naturall light to assent to the first principles, which serve to the speculation of truth. It is called by a common name, the Intellect, or rather, Intelligence. In this habit, we clearly see that these generall axioms are : *That there can not be both an affirmation and negation of the same thing.* Which most generall principle (as I may say) being laid, many others will follow, as , *wharsoever doe agree in one and the same third, they doe agree among themselves. Every whole is greater than his part.*

2 Another : whereby it is inforced to allow the generall notions and principle of doing of things. It is called *Synteresis*. In this naturall light of doing of things, there are some certaine rules and principles of well doing. As that which is the chiefe of all: that all good is to bee followed; all evill to be avoided; then, that the *Individualum* is to be preserved; that the kind is to be propagated; that God is: to be worshipped above al things; that thou must not do to another but that which thou wouldest have justly & rightly done to thy selfe; & that this is to be done to another, which after this manner, thou wouldest have done to thy selfe. From whence moreover, the whole decalogue of Geds commandements is deduced; & many other axioms do flow, such as these are: that the chiefeſt good is chiefly to bee desired, that better things are to be preferred before worse, and eternall before t. morall; that it is lawfull to drive away force, by force; that we must give to every man his owne: And if there bee any ſuch like.

But you may object againſt this: if these moſt generall

E e 3

generall

Intellectum.
Intelligentia.

De eadem re
non posse simul
& affirmari &
negari.
Quaecunque in
uno & eadem
tercio conveni-
unt, eadem &
conveniunt inter
se. Omnia totum
est maius sua
parte.

See how the
Fathers call
these generall
propositiones.
Des. sita consci-
ent. pag. 13.

Obje. I.

See Yates, pag.
206. Heart, pag.
c. Broad, pag.
139. Enstach.
Metaph. pag. 73.
74 Alsted. The-
or. natur. pag.
15. &c.

Sed quia (saith
Hilarie in Psa
97.) quos veri no-
cessitatem ad Dei
confessorem co-
gebat : oblecta-
tio tamen vitio-
rum, Deum non
esse persuadet :
ob quoniam rati-
ficius in corde
suo dicit, non est
Deus.

Obje. 2.
*Individualum esse
conseruandum.*

See Donaldso
Eth. 171.
Dike on confc.
pag. 261.

general principles of nature be never quite abolished ; how comes it to passe that some have denied that there is a God ? As *Di-goras*, *Milissius*, *Theodorus*, *Cyrenian*, *Protagoras*, *Sophista*, *Epicurus* : and the foole, *Psal. 14. 1.* especially with right reason hath backt the certainty of there being a God, with so many undeniable arguments.

Ansf. It was not because they were not convinced by natural light, that there was a God : but because being conquered and wholly carried away by the impetuous current, and drownedin the insatiable gulfe of sensualitie, they laboured upon purpose to put out the eye of naturall light, that they might be led by the conduct of carnall affection, with more absolute contentment and un-interrupted delight through all the waies of pleasures.

Another generall notion is, that an *Individualum* (or a mans particular person and being) is to be preserved ; or nature is to be preserved : which if it be utterly abolished in some, how comes it to passe, that they lay violent hands upon themselves ? Especially with this bloody villany, besides the strong inbred contradiction of natures light, and rules of reason is fiercely pursued by many, both,

1 Philosophicall dissuasions.

2 And detestations of divinitie.

For the selfe-murderer sinneth hainously against

1 God the Father.

1 In breaking his pure and perfect law, *Thou shall not kill*. Now if it be an horrible sinne and the most desperate cut-throat of charitie to kill another ; and stains the face of a whole kingdome with such

such a bloody brand, that it cannot be raced out but by the blood of him that shed it, *Numb. 35. 33.* It is much more execrable and villanous to kill a mans selfe. For the rule of charitie whereby we love one another, is proportioned by that charitie whereby a man loves himselfe.

2 In defacing his image. See *Gen. 9. 6.* which vilianie and violence diddest thou offer but to the dead image of an earthly Prince, painted upon a table or stamped on his coine, thou wouldest bee hanged up for a traitor.

3 As he is the high and mighty Prince, the absolute Soveraigne of heaven and earth, and Lord of all creatures.

For so; 1 He hath appointed thee a souldier in the spirituall warfare, and given thee a standing in his militant Church, against the enemies of our Salvation. But thou very cowardly and cursedly doest cut off thy selfe, and abandon thy station without the Commanders leave; whereby thou mightily dishonourest the Generall, as it were, of the field, berraiest the cause, disheartenest thy fellow-souldiers, and greatly gratifiest the enemies of God.

2 He hath planted thee in his vineyard, for to do him worke for some few houres : but thou out of a pet, pride, or impatency, wilt needs be gone before the busynesse be over : whereby to his intollerable disparagement and dishonour, thou wickedly and falsly intimatest to the world, that thou wouldest rather die than indure the service of indeed so deare and bountifull a Lord.

3 Hee hath placed thee as a Tenant at will in an house

The Saints

house of clay: but thou in the mean time, not without great indignity and wrong to the Land-lord, as it were, beatest and batterest downe the house to the ground.

2 Against Christ, our Redeemer.

1 Hee hath bought us with his dearest hearts blood : why then shouldest thou murther another mans servant?

2 By selfe-murther, thou offereſt violence, maiſing, and deformitie, as it were (ſo much as in theſe lies) to his glorious myſticall bodie.

3 Against the Holy Ghost, in oppoſing hiſ his holy operations: which are:

1 To ſanctifie uſ: but thou defileſt thy ſelfe with thine owne blood: with the highest and moſt horrible kind of murther.

2 To dwell in uſ: but thou ruineſt and raſteſt to the ground, as it were, the bleſſed Spirits owne habitation, thrusts him out of hiſ lodgiſt, and as it were, pulls downe hiſ houſe over hiſ head.

3 To reveale unto uſ the infinitenesſe of Gods mercieſ, the all-ſufficieſſe of Chriſts meriteſ, the ſweetneſſe of the promiſeſ, the power of the word; Gods wiſe diſpoſing of all thiŋeſ, though they ſeem never ſo hartfull, to the good of all, who loving him, doe reſigne themſelvēs over to be guided by hiſ will, &c. and the horribleneſſe of thiſ ſin of ſelfe-murher. But thou that bloodily makeſt away thiſ ſelfe, doeſt like a prond, impatiēt wome, and wretcheſ, infinitely under-prize, diſable and traſample upon the truth of all theſe.

4 To beget 1 Assurance that God will not ſuffer

ferus to bee tempted above our power, but ever give a good issue if wee depend upon him, 1 Cor. 10. 13. that hee that resisteth the Devill shall put him to flight; and he that fighreth to the end shall be certainly crowned, 1 Cor. 4. 7. 2 Hope and affiance, that he both can and will stand by us in all troubles and trialls. 3 Christian fortitude and magnanimitie, which ever growes in vigour and valianthesse proportionably to greatnesse of the assault, and the fury of the opposition. 4 Patience, which passeth through the pikes by the mouth of hell, if need be, untouched, unscorche, ever victorious, makes the Martyrs sing in the fire, and the humble soule to cry confidently out of the depth of fiercest temptation; *Though thou kill me, yet will I trust in thee.* But thou that layest violent hands upon thy selfe, though many promises to this purpose be said, nay, sworne by God himselfe, sealed with the blood of his sonne, farre surer than the pillars of the earth, or poles of heaven; yet, I say, thou to the disgrace of Gods everlasting truth, so farre as in thee lies, and the eternall ruine of thy body and soule, neglects and rejects them all.

4. Against his neighbour, against

1 Church, Common-wealth and family which he defiles with blood, bereaves of a subject, brings into censure and scandall, for an holy strictnesse and sorrow for sin.

2 He brings much unnecessary shame and grieve and hopelesse mourning upon his friends, kindred, wife, children, parents, &c. a reproachfull staine, and brand upon his house, name, buriall, posterite, &c.

5 Against

5 Against himselfe, most horribly.

1 By brutish unnaturalnesse, nay, by a monstrous disaffection to a mans owne selfe and being, transcendent to all beastly cruelties. For what beast did ever willingly kill it selfe ? Skin for skin, and all that ever a man hath, will he give for his life. And yet the selfe-murdever, 1 Out of hellish pride, which suffers him not to stoop under Gods afflicting hand.

2 Impatiency, whereby hee murmurs and repines against his providence, and will not submit to bee ruled by his will. 3 Horrible desperation, whereby hee casts away all hope of mercy, becomes his owne butcher and hang-man.

*Afin more hainous, than killing a mans own father. (for every man is naturally next unto himselfe.)

•

2 Against his owne deare immortall soule, which he sends bleeding with it owne slaughter,* suddenly cut off from all time and hope of repentance, unto the dreadfull Tribunall of the everliving God, the most certaine and severe revenger of all blood-shed.

3 By extreme Bedlam madnesse, who exchangeth the momentany miseries of this fraile life, in which all Gods dearest children , yea Christ himselfe had his share, for the dreadfull fire of hell, prepared only for the Devill and the damned.

Excep. Yea, but sith I see, sayest thou, I shall bee certainly damned, my longer life will but adde to the score of my sins, and so aggravate my damnation in hell.

Ans. It is wicked and false to say, thou shalt bee certainly damned ; for while God gives thee life, he grants thee time of repentance.

I say further ; The hainousnesse of thy selfe-murder

der and hellish despaire, is more horrible and abominable in the sight of God, than all thy other sins, w^t thou shouldest ever commit, though thou shouldest live to old age. Suppose worse than should or can be imagined, that thou shalt be certainly damned; yet what prodigious madnesse is it for thee to passe the remainder of thy naturall course in hell; whereas thou mightest it upon earth.

• 6 Against the rules & resolution of heathen Philosophers, who teach that it is extremest cowardlines to kill a mans selfe. See before Arist. Eth. lib. 5. cap. 7.

Down. pag. 159.

Answ. 1. This common notion and generall principle of selfe-preservation for all this is not quite extinguished, even in him, which practiseth upon himselfe the horrible, unnaturall and most damnable sin of selfe-murder. For why may it not be said, that such a one sinneth against the light of his naturall conscience, as well as a Christian may sin against the light of his conscience, informed and convinced by Gods word? and therefore might cry in the attempt of that hellish act with her in the Poer,

Video meliora, proboque,

deteriora sequor.

I should not die, I see,

Yet doe it, I will, though damn'd I be.

The light of naturall conscience for selfe-preservation stands up like an armed man against that bloody act of selfe-execution; but hellish pride, impatience, the Devill and desperation over-bearre and overturne it for a time, hood-winkes it for a while with the hellish mists of horrour, though they cannot quite put out that eye.

2 He

The Saints

2 He holds the principle still of selfe-preservation in the generall thesis and speculation, though hee deny it in the particular practice, and application.

3 Nay, in some sence it may bee said, that even excesse and transcendencie of selfe-love cauith this cruell act. For a most false lying confused hope and conceit of being lesse miserable, casts him into this abhorred misery. The destruction of his bodie is not the abolishment of his absolute * being. A mans soule is the summe and sinew of his being, and therfore a selfe-hang-man in laying violent and vilianous hands upon himselfe, doth rather bloodily hunt after a more tolerable being, than after an absolute non-being; though in the event being maded by the Devill, he finds & falle upon an eternally cursed and most damned being, even into torments without end and past imagination.

2 Secondly, A right way and method of applying these common notions and most generall principles of nature to particular matters, objects and actions. For in their particular applications is much errour and exorbitancie.

1 For instance in some particulars.

1 All hold this with a joyn't consent : *All good is to bee followed.* But when men come to choyce and execution, most fasten upon seeming and censuall, not true and substantiall good. Hence are trodden many by-paths of pleasure, of hoarding up wealth, ambition, good fellowship, &c.

But at this time mine instance shall be only in those that killed the Disciples of Christ, *John 16. 2.* had even those beeene asked, whether, that which was good,

Form a date effe.

I

good, lawfull, honest, was to be done ; no doubt they had assented to that common dictate of nature : but they were wofully and wickedly blinded in the application of it, conceiving the persecution, and putting to death of those blessed men, was good, and even service unto God : their mistaken and mis-grounded plea would haye beeene ; they were trouble-townes, factious, new-fangled, disturbed the peace of the whole world with their new doctrine, &c.

The same is our case at this day, many would bee holden honest men, and to stand for the good of the Gospell, and yet are bloody goads in the sides of the best Ministers, and had they power in their hands, no doubt would put them to death : and sometimes in their Bedlam fits, will not sticke to say, that they hope to see them all hanged : and let them so hope and expect, untill their eyes drop out of their holes with rotteness, and confusion. But in the mean tyme (as one said well) we see many of their crew, & combination, come daily to the gallows. For good fellowship, and hatred to the word, are the Devils ranke nursery, as it were, which minister many times, many graceless, cursed imps into the hands of the hang-man.

All consent, that *all ill is to bee avoided* : but when they come to the application, and expression of this common notion in their severall wayes, and passages of life ; then no course they hold is ill ; they see no such ill in the company, as they find no hurt in haunting of Ale-houses, they hope there is no such harme in gaming and dancing, jesting, idlenes, lesser oaths

3

See Aris. pol. 7.
16.See Baylo of
melancholic,
pag. 4.6.

oaths, lying now and then, nay, in very usury, counse-
ning, defrauding, over-reaching their brethren, &c.

3 A third generall principle is, *that the kind is to be propagated*: yet nations there have beeene that have only brought up the fairest and best formed children, but cast away the maimed, and deformed; and that, to avoid excessive multitude of people; caused their women to suffer abortion, and to kill their children in the wombe.

4 It is the common cry, and contention of all creatures, for selfe conservation: yet from time to time there have been found some accursed souls, *Architophels, Neroes, Iudas, and others* of that bloody crew, which have laid violent and villanous hands upon themselves.

In which easies, the cleare light of this common notion, is for the while eclipsed by the fierce and restlesse oppositions of the Devill, the world, and the flesh. For they all helpe forward that horrible, and hellish a&t. Satan assaults, 1 With his peremptorie command, pressed many times with such tyrannicall authoritie, and unresistable violence, that without the greater grace, and assistance of God, he cannot choose but yeeld, and a man is not able to withstand him.

2 With affrighting terrors, and horrible fears, edged, and enraged with the darknesse of a melan-
cholick humour, as it were, with hellish furies, to tire him, and take away his desire to live.

3 With grievous afflictions (if God so permit) in his name, or state, body, or mind, with this suggestion, that there is no means of ease and comfort, but

but by taking away his life.

4 With the intolerable weight of his hainous sins, and with a conceit, that he hath committed crimes which are unpardonable; and namely that against the holy Ghost, &c.

The world wonders at those which are troubled in mind, as the Owle is wondred at by the little birds. Such are censured by all naturall people for madmen, to have beene extraordinarie, and notorious sinners, to be singled out, as speciall spectacles of Gods most visible, and remarkable vengeance: they become a by-word, and table-talke, to all wicked worldlings, and the Drunkards song, of all which disgraces a poore soule yet too ignorant of the happinesse and honour of being troubled for sin, and but comming new out of the world, wherein he had much credit, favour, and good report, is very sensible and impatient. So that he is too often tempted, rather to returne with the dog and sow to the filth of dis-avowed lust, and vomit of his former vileny, or, (which is for our present purpose,) to die, than to suffer such disgrace. The flesh also concurres with the Devill, and the world, to promote this accursed and bloodie act, by 1. Hellish pride, which will not be curbed, and confind by Gods wise and blessed ordering, or stoope to the conduct of his gracious providence, but makes him choose not to live, rather than not to live as he desires.

2 Impatiencie, pu-sillanimitie, extreme weaknesse and impotencie of mind; which most unworthily makes his heart melt away like water, upon the assaults of ordinarie, and many times, honourable sufferings;

The Saints

lutterings; as a cauſeſcandal against which ſee
2 Cor. 6. 8.

3 Infidelitie, diffidence, and distrust in Gods
providence, and promises, which begets hopeleſſe,
heartleſſe, despair, ſelfe-killing.

5 That God is to be worshipped, is the common
confession of all reasonable creatures, but when they
come to the particular wayes, and manner of di-
vine worship, there is wofull variety of declination
from the path, which is called holy,

A world of errores, hereties, execrable sacrifices,
prodigious worships. To ſay nothing of forraine
false worſhippers; amongst us, Papists would wi-
ckedly worship him in images; our ignorant people
with good meanings onely; civill men with unho-
ly honesty; formall profeffours with an outside
Christianitie, &c.

6 It is generally acknowledged, that wee must
not wrong any, but doe, as we would bee done by.
But let us looke into mens particular, and personall
dealings, and moſt are shameleſſe, and endleſſe in
wronz doing, couſening, defrauding, over-reaching,
ſlanders, railing, backbiting, and other machivilli-
an and villanous pranks, and pestilent carriage to-
wards their neighbours.

3 A fresh memoriall of our owne actions. If we con-
cur with the Devill to blindfold our owne memo-
ries, that they cannot recount our ill deeds, we ſhall
have little benefit by the working of naturall con-
ſcience. To which are required those three materi-
als, which I have now touched,

1 Common notions, and principles of nature.

2 Particular

2 Particular application of them to some specials.

3 Remembrance of our own individuall actions:
First, in a more generall practicall syllogisme,
thus

Heathen *Hector* might thus argue;

All honest and honourable undertakings, are
praye worthy.

To defend a mans Countrie, and valiently to die
for it if need require, is an honest and honourable
attempt:

Therefore, to defend and die for our Countrie,
is prayse worthy.

Secondly, In a speciall practicall syllogisme, thus:

The Synteresis of the former conclusion frames
this proposition;

He that defends his Countrie, resolved valiently
to die for it, is worthy praise.

Hectors conscience assumes:

But thou defendest thy Countrie, resolved to die
for it;

Then the same conscience concludes,

Therefore thou art prayse worthy.

Whence sprung up much secret contentment and
joy in *Hectors* heart, which added much vigour and
resolution to his warlike spirite.

Synteresis ministred to *Oedipus* this proposition;
Abominable actions deserve grievous punishments.

The Law of nature frames this Minor;

Incest and Parricide are abominable actions;

Kernes concludes.

Therefore Incest and parricide deserve grievous
punishment.

synteresis.

lex naturae.

Kernes.

This is the first practicall Syllogisme more generall.

The speciall follows thus:

Synteresis resumes the conclusion of the former generall Syllogisme, and formes this proposition; *Hee that committs Parricide and incest deserves most grievous punishment.*

Oedipus his conscience affirms:

But thou hast committed parricide and incest;

The same conscience concludes;

Therefore thou deservest most grievous punishment.

Whence did arise that horrour in his heart that enraged him to pull out his owne eyes?

Secondly, let us keep in a readinesse and often exercise some speciall waies of summing up the number, and taking a right estimate of the nature and notoriousnesse of our sins.

1 By inspection into the pure chrystall of Gods righteous law with a cleare impartiall eye. To this purpose collect an exact catalogue of all wayes of sinning, out of the most and best interpreters and expounders of the commandements.

2 By a particulaer survey of all those sinfull stains, wrongs, and dishonours, which wee have offered to all things in heaven and earth.

3 By a through perusal of our selves from top to toe, as it were, I meane all those sinnes which are any way incident to any part, or power or passage of body, spirit, soule or calling.

4 By often recounting with our selves all the omissions and transgressions of all those duties which

II.
A second help
to examination
and humiliati-
on.

soule-exalting humiliation.

83

we owe unto others, by reason and virtue of all those relations which we hold and stand obliged unto them in the word. As for instance, A master of a familie hath the first and an immediate relation to God, as his Creator, Redeemer, and Sanctifier: to his wife, to his family, to his neighbours, to his kndred, to his Pastor, to strangers, to the King and all inferiour Magistrates, to those that are without, to Gods people, &c.

are without, to Gods people, &c.
5 By a diligent revising of our two catalogues
of sinnes: Remaine of our unregenerate time, and
since our conversion. For helpe wherein, see the
enlargement of all these, as it shall follow in its
place. And two annuity, vissions, &c. &c.
A. S. of humerousness in this discoverie, and

In case of barrennesse in this discoverie, and when we begin to please our selves, in that we find not so many notorious actual sinnes in our lives before conversion, or such scandalous aberrations, relapses, backslidings, since; as we may see in others, and read of in some Saines of God? Let us fall upon some speciall points for quickning our hearts in this penitent survey, and with a serious search insist upon,

2 Well weighing the circumstances of our old
sinnes, which may make a little sinne to bee ex-
ceeding great and hidious; and to exceed the sins
of

of others, which, it may bee for their outward act,
were more notorious.

3 That we should have our hand in Adams sin,
that brought such a bloodie sea of sin and sorrow,
of miseries and mischieves upon all mankind.

4 Considering the innumerable infirmities,
wants, wanderings, weaknesses, &c. that cleave unto
our best performances.

5 How many wayes we may be guiltie of, and
accessary to other mens sins.

6 The many crying and horrible sinnes of the
times : Holy David fetched much matter of mour-
ning from this fountaine, See Psa. I 19. ver. 136.

7 Let vs especially examine our selves by the
first and last commandements, for the first forbids
the first motions of our hearts against God : and the
last forbids the first motions of our hearts against
our Neighbour, though there be no consent to doe
the evill which we think. The further and more
ample enlargement of these or most of these you
shall find in that which followes.

The first maine dutie then to bee performed is
Examination. When any needfull extraordinary
 blessing is with-held, or with-drawen, or any judge-
ment to be prevented or removed, it is very requi-
site to search, whether there bee not some speciall
sin in us which may utterly dampe and disannull our
prayers. *If I regard iniquitie in my heart, the Lord will
not heare me, Psa. 66.18.* That which the Lord said
of the army of Israel in Iosuahs time, may be ap-
plied to particular persons; namely, that if they
did not search and find out, and take away the ex-
crable

erable and excommunicate among them, the Lord would not be with them any more. *Iob. 7. 11, 12.* This the Saints well knew, and therefore were wont in the dayes of their Fast to enter into a serious and solemnē examination of their owne, and of others sins. See *Ezra. 9. 6.* *Neh. 9. 16.*

For this first part of the inward spirituall exercise, I am wont to commend to Christians divers waies of summing up the number; and taking a right estimate, of the nature and notoriousnesse of our sins.

1 By inspection into the pure Chrystall of Gods righteous Law with a cleare impartiall eye. To this purpose collect an exact catalogue of all wayes of summing, out of the most and best interpretors, and expounders of the Commandements.

Nay, in this way of examination, beginne with *Adams* sinne: which in respect of us, Divines call Originall sinne imputed: and if wee had no inherent sin of our owne, this imputed sin were enough to damne us.

* Our first sinne is the participation of *Adams* both transgression and guiltiness; i.e. Wherby in his sin altho his posteritie sinned, *Rom. 5. 12, 19.* The reason is, *Adam* was not then a private man, but represented all mankind. When *Adam* offended his posterity was in his loynes, from whom should they by the course of nature issue: and therefore take part of the guiltiness with him. See *Heb. 7. 9, 10.*

See many stirring considerations, and quickning motives, to make us take effectually and feelingly to heart, the having our hands in that first horrible rebellion.

Now

1 By inspecti-
on into the
pure Chrystall
of Godsrighte-
ous law wi-
h a cleare impar-
tiall eye.

Original sin by
imputation.

Dike pag. 61.

Si ergo non
exire a Iudicium
mundo fecer-
imus, quem dicas
primus? Sto-
carius, vel ob-
eum solus perdi-
re mus omnes.

Roller. in Joban.
pag. 338.

Albed. Theolog.
Schoel. pag. 237.

All Gods blessed Commandements were broken by that one horrible rebellion. As the first Table, by his infidelity, doubting, both of Gods truth and goodnes, contempt of, and rebellion against God, preferring of Satan before God, & in the prophanation of that fruit he did eat, which was a Sacrament.

And for the second Table, he broke the fist Commandement, by unthankfulness to God his Father, that gave him his being ; and had bestowed so many blessings upon him.

The sixth, by the murther of himselfe, and all his posteritie ; body and soule : The seventh, by his intemperancy : The eighth, by touching anothers goods, against the will of the Lord : The ninth, by receiv. of the Devils false witnesse against God : The tenth, by discontentment with his estate, and lusting after an higher.

²
Originall pollution aggravated.

*Est autem peccatum originis, nativa & hereditaria visio-
fatu, quā proprie-
tatem primi
parentum nostrorum,
qui ab eo propa-
gantur, anima &
corpo con-
sumunt, iusti-
cias inuuntur.
& pena tempo-
raria & sempe-
terea reatum
contrabunt.
Tilen. Synt. p.
1. pag. 350

Out of the former transgression ariseth another, which I call, Originall sin imputed ; which is, corruption engendred in our first conception, whereby every part and facultie of soule and body, is impoysoned with proneness and disposition to evill. See Psal. 51. 5. Gen. 6. 5. Tit. 3. 3. Heb. 12. 1. * Or thus,

This Originall sinne is that naturall corruption, which is come into the world by the Apostacy of our first parents, derived from them by naturall propagation into all mankind, infecting and poysoning all parts of men, so as before grace and regeneration, hee hath no strength to move or incline to any good, but to evill onely ; and thereby also he is subject to the first and second death, till he be freed by grace and faith in Jesus Christ.

It is come in the place of Originall righecoulties, and so is a privation of that, and also an evill habite in the soule.

* All Adams posteritie is equally partaker of this corruption. The reason why it sheweth not it selfe equally in all, is because,

- 1 Some have the spirit of sanctification.
- 2 Some the spirit onely to bridle corruption.
- 3 Some have neither.
- 4 And in some, God stirrs up the principles of nature, whence it is, many doe shine in excellent morall vertues.

Let us take matter, and motives to humble our soules under the sight and senses of this inherent O rignall pollution, and body of death, from such consideracions as these.

Consider, 1 The prime excellency, sweetnesse and peace of our soules, of which this is a privation. For which, See Morton of the three fold state of man. Orig. pag. 2. fol. 55. Perkins vol. 1. pag. 30, 21.

2 The universallity of corruption in respect both of the subject and object. For which, See afterward my catalogue of the sinnes of the tongue; where we may see 26. distinct sinnes incident to that little member. Consider also the infinite omissions of the eye, which shoulde especially on the Lords day, like a Bee upon infinite variety of flowers, from every creature its looks upon, collect much sweet matter of heavenly meditation, for the magnifying of the Creator, his wisdome, power, &c. And how every glance thereof brings some matter of lust, or sin, one way, or other into the heart, &c.

Duplex est bec labes. 1 Boni in primigenia cre- atione in bonis- nem collatis au- nissim. 2 Oppo- siti mali, in a- missi boni locum successio. Ibid.
It is, 1 Orig- inalis justitia priuata, 2 ad- vasio ad recte cogitandum, ap- petendum, & a- gendum. 3 diu- nus & diaboli, dispositio ad perpe- ra studia & satia. Hic habitus est lapsi acquisitionis, & nobis inna- tus. Sed qualis amabo est hic habitus? Est in mente dementia, seu ignorancia priuativa, & caecitas, ut non agnoscamus De- um, salutariter, & nostra erga ipsum officia: In valuerat au- tem, malevolen- tia, ut non val- uimus sancta, sed possum ei contra- rin: & vice to- tus homo corrup- tus est er peccator.
• Peccati origi- nis in omniibus est equaliter, sed non agit aequaliter. Theorema.

Consider the vast and horrible degeneration from the law of nature, it drawes unto ; for which consider the *Virginians* worshipping the Divill. The *Egyptians* Bedlam idolatrie.

See *Calvin* in his *Pentatouch*. pag. 421.

Consider for the same purpose, that monster of *Millane*, who (as * *Bodin* reporteth) when hee had surprised on the suddaine, one whom hee mortally hated, he presently overthrew him; and letting his dagger to his brest, told him, hee would certainly have his blood, except he woulde renounce, abjure, forswear and blasphem the God of heaven. Which when that fearefull man, too sinfully greedy of a miserable life, had done in a most horrible manner, hee immediately dispatched him, as soone as those prodigious blasphemies were out of his mouth; and in a bloody triumph insulting over his adversarie, as though whole hell had dwelt in his heart, he added this most abhorred speech : *Oh* (saith he) *this is right noble and heroicall revenge, which doth not onely deprive the body of a temporariy life, but brings also the never-dying soule unto everlasting flames.* Witnesse also the cruellest of men, *Mahomet* the great, that bloody Turke who (as the * *Story* reports) was in his time the death of eight hundred thousand men. Witnesse also, that man, with whom *Mr. Cartwright* was upon his dispairing bed, who answered him, that *sith bee was to goe to hell himselfe, bee wold have his wife, children, and all the world damned with him, &c.* Consider those unnatural sinnes intimated, *Rim. 1.* The bloody outrage of selfe-destruction, &c. all fruits of this corruption.

* *Derepublib. lib. 5. cap. 6.*

* *Historie of Turks*, pag. 433.

5 Consider the extreme difficultie to weaken and wast it. Consider how many an holy man strives mightily, and wrestles many a yeere with some passion or unruly lust, and yet cannot possibly master it of long. For the purpose, sometimes a sincere hearted man sets himselfe against anger, labouring throughly to mortifie it, perhaps for ten or twenty yeares ; and yet after all that time, and for all the paines and meanes against it, he is sometimes upon the sudden surprised and foully foiled with it. And did not God accept in Jesus Christ our striving, grieving, and hating that sin, wee are so haled to full sore against our wills, and the hearty desire of our soules, how could wee have any comfort ?

6 Consider the ruffull complaints of the holiest Saints against it. Heare blessed Pauls heavie complaint, *Ob-wretched man that I am, who shall deliver me from the bodie of this death?* Rom. 7.24. Bradfords **I am as drie as a stoe, as darke as a naile, as faint from praying, as bee that never knew any tyme of it.* Katherine * Brettergh, that holy woman, upon her death bed, was much troubled with originall sinne.

3 After Original sin in Adams posteritie, Actual sinne comes into consideration, which is, that which a man out of the corruption of his naturall doth commit, from that time, wherein he knowes to use and exercise his reason. And it is, either a thought, word or worke, contrarie to Gods law, or an omission of a thought, word or worke, commanded in that law. Or, in a word, *Any transgression of the law.* 1 Job. 3, 4. 10. 1 Cor. 10. 13. A

* See divisions
of it, Pol. Syst.
Tom. 1 lib. 6
cap. 3. col. 2: 86.
etq. Alsted.
Theol. Didactic.
Schol. Sect. 3.
cap. 20 pag. 437.
Tilen. Systag.
p. 1. cap. 56. pag.
478. Armin.
Diffut. Theol.
Tbes. 8. 2. pag. 81.

Peccatum actuall dicitur non quod peccatum sit actio, aut quod actio sit peccatum: sed quod peccatum sit in actione, que cum bona sit quatenus actio, adhuc tamen ipsi defectus bonitatis moralis, & pravitas, atque ille defectus cum pravitate est proprium peccatum quod est ab homine non a Deo. Figurato autem, nempe Metonymice, peccatum dicitur actio pugnans cum lege Dei. Differentia peccato et peccatum sacre. Peccate generaliter dicuntur quicunque in suis actionibus a recta legi directione regulâ defectuant, sive id fiat ex infirmitate et ignorantia, sive ex malitia. Peccatum sacre dicuntur propriè, qui sicut o peccando tenentur, et ex animo peccant, et peccati veluti officium quoddam faciunt; etiam si opus externum actu nondum perficiant, quod proprium est reprobatur, 1 Job. 3, 8, 9. Quanquam Synecdoche, idem est interdum peccare, quod in actu continuo peccandi versari, ut 1 Job. 3, 8. et Cap. 3, 18.

Considerations
to make sinne
loadsome.

20. 1. 23.

A sin is said to be actuall, not, that sinne is an action, or that an action is sinne, but because there is sinne in the action, which seeing it is good so farre forth as it is an action, yet the defect of morall goodnessse and a pravite cleaves unto it, and that defect with the pravite of it, is properly sinne, which is from man and not from God. But figuratively, namely, by a Metonymy, a sin is said to be an action crossing or repugnant to the law of God.

Take matter and motives to abominate and abandon from the heart-root, and to the bottome of hell, all thy actuall sinnes, from such considerations, as these.

Consider, that sinne,

1 Is infinitely hatefull. It is the only object both of Gods infinite hatred and anger. His love is carried upon varietie of objects: hee loves his owne selfe infinitely; his owne sonne, which is called, *The sonne of his love*, his Angels, his Children, his Creatures. But all his infinite hatred doth only with all its united force and detestation, light and concurre upon sinne. Suppose an idle word, vaine thought, or officious lie passe from thee, the least of all these is accompanied with Gods infinite hatred,

ted, and indignation, &c.

2 It is fouler than the foulest fiend in hell, than the Devill himselfe. If any of you should have the Devill appeare to him in his foulest and ugliest shape, he would be strangely affrighted, and flie as fast as hee could ; the least sin thou committest, I dare say, is far more loathsome, vile, and odious than the foulest fiend in hell, and worse than the Devill himselfe.

3 It is extremely ill, and hurtfull. A greater ill, than the eternall damnation of a man, nay, than the destruction of all the creatures in the world, because without the effusion of Christ's heart-blood, which is infinitely more worth than ten thousand worlds, the least sin could never have beene pardoned.

4 It is most infectious. It hath a pestilentiall and infectious propertie, that spreads infinitely, and pollutes every thing it comes neare. It is therefore compared in Scripture, to things of the most diffusive and spreading nature. The first sinne hath polluted all the sons and daughters of Adam that were ever since, or shall bee ; it made the whole creation subject to vanitie. And if but one sin lie lurking in the heart unpardonated and unrepented of, it soures and imposisonts all his thoughts, affections, word and actions, and that of all sorts, naturall, civill, recreative and religious. It infects all that is in him, or comes from him, or that is about him.

5 It is full of all fearfull effects and cursed consequents, boch, 1 Privative, and 2 Positive. It deprives us first, of Gods favours. Secondly, of our part and portion in the blood of Christ (if it bee committed

Private.

committed with delight;) one drop whereof is incomparably more worth, than heaven and earth, men and Angels, or the creatures of a thousand worlds.

3 Of the fatherly protection, care and providence of the blessed Trinitie, the glorious guard of Angels, the comfortable communion of the blessed Saints, and all the sweet contentments that follow thence. 4 Of the quiet joy and tranquillity of a good conscience; a jewell farre more worth than the whole world, were it all turned into one pearle of unvaluable price; and of all the heavenly illuminations, cherishments and comforts, wherewith the Holy Ghost is wont to visit and refresh the hearts of holy men. 5 Of all sweet peace and true contentment in this life, and of all comfortable right and religious interest to any of the creatures. For without a good conscience, there was never found joy in any mans heart, or sanctified enjoyment of any thing in the world; and never shall any man have a good conscience, that gives allowance to any lust, or lives delightfully in any sinne. 6 Of a crowne of life, the unspeakable joyes of heaven, that immeasurable and endless comfort, that there shall be had with all the children of God, Patriarchs, Prophets, Apostles, Martyrs, all our christian acquaintance, yea, with the Lord himselfe, and all his Angels, with Christ our Saviour, that Lambe slaine for us, the Prince of glorie, yea, the glorie of heaven and earth, and brightnesse of the everlasting light, &c. Then for positive evils; it brings upon us infinite sorrowes, plagues, miseries, and

and most fearfull judgements, blindnesse of mind, hardnesse of heart, deadnesse of spirit, a reprobate sense, desperate thoughts, horrour of conscience, vexation and anguish of soule, bondage under Saran the prince of darkness, and banishment from God, the fountaine of all blisse; and mischiefs moe, than either tongue can tell, or heare can think. We are hereby ever subject and hourly lyable to madnesse, terrores, &c.

See my Treas-
tise on the Sa-
crament.

6 It kills an immortall soule eternally; which is more than all the bloody men on earth, or all the desperate devils in hell can doe. It will bring upon it in the world to come sorrowes without end, and past imagination. Every sin committed deliberately and with delight gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment against the day of wrath, never to be rectred and removed, but by the blood and hand of Christ and his precious balm.

7 It offendeth the highest, most glorious and dreadfull Majestie; whose power, and punishments are so infinitly irresistible, that he is able with one word, to turne all the creatures in the world into hell, nay, even with the breath of his mouth to turne hell and heaven, and earth and all things into nothing.

8 It can never bee pardoned or purged, but by the heart-blood of Christ. Who can entertaine it to his compassionate thoughts that raſſill storie of the death and sufferings of the Son of God for our sakes, but his spirit will melt within him into teares of indignation and storimes of anger against himselfe, whose sinfull soule was the triuellest Jew, that nailed

See Tates, pag.
240, 391.

- aladom 226
onward 240
has nation
no law 240
is bound 240
226, 227, 228, 229

nailed him to the crosse. Shall goats blood (as Naturalists say) break the Adamant? And shall not the precious hearts-blood of our deare Redeemer resolve the most stony hearts into teares of blood? Prodigiously rocky and flinty hearts! But let the most stubborne and unrelenting wretch know to his terrorre, what a deale of villanie he offers hereby unto the death of Christ, and tremble at the conderation of these dreadfull woes; and flames of wrath, which he so treasures up continually against the day of wrath. For beleieve it, so many sinnes thou committest willingly, and with delight; so many thornes doest thou cruelly fasten upon his head; so many nailes doest thou desperately drive into his hands and feet; so many speates doest thou thrust into his heart; so oft (merciless) villaine let me speake so, for the love of my deare Redeemer) doest thou imbrue thy wicked hands with his precious blood, and with prodigious prophanerie trample it under thy feet. So that it may justly be said unto thee, as Peter said unto the Jewes, *This hast crucified the Lord of life; thou hast murdered the King of glorie, the Sonne of the everlivering God, Christ Iesus, that just and holy one, and preferred; not Barabas, but, (which is as bad) thine owne sinfull lusts, nay, the Devil himselfe, before our blessed Redeemer.*

A. 143.

Heb. 10. 39.

Act. 2. 36, and
3. 14, 15.

See Embass-
dour betweene
heaven and
earth, Ad fin.
When finne al-
lures thee, &c.

9 It is ever attended with a threefold bitter sting: Whereof see my directions for walking with God, pag. 171.

10 Compare the vast and unvaluable difference betwene, Yielding to the inticement, and a Con-

quering

soule-exalting humiliation.

95

quering the temptation to sin. For which purpose looke upon *David* and *Ioseph*, two of Gods dearest children, and consider the consequents; survey the distinct stories of *Gatexim* and *Spira*.

11 Compare the poor, short, vanishing delights of the greatest sensuall contentment in this world, with the exquisitenesse and eternitie of hellish torments: out of which, might an impenitent reprobate wretch come, after he had been there tormented so many yeares, as if an Angell should every thousandth yeaire come out of heaven, and fetch one star from the firmament, should so at the length have fetched them all away, &c. he would think (saith one) that *hee was not damned*. Compare, I say, thy fugitive follies and fading pleasures that passe away in the act, as the taste of pleasant drinke dies in the draught, with those never dying paines after death, and when thy foot is on the brike of any kind of sinne, stay, and think upon the wages thereof, and for a truth, if thou fall into that sinne, thou art fallen into hell, if upon timely repentance, God helpe not out.

12 Consider the resolute resistance, and mortified resolutions of Gods ancient Worthies against sinne, and all inticements thereto. Heare *Chrysostome*. 1 Doe not offend Christ by an evill life, which I thinke is to bee feared above all things else; for although many doe thinka that hell is the chiefe, and the greatest of all evils, yet I think shew, that it is much bitterer to offend Christ, than to bee tormented in the paines of hell.

Heare the Writer of *Anselmed life*, who saith thus

Ne corisum
male, uvanda
offendat, quod
nisi ex tua
omnibus miseri
peritatem et orationem
videtur. Nam
est nunc Ge
hemna, omniu
morum super
mum & ultimi
num pluant;
ego tamen sic
censeo, sic assi
dice, predicabo,
multo acerbius
esse Christum of
fendre, quam
Gebenne malis
verari. In Mat
Hom. 37. pag 1.
233.

² Nil in mundo
quantum peccare
tumebat. Consci-
entia mea teste,
non mentio,
quia sipe illum
sub veritate te-
fumoso presi-
tentem audivis-
mus; quod si
hunc peccati hor-
rorem, hinc in-
fernii dolorem
corporaluer cer-
neret, & ne-
cessario ut eorum
immetu debere, prius
infernū, quād
peccatum appre-
ceret. Aliud
quoque non mi-
nus forsitan aliqui-
bus mūrum dicere
solebat. Viz.
malle se parvū
apeccato, inno-
centem, Gehen-
nam habere,
quam peccato
forde polutum,
celorum regna
tenere. De vita
Anselmi, lib. 2.
In opere Anselmi.

of him, ² Hee feared nothing in the world more than to sin: My conscience bearing me witness, I lie not. For we have often heard him profess, that if on the one hand hee should see corporally the horrour of sinne; on the other, the paines of hell; and might necessarily bee plunged into the one, he would choose hell rather than sin. And another thing also, no lesse perhaps wonderfull to some; he was wont to say; to wit, that hee would rather have hell, being innocent and free from sinne, than polluted with the filth sheroef, to posseſſe the kingdome of heaven, &c.

An extraordinary elevation of a most divine and heroicall spirit. It is reported also of another ancient Father; that hee was wont to say, that hee would wifh rather to bee borne in pieces with wild beasts, than wittingly and willingly to commit any sinne. And so many holy Martyrs and confessours have chosen rather to endure the utmost and most exquisite tortures, than to sinne against God in renouncing his truth.

¹³ Thou mayest fitly suppose, that every time thou wast allured to sinne, thou sawest Christ Jesus coming towards thee, as hee lay in the armes of Joseph of Arimathea, taken downe from the crosse, all wan and bleeding, wounded; the delicacy, and beauty, and admiration of all his parts, clouded, fulled and stained, speaking thus unto thee: Oh forbear to commit it; for it fetcht me from the armes of my Father, from my royltie and glorie in heaven, whole and untouch't, to the armes of this mortall man, all wounded and borne as thou seest; and yet for all this, with a wilfull crueltie towards the Lord

Lord Jesus, and thine owne soule, thou wentest on,
and diddest villanously,

14. The riches of Gods goodnessse, forbearance
and long suffering, leading thee to repentance; the
publike miracles of mercy which God hath done in
our dayes, for the preseruation of the Gospell, this
Kingdome, our selves, and our posteritie; especially
drowning the Spanish invincible *Armado*, discov-
ering and defeating the *Powder-pot*, sheldng *Queene*
Elizabeith, the most glorious Princesse of the world,
from a world of Antichristian cruelties, bringing
Prince Charles in safety from Spaine, &c. The parti-
cular and private catalogue of thine owne personall
favours from Gods bountifull hand, which thine
owne conscience can easily lead thee unto, and rea-
dily run over from thine infancy to this houre; all
the motions of Gods holy spiri in thine heart, ma-
ny checks of conscience, Sermons upon Sermon, &c.
and a world of mercies besides, doe mightily and
notoriously agravate those sinnes, that thou hast
most unthankfully committed against that high and
dreadfull Majestie, who was the well-head, and
first fountaine of them all. Hearre how unkindly
God takes at our hands the neglect of his extraor-
dinary mercies, *1 Sam. 1. 8, 9, 10.* *1 Sam. 2.*
27, 28. 31. Ezech. 16. v. 10. 11. 13. 14. 15. 16. 17. See Mr. L. serm.
15. Sinne is farre more filthy than a confluence
of all the most filthy, nasty, loathsome things in the
world.

How long might a man cast drie in the aire, be-
fore he were able to infect the bright shining beams
of the Sunne? Yet so filthy is sin, that at once with
G g a touch,

a touch, it infects the soule, a clearer and purer essence than it; and that with such a crimson, and double dyed staine, that the flood of Noah, when all the world was but water, could not wash it off; neither when all shall bee but a ball of fire, and Christ come in that flame to purge and renew therewith, the heaven and the earth, shall it purge or cleanse sinne out of the impenitent soule: nay, the fire of he'l, which burns day and night, shall never purge it.

Note.

Whatsoever a man can conceive to be most contrary, distant, and opposite to the infinite clearenesse, purite, sweetnesse, beauty, and goodnesse of God, all that, and much more is sinne in the highest degree.

16 Every time thou hast yeelded thy consent to the inticements of sin, thou hast been gaide of that heigt of folly, which wants a name to expresse it. For consider in cold blood what thou hast done; thou hast put, as it were, into the one scale of the ballance, the glory of God almighty, the endless joyes of heaven, the life of thine owne immortall soule, and the precious blood of Christ; &c. and in the other, some earthly pelfe, fleshly pleasure, worldly preferment, some sensuall vanity, or other: and after deliberation and choyce, hast suffered this to out-ballance and overweigh them all. Oh monstrous madnesse and inexpiable villanie! The Angels doe blush at it, heaven and earth stand amazed, and astonished at it, and worthy it is to be loathed abhorred of all creatures.

17 Every time thou hast yeelded to the assaults

of

of sinne ; thou hast desperately cast thy selfe upon the hornes of this desperate Dilemma. If I commit this sinne, I shall either repent, or notrepent. If I doe not repent, I shall be damned : If I doe repent, it will cost me incomparably more hearts-griefe, than the pleasure of sinne is worth.

Let these and the like considerations serve to aggravate our actuall sins, and so move us to suffer our hearts to be wounded, and to be broken in peeces.

Proceed now, and peruse sensibly and seriously the soundest expositions upon the Commandments ; *Domina, whatesoer, &c.* More shortly, the true watch, my Epitome for that purpose : and lay thy life to this holy rule and line, &c.

To give an intimation, and entrance into this way, let us consider.

1 How wee have villanously strooke at the pure eye of God, the Fathers glorie all our life long, with many filthy thoughts, abominable lusts, and fearefull provocations. How we have shamefully abused the riches of his goodnessse, fortaunce and long-suffering, leading us to repentanci : how cruelly we have neglected so great salvation, forsaken our owne mercy, and judged our selves unworthy of everlasting life, by not offering our selves into his gracious iubmeemens; friending out his armes unto us, ever since wee were borne in as glorious a Ministrie, as ever the Church enjoyed.

2 How fearfully wee have dishonoured his deare Sonne, by despising of him in his ministrie, persecuting him in his members, and shedding his blood in the Sacrament, (ordred to be wised with)

Divers waies
of sinning.

3. What execrable indignitie we have offered to the blessed spirit of God, by grieving, quenching, if not despising him, by a cursed rejecting his many holy motions, or smothering them by worldlines, lust, good-fellowship, or some such sensuall rebellion ; by withstanding that light, which stood against us by his illumination, like an armed man, when we went about sinne ; nay, and it may be, by scoffing at religion ; (horrible villanie !) and railing against holinesse, puritie, and the waies of God ; as hypocrisie, unnecessary precisenes, and too severely contradictory to our carnall contentments.

4. Howewretchedly we have wronged those heavenly creatures, the Angels of God, by robbing them a long time of that joy they would have conceived at our conversion, *Luke 15. 7.* By making choice in the daies of our vanitie, of the damned fiends who continually roared about us, like so many greedy Lions to swallow us up quicke, *1 Per. 5. 8.* to be our Attendants, whereas those glorious spirits tended their attendance and would full gladly have beeene our guardians; if we had had grace to have beene reconciled to their Creator, and Lord : which was an infinitely greater disparagement to them, than it would be to so many crowned Kings, rejected of a mortall man, taking in their stead a number of base and contemptible villaines to be his guard, by ministring too much matter of offence to those holy Ministers of God for our good, by our drowsinesse, sleepinesse, idle gazings about, and much uncomely, irreverent, and unsanctified behaviour in Gods house, where they are beholding with delight, the

mysterie

mysteries revealed in the Gospell, 1 Pet. 1. 12. by doing sometimes such things in secret, besides the inspection of Gods all-seeing eye, even the Angels about us looking upon us, which we would be alhamed to doe before the face of a mortall man, or a little child.

5 How we have unworthily abused all the creatures, by adding, so much as in us lies, burden unto the bondage, and grievousnesse unto the groanes, which they make for deliverance out of that vanitie, to which our sinnes have made them subject ; by not making them matter of meditation, especially on the Lords day, upon the greatnes and goodness, power and providence, &c. of our blessed Creator, (wee ought to read in the face of every creature, and in every page of this great booke of nature, the majestie and glorie, bountie and blesednesse of our God) we have not beene acquainted with any such art and holy use of them, but have covetously and sensually abused them to our owne ends, and carnall contentments ; by want of conscience and care to have them sanctified unto us by the word and prayer.

6 How wee have had our part by our personall provocations in pulling downe all, both those temporall and spirituall plagues and judgements upon this Kingdome, with which it hath beene visited in our time, from time to time, wherein we have been borne and bred, and enjoyed many good things from Gods bountifull hand, which much aggravates our ingratitude, and unworthy walking, See Hos. 4.1

The Saints

7 What bloody goads we have been in the sides of the Saints all the time of our abhorred unregenerate state : how cruelly wee persecuted them with our power and authoritie, if wee had any ; ever, in our hearts, by heart-rising, aversion and contempt ; in our affections, by hatred and malice and spite ; by our tongues, with railing, censuring and scoffes ; which was a very crying and bloody sinne. For by all ungodly oppositions in that kind, we struck immediately at the very face of Christ, *A&g. 9. 5.* and at the precious ball and apple of Gods owne eye, *Zach. 1. 8.*

8 How desperately we hardened our companions and brethien in iniquitie, in their unregenerate courses ; heattned and encouraged them in the way to hell, and were deeply guiltie, so farre as in us lay, of damning them for ever ; how wee imposed and perverted others, with our lewd example and infectious company.

9 How pestilently wee have plagued our owne families, if we have beene governours in that kind, by our præcedencie in iniquitie and prophanenesie ; by neglect of that christian dutie of praying with, instructing and restraining them from the contagious vanities of the times ; by drawing after us our wives, sonnes and servants, with cords of vanity and cart-ropes of iniquitie, as fast and forcibly as wee could, into the same damnation of hell with our selves.

10 With what prodigious ingratitude we have abused many glorious mercies heaped upon us abundantly, above measure and without number ; the riches,

riches of Gods goodnessse, forbearance and long-suffering ; they should have led us unto repentance, and his more glorious service ; and knit our hearts close unto him : but by accident and poison of our corruption , they made us a long time the more presumptuous, carelesse, secure, selfe-conceited, and unmindfull of the evill day.

11 How wee have abused many seasonable afflictions and Gods just visitations, laid upon us in love and for our good ; they should, working together with the word, have served for the softning of our hard and unrelenting hearts, and made way for a more mighty prevailing of the ministerie, but they rather begot murmuring, impatience and discontentment, and how unprofitably, even since conversion, wee have passed through many of his fatherly corrections and chaffisements which ought to have begot in us a decay and further dying of the whole bodie of death, and a fruitfull increase in the whole body of Christianitie.

12 How to the unvaluable hurt of our soules, wee have abused all the blessed ordinances, word, Sacraments, praier, &c. those heavenly conduits of all spirituall blessings, which ere this might have enriched us with abundance of grace and comfort ; by our unpreparednesse before, irreverence in the use of them, fruitlesnesse and want of practice afterward.

13 How wee have like sonnes and daughters of confusion and sloth, and sleepers in harvest, abused the most gracious and glorious day of visitation that ever any people enjoyed upon earch : in that it

The Saints

shining upon us so faire and so long, we have gotten no more holy light into our minds, or heavenly heat into our hearts ; nor gathered such a stock and store of spirituall provision against our ending hour, as we might plentifully have done.

14 How beastly and abominably we have abandoned our bodies to serve Sathan ; and all the parts and members thereof, as instruments of unrighteousnesse unto sin.

Our eyes to wicked wandring , wantonnesse, adulteries, covetousnesse, idle gazings, &c. See, vanitie of the eyes, cap.1. &c. They ought as little bees, which falling upon this, the other, and a thousand flowers, gather honey from every one, and bring it into the hive ; even so every day, all the yeare long, even all the daies of our life, to have gathered from the creatures, and all the works of God, abundance of sweet matter for divine meditation upon the goodnesse and greatnesse, excellencie and perfections, power and providence of our blessed Creator. But they have wickedly served us, as windowes set wide open to let in a world of wild-fire to inflame and inrage our already naughty hearts, with lust, speculative filth, and many vicious and vile affections.

Our eares with delight, with delight and greedines, too much idle talk, nay filthy jests, scurrill gibes, slanderous reports, and other rotten, ribald and unsavory communication. They might have served our turnes, to have done God a great deale of service : all narrations and newes which we heard, should have fallen through our eares into our hearts,

as

as seed of praiser or praise, or some other gracious exercise, or profitable imployment of some holy affection ; but in many companies they have many times drunke in, false accusations, slanders, whisperings, censoring of others, &c. as poisonfull matter of unnecessary suspitions, disconceits, ill-will, heart-burning unkindnesse, if not revenge, &c.

Our tongues, *to set on fire the course of nature.* Besides a * world of other iniquitie, to blasphemie (prodigious villanie !) the glorious name of the mighty Lord of heaven and earth: and to wound (unrecompensable wrong !) the good name of others : which, though it be a common, yet take notice what a cruell sin it is. It is like a sharpe sword, *Psal. 164. 3. and 59. 7.* or keene razor, *Psal. 52. 2.* envenomed with the poison of the spitting aspe, *Psal. 140. 3.* it gives a deep and incurable wound. Chirurgery may mollifie, and make whole a bodily wound : but what balme can binde up the dogged biting of a slanderous tongue ? It runnes like a canker over a whole Countrie, and cannot be recalled. Robbery may be recompensed by restitution; but how canst thou ever make that man amends, whom out of thy lying malice thou hast traduced with thy tongue ? I tell thee true, not all the wealth thou hast in the world, can wipe away the wrong thou hast done in such a case. Hence it is, that *S. lomon* tells us, *Prov. 22. 1. That a good name is to be desired above great riches.* And the Casuists conclude, *Famam pecunias non compensari :* Noe money can make amends; for taking away a mans good name. *Fama non est pecunia estimabilis.* Damage (say they) which infues upon

1sa. 3. 6.
* Η γλῶσσα ὁ
εὔθυμος τὸν αὐτόν.
κιας.

Psal. 64. 3. and
59. 7.
Psal. 52. 2. and
140. 3.

Prov. 22. 1.

Azor. out of
Sylvester, Tom.
1. pag 388.
Parag. quares.
ibid. pag. 390.
Par. deimo scx-
go.

The Saints

up on infamie may bee recompensed with money, but it selfe is unrecompensable, See *Azar.* loc. cit. and also pag. 383. *Par. Sed quid.* & *Par. sexti* by *Par. quæres.* where you may see, what, and what manner of restitution ought to bee made, in a case of slander and infamie.

Here then punctually peruse with a broken heart and bleeding affections, those many kindes of the sins of the tongue, which I have heretofore discovered unto you, and whereof every one of us, no doubt, at one time or other, have beeene deeply guilty.

- | | |
|--|--|
| 1 Blasphemie. | 14 Double-tonguednes. |
| 2 Murmuring. | 15 Boasting. |
| 3 Defence of sinne. | 16 Discovering of screts. |
| 4 Perjury, swearing. | 17 Hasty and undiscreet threatening. |
| 5 Lying, equivocating, mentall reserving. | 18 Rash promises and vowes. |
| 6 Slandering. | 19 Idle words. |
| 7 Flattery. | 20 Loquacitie, immoderate talkativnesse. |
| 8 Curseing. | 21 Filthy talking. |
| 9 Railing, reviling. | 22 Scurrilitie, foolish |
| 10 Brawling, chiding, scolding. | jesting. |
| 11 Scoffing, mocking, deriding. | 23 Tale-telling, raising of rumours. |
| 12 Giving ill counsel. | 24 Indiscreet taciturnitie, sinfull silence. |
| 13 Sowing seeds of discord among neighbours. | 25 Rash censuring, censured |

fured by Christ, *Mash.* 7. ming : as in *Dogg.*

26 Malicious infor- 27 Whispering, *Ro.* 1.29.

Thus goe on ; and more particularly and exactly survey, and single out the severall sinnes of every other part.

15 How wofully wee have wronged (which is worst of all) our owne poore immortall soules, by mis-employing all the powers and faculties thereof to serve Satan and our selves, by fastening upon them, with selfe-damning crueltie so many mortall wounds, that without bathing in the bloody wounds of Jesus Christ, will bleed to eversting death.

Our minds might have beene by this time, as full as the moone, with spirituall understanding in the mysterie of Christ, and plentifully enriched with much saving knowledge in this glorious * noontide of the Gospell, and by the helpe of so many excellent bookees abroad in the world : but a long time, they lay in the darkest midnight of grossest ignorance, in respect of any such sacred skill, and gave us sight onely to doe ill, and grow wise in wickednesse. Nay, and since they have beene something savingly enlightened, wee have beene extremely slothfull in furnishing them with that excellencie, and variety of knowledge, which if wee had plyed, and improved all meanees, and blessed opportunities graciously offered and afforded, they might have happily attained.

Our memories under the meanees wee have injoied, might have beene rich and royll treasures of many divine lessons, comfortable cor-

* See *Rolle.* In
Ioh. pag. 309.

dials,

dialls, holy experiences, heavenly pearles : but in our vaine daies we filled them full of baggage, lewd and impertinent stiffe, idle jests, frothy tales, and foolish conceits, unnumbred notions of vanity and folly, &c. Nay, and since they were in some measure sanctified, wee have found in them, which is a grievous thing, more pregnancie, aptnesse and strength to receive and keepe matters of the world, and things of this life, than affaires of heaven, and the most materiall concernments of our owne soules. And it is a very heavy case, and lamentable corruption, to feele our memories as water to entertaine, and as marble to retaine the fading and fruitlesse impressions of transitorie pleasures and profits, earthly trifles and toies, but as sives, to the water of life, and everlasting lessons of grace.

Our hearts whose only object, and continuall exercise, should have beeene things honest, just, pure, lovely, of good report, &c. *Phil. 4. 8. See Prov. 14. 22.* have beeene (consciousnesse and consideration whereof should now strike them through with most bitter and bleeding remorse) imposioned, restlesse fountains of all ill, the source and nurseries of innumerable litters and swarmes of vaine, vile, filthy thoughts, affections and desires : very through-fares for Satans impure suggestions to walk up and down in ; in regard of malicious thoughts, very slaughter-houses ; in regard of uncleane lusts, very stewes and brothell-houses ; in regard of the heat of boyling concupiscence, very hot-houses ; and as the Prophet speakes, like *a bakers Oven*. Nay; and since they have beeene habitations of the Holy Ghost, we may

may be full sore ashamed to consider the want of watchfulnesse, puritie heavenly mindednesse, &c. which ought to have attended such a glorious and most blessed guest; yet, which is more, the assaults and offers of lust, passion, impertinent vagaries, and many loathsome intrusions of most unworthy thoughts.

All our affections have beeene most notorious and stirring Agents for the Devill. Every one transported in every thing, with an impetuous rage, the wrong way.

Our sorrow, which should wholly and alone have bin spent upon sinne, and seasonably, hath beeene most unworthily mispent upon earthly losses, about things of th's life, and when we haue beeene crossed in our sensuall desires and expectations, which are no fit matter or motives for mourning: for sorrow in a right sence, and true estimate, hath little or no use any where else, save in humiliation for sinne. Grieve we never so much for losse of friends, goods, children, good name, &c. Wee are never better, but onely thereby encrease and multiply our griefe, and adde more bitternesse and cutting to the crosse; but sorrow for sin shakes and batters it into peeces and brings comfort unto the Conscience.

Nay whereas since conversion, that commandement lies upon us, *Rajor euer more! 1 Thes. 5: 16.* Wee have very basely suffered our hearts to be unnecessarily dejected with false feares, distrusts,

Our joy should have beeene in Jehovah, blessed for ever, in his name, his word, his workes, his waies, that are necessarie thing. It should have beeene exercised

See chrysost. excellently to this purpose,
Ad popul. Antioch. Hom. 5.

Hab. 3: 18.

The Saints

exercised upon everlasting heavenly objects, which should have kept in continual life, and enlarged it a length to that which is unspeakable and glorious. The matter of it, should have beene; 1 God through our Lord Jesus Christ, *Rom.* 5.11. 2 Our owne salvation, *Luke* 10.20. 3 The prosperitie of the Church, *Isa.* 66.10. 4 The sufferings with Christ *Matth.* 5. 11,12. 1 *Pet.* 4.13. *Isa.* 1. 2. 5 All the gifts of God, *Dent.* 2.6. 11. &c. But in all our sinfull and sensuall time, it was unhappily spent upon froth, folly, and filth; at the best, upon corne, and wine and oyle, things fading and transitorie; so that in the heat, and height of it, wee might truly have said of it, as *Solomon* of laughter; *It is mad.* For such joy in such things, is fitly compared to a candle, which in burning consumeth that same which nourisheth it, till at length both of them die together, and the light end in darknesse and a stinking snusse. It is just so with carnall joy, which consumeth by degrees those same things which nourish it, as outward substance and strength of body, and then being consumed it selfe, expires in extremest anguish and horrour. Nay since wee have beene happislie translated into Gods marvellous light, and it turned the right way, wee have sinned in suffering it to be damp't upon the approach of any little trouble, temptation, triall, &c. or slighter occasions, and in not exercising and enlarging it with more exaltation, sweetnesse and refreshing, about the things of God, and assurance of our owne salvation, &c.

*Our love which shold have warmed our hearts
with*

soule-exalting humiliation.

111

with an holy flame and affectionate fervencie towards God, who of his owne free mercie hath sealed unto us by the blood of his sonne all the prerogatives of the Saints upon earth, and the blessed inheritance of the most glorious and everlasting kingdome of heaven; A sense of which extraordinary goodness shoulde make us to prefer his glory before any worldy good, the sweetnesse of life, or salvation of soule: but in our wicked dayes was wholly employed in providing sensually for our selves. Selfe-love so reaignes in every unregenerate man, that, whatsoeuer he may pretend, or protest to the contrarie, he loves no body, nothing but himselfe; his love of all other men, all other things, is onely in reference to himselfe, and made serviceable to his chiefe carnall contentment. And even since by the mighty worke of Christ's spirit, we have in some measure denied our selves, and set our love aright, we canton without a great deale of grieve and shame, think upon the faintnesse, inconstancy and coldnesse of it, towards our God, his Christ, his word, workes, creatures, Sacraments, Sabbath, ministers, services, children, presence, corrections, comming, &c.

Our hatred which all and onely should have bin
spent upon sin, hath beeene pestilently bent against
the best and blessedest things in the world; even a-
gainst holinesse it selfe, as though it were hypocri-
tie; against profession of the Gospell, and godli-
nesse, as though it were a scold; against Gods-faith-
full ministers, as though they were the troubldots of
the estate, messengers of evill things, our enemities.

See

1 Kin. 18.17.
and 22. 8.
Gal. 4.16.
Psa. 50.17.
Pro. 1.29.
1 Cor. 1.18.
10b. 3.20.

See 1 King. 18.17. and 22.8. Gal. 4.16. Against reformation, instruction knowledge; Psa. 50.17. Pro. 1.29. Against powerfull preaching the word, as though it were foolishnesse; 1 Cor. 1.18. Against the Lord himselfe; according to that of our Saviour, *Hee that doth evill hateth the light.* The evill conscience of the wicked abhorreth the Lord, wishing, that either hee were not at all, or else that he were like them; Against good men, even for that good and grace, which was in them, and that implacably, as Cain hated Abel, onely because his workes were good; and Davids enemies hated him because he followed goodnessse.

And thus did wee become incarnate Devills, second Devills, as * Austin speakes, *Hee that beares batred in his heart is a second Devill*, inferiour onely to Sathan, (saith a great Divine) in two respects.

1 For whereas Sathan being now very neere six thousand yeeres old, hath the subtiltie of his nature (wherein also he doth exceed man) helped by long exeperience to doe wickedly; man being of shorter continuance cannot equall him.

2 Againe, Man is clogged with a body, which is a great impediment to the acting and accomplishment of that which his spirit conceiveth. It being farre otherwise, with the actions of the bodie, which require the circumstances of place, and persons, &c. than with the conceptions of the mind, which without any such thing are produced and perfected.

Otherwise if the wickednesse of mans heart break out,

* Quiodium in
corde portat,
secundus dia-
bolus est. Ad
fratres in eremo
Ser. 28.

soule-exalting humiliatiōn.

113

out, as it is conceived, if every facefull thought
breake out into murther; and every uncleane lust
into a carnall act; oh what a world of wickednesse
would then be discovered in man! what a hell
should we have upon earth! Then would it be man-
ifest, that man for similitude of natures, were but
an incarnate Devill; *Secondarie Discourses, no. Anglia*
1580 said.

Our consciences which should have beeke Regis-
ters and remembraunce unto us of many heavenly
thoughts, gracious speeches, godly actions, good
deeds, sanctified Sabbaths, holy prayers, divine
meditations, christian conferences, dayes of humili-
ation, righteous dealing with our brethren, com-
passionate contributions to the necessities of the
Saints, workes of justice, mercie and truth, a sim-
pere respect to all Gods commandements, a carefull
performance of all spirituall duties, a conʃonable
partaking of all Gods ordinances, a seafarable exer-
cise of every grace, hatred of all false wayes, and
heartie and invincible love unto God, and all things
that he loves, &c. In stead of such comfortable pro-
vision against the evill day, naturally was hoarding
in them, Scourges, stings and scorpions, infinite
matter of unspeakable horrour; I meane, consci-
ousnesse of many villanies, vanities, vyle courses,
of lies, oaths, blasphemies, adulteries, whoredomes,
varietie of strange fashions, gamings, revellings,
drunken matches, good-fellow meetings, riotous
excesses, usuries, falsehoods, hypocrities, filthy jests,
much idle talkie, slanderous tales, scoffes, taunting,
oppositionis to the holy way; &c. &c. Now all these,

H h

except

Sins before
conversion.

*Notitiae Tiale Sanc*t*o*s* o*l*ice*

except by timely repentance vs confess & for-
sake them, lurke in the meane time in the boosome
of our guiltie consciences, like so many sleeping
Leons and Giants refreshing with wine, gathering
a great Deale of hellish peisage and power, that
hereafter they may sting with everlasting honor
and endless torment.

3 By a diligent revising and perusal of our
whole life, Our two Catalogues of sinne, I meane
of our naturall regeneration, and since our conversion
1 All the Abominations of the dayes of our vanity,
2 Our failings in our translation from darkness
to light, 3 Our rebapses, falls and frailties since
-me. For the fiftwo diwyngilesbanodigil noisil
To prepare our hearts with quickning manner
for much penitent remorse and sound humiliations.
Let us take notice of, and to heart, Is or the last stec
Our omision in that graciefull time, which
were as large as the duties enjoyed in Gods blessed
lawes. Now what grievous amazements may re-
breed in a truly penitent heart, to thinke seriously,
that for all the time of our unregeneration, which
perhaps was twency or thirty yeares, having so
great and good a God in heaven, as whose finding,
wee were all that while, fortvternebit of bread wee
put into our mouthes, for evrye draught of water
much more for many and many other more excep-
tional favours; yet for all this, for all that time, wee
should doe him noservice at all, neither performe
any thing unto him, or but so, that it was abom-
inable in his sight, of all those whiche he required
in his blessed doole; and we did infinitely worse,
being

being his creatures, and bound unto him besides by infinite obligations for innumerable mercies every moment, if we did rightly consider our dangers, and desert therein.

For instance : Wee may now feele and acknowledge by the present sweetnes, necessitie and precipitnes of the spirit of praier, what an horrible neglect & wretched omission it was of so long time, not to offer up any one acceptable Sacrifice in that kind to him who is stiled by an excellency, *The hearer of prayers.* We dare not now for our hearts passe one day, without prayer in private, twice at the least.

2 With our familys in like manner. 3 Besides, with our yoke-fellowes, if wee live in that estate. 4 And ejaculations, as occasions are offered : what a villanous impietie was it then, to be all that while, mere strangers to God in this point, &c to the throne of his grace, utterly prayerlesse, or plaine Pharisees ?

Wee may conceive by our now high esteeming, and full dearly loving the Lords day, by that sweet communion wee have at such times with his holy Majestie, and Jesus Christ, through the secret and sacred working of the blessed spirit, and exercise of faith upon our soules in the ordinances, what accursed caitifess wee were all the while, and what an horrible sinne it was, to have continued wilfull, obstinate and scornfull strangers to every duty of such heavenly daies, so many yeare together ; nay, to have desperately prophaned them all, by notoriouseesse, workes of our calling, pastimes, idlenesse, pharisaicall formes at the least, nay, to have holden and hugged them as the onely daies of our carnall

Psal. 65. 1.

ease, sensuall delight, joviall meetings, and Sarans extraordinary service.

Goe on thus and aggravate all other omissions ; omission of duties of charitie, kindnesse, and love to the brethren of Christ, without any moe sins, justly merits that dreadfull doome, Mat. 25. 41. and is able of it selfe to damne thee for ever. See Mat. 25.

2 All our actuall sinnes committed in thought, word, or deed : seriously and sensibly searching out with an impartiall, eager pursuit, their hainousnes and number.

And in this penitent survey,

1 Let us consider, which way the current of our thoughts have been principally carried, and wherein they have been chiefly spent ; whether upon lust, the world, ambition, revenge, Atheisme, pride, pleasures, hypocrisy, &c. in malice, envy, hatred of the holy way ; in speculative wantonnesse, contemplative adulteries, and other such dunghill filth, &c.

Wherein principally our words have beeene wickedly wasted : in lying, swearing, slandering, filthy talking, jesting, scoffing at religion, disgracing good men, jesting out of Scriptures, &c.

What sinfull courses wee have followed most, drunkennesse, whoredome, gaming, usury, Sabbath-breaking, good fellowship, wrong-doing, revellings, &c.

Thus let us marke, wherein wee have had our hearts, tongues and hands deepest in hell, and done Satan the most service, that wee may mourne proportionably

Ephes. 5. 4.

Gal. 5. 22.

portionably and fortifie our selves for the time to come, with answerable watchfulness and industry.

2 Let us divide that darke and damned time into his portions and periods, according to the severall places, conditions and callings, wherein we have passed it. So much time spent at home in our fathers house; so much in service or apprenticeship; so much at schoole, so much at universitie; so much at the Innes of Court, so much in the Countrie, so much in single life, so much in the marriage state; so much privately, so much in this or that office, and publike imployement: so much in this towne or parish, so much in that: and let us well weigh with all, the severall lusts, corruptions, vices, pollutions, and sinful pleasures, to which we were most given, in those distinct places, times, callings, and conditions of life; that so we may proceed in better order to breake our hearts before God for them.

3 Let us begin with the first actuall sinne, to which our now awakened, quickned, sanctified memorie, and the spirit of repentance can possibly enlighten and lead us; nay, and to helpe us herein, let us both take from our mothers or nurses, what they can report unto us of that time, wherein wee cannot remember our selves to have lived: and also conjecture and collect from the froward behaviour of other infants, which we now observe, how toward our owne carriage was at that age.

4 All the circumstances of our old finnes, to aggravate and make them as odious and loathsome in our eyes as wee can possibly, for a more through humbling of our soules.

*See Austin conf. lib. I. 19.
Hearc Austin
speaking to this
purpose:
Hunc statim
deus quid me
inxisse non me-
minis; de quid ar-
tus crevisti, &
quam me exi-
ses apud infantis
hunc corrupti, &c.
Quid ergo tunc
peccabam? An
quia ubertibus
inhibebam pla-
nities? &c.
Aust. Confess. lib.
I. cap. 7.*

*Aust. Conf. lib. 1.
cap. 4 pag. 111.
Et lex scripta
in cordibus ho-
minum.
Et volū, &
fecit.*

*Non egredie-
aut penuria, sed
fastidio justi-
tie, & sagina
iniquitatis.*

*Quod n̄ ihi a-
bundabat, &
multo melius.
Nec eare vole-
bam frui &c.
sed ipso furto &
peccato.*

*Nequissimi ado-
lescentuli per-
reximus.*

*Ad hanc excu-
tiendam & af-
portandam.*

*Nolle intem-
posta.*

*Quousque
ludum de pesti-
tentia more in-
arie produxe-
ramus.*

*Abstulimus
inde onera in-
genaria.*

*Ecce cor meum,
Deus meus, ecce
cor meum, quod
miserratus es in
meo Abysso.*

*The aggava-
tions of Drun-
kennelle.*

See for this purpose how *Austin* amplified the circumstances of his. See *Austins confess. lib. 1. cap. 13.* pag. 100, 101. *lib. 3. cap. 1. pag. 116, 117.* Especially *lib. 2. cap. 4. pag. 111.* Where he thus, and by these circumstances aggravates his robbing an Orchyard in his younger yeares.

1 He had not onely the law of God; but also the law of nature against him.

2 He was transported with a fierce will to it.

3 He was compelled unto it, not with any want, or need, but even out of a disdaine of righteous dealing, and surfeet of sin.

4 Hee stole that of which he had abundance and much better himselfe.

5 Neither did hee desire to enjoy the thing hee stole, but that he might say, hee stole it, and broke such an Orchyard.

6 Hee was accompanied with a number of notorious fellowes, and sonnes of Belial.

7 They went with a purpose to shake it wholly, (for it was a Peare-tree) and carry all away.

8 They broke the Orchyard about midnight, having continued so long in fesly, luxurie, and vanity.

9 They carried away great burdens.

10 When they came home, they had no such desire to eat them, but cast them to the swine.

Which so heated and melted his heart, that hee breakes out into a passionate indignation against himselfe; *Behold my heart, Oh my God, behold my heart,* which thou hast pittied in the lowest hell.

So suppose in thy time of darknesse, thou wast

a drunckard, weigh well then, besides the beastly sinne of drunkennesse it selfe, such circumstancies as these ;

- 1 How thou grievedst thy parents and friends, or wife and children, if thou livedst in that estate.
- 2 How thou mispent thy pretious time in alehouses, the nurseries of the Devill, for one moment whereof, any damned soule in hell would give ten thousand worlds, if it were possible to repent in.
- 3 How thou mettest there a company of Be-lials, thy *brestbreas iniquitie*, and madest them every time, so much as in thee lay, much more the chil-dren of hell than they were before.
- 4 How unne-cessarily and wickedly thou didst waste Gods good creatures, for which many thousands were readie to starve.
- 5 How thou filledst thy body with matter of rheumes, rednesse of eyet, dropfies, and o-ther deadly diseases.
- 6 How thou didst cursedly cast away that money, by which thou mightest have maintained thy familie, provided for thy children, and releaved the poore.
- 7 How before you parted, thou becamest starke drunke, and so put thy selfe out of the ranke of mankind by turning beast.
- 8 How all the while you swore, blas-phemed Gods name , filthily railed upon good men , &c. perhaps swaggered, roared, and played the Bedlams.
- 9 How at parting, you appointed some other good fellow-meetings, and new mat-ches for more drunken mirth.
- 10 How going home late through the streets, thou wass a laugh-ing stocke to children, a spectacle of extremest miserie, madnesse, and shame to all but drunkards.

11. How, when thou camest into thy house, thou fillest the hearts and eyes of thy family with griefe and te res, to see thee come home so like a beast and Belial amongst them. 12. That when towards bed time thou shouldest have prostrated thy selfe amids thy people, to have offered up an evening sacrifice of prayers and praise to the throne of grace, thou laidst all along like a filthy hog, wallowing in thine owne vomit, offering up thy body and soule a cursed sacrifice to the Devill, most acceptable to his hellish greedinesse of devouring and damning soules. 13. How afterward, if there was any honest officer in the towne, thou wast indicted for a common drunkard, and so branded for a drunken beast in the face of the whole country, &c.

If thou hast beeene a swearer ; aggravate that sin, and say ; I had no temptation to it, no credit, no profit to entice me, &c.

Or it may bee in the daies of thy vilenesse and vanitie, thou wast an uncleane person, a filthy fornicator ; aggravate then that abominable sinne, by such circumstances as these. See D. 4. treat. pa. 138. & seq. 1 Cor. 6. 13.

4. To how many we have beeene not only wolves to undoe them, so much as in us lay, in their outward estate, but even very Devils to draw them to hell, and hold them fast in a damned estate ; and so in some measure have beeene bloody murderers of other mens soules, for to farre as we have beeene a meanes to make others to sinne, so far, so much, as in us lies, have wee made away their soules and damned them for ever.

¶ How

5 How many wayes wee have beeene guiltie of, and accessarie to other mens sinnes: whether 1 By commanding, as David did 10th; or 2 By commanding; 3 By consenting; 4 By companying; 5 By conniving; 6 By counselling; 7 By defending; 8 By encouraging; 9 By provoking; or 10 By participating with others in their wickednesse.

6 Let us spend much time and many teares in perusing; and pressing upon our consciences, the infinite impudencies, insolencies, outrages, excesses, and tyrannies of our bosome sinne. For that reigned and raged in us farre more than any of the rest. It was the Devils Viceroy, to keepe in a damned captivitie and slaverie all the faculties of the soule, all the thoughts of the heart, the heat of our affectiōns, the strength of our wit, the whole current of all our courses, for his more notorious service, by a desperate wallowing in the sensuell pleasures thereof. I know not, whether this sometimes by reason of its vile nature, uniuersall domineering, furious inticements, affected variety, giving life and motion to a world of wicked meanes, waies, and circumſtances about it, may not hold scale against all our other sinnes. And therefore we have more need of strictest examination to discover it, of more brokenesse of heart, to lament it, of Christis dearest and warmest blood to pardon it, of the holy spirits mightiest worke to mortifie it.

2 For the second, that is, the perfull and diligent revising of our failings in our translation from darknesse to light; let us call to mind and consider,

1 Our loathnesse to leave Sarans service, and to submit

Ad. Tbol.
caſ. p. 21. Dovre,
preface to the
Command.
Powell upon
Rom. 1. v. 32.
pa. 257.

Failings in con-
version.

The Saints

submit to the scepter of Christ, our extreme crueltie, even to our owne poore immortall soules, in notwithstanding, so much as in us lay, the very work of grace, and our everlasting good, the ministerie, men, holy motions, and all other meanes, set on foot and sanctified by Gods spirit, to lead us out of hell, into the glorious libertie of the Saints : our listening, even when Christ called, and heaven was to be had, to the Syren-songs, subtill suggestions and cries of the world, our owne corruptions, the Devill and our old companions, &c.

2 The great disproportion betwene the notorious wickednesse of our former life, and the extreme weaknesse of answerable bewayling it : betweene the number of our sinnes, and fewnesse of our teares ; the hainousnesse of our rebellions, and little measure of our humilation. And what a fresh spring of new penitent sorrow may this create in the heart, to consider that we have been farre greater sinners than some others, whom we have obserued, yet have passed through the pangs of the new-birth with far leſſe trouble of mind, wound of conscience and remarkable sorrow, than they : but ordinary remorse and taking on, in our conversion, after an extraordinarie sinfull life, should make us walke more humbly afterward, all the dayes of our life. Want of intention of mourning for sin at our first turning unto God, should quicken us continually and with extraordinary care to recompence it, with extention of the same unto our ending houre.

3 All the dishonours offered to the free grace of God, his sweet name, Exod. 34.6. Christs invaluable blood-shed,

blood-shed; all the blessed promises in Gods book. Of which, that we may bee sensible and conceive aright, take notice of these two things:

1 As Satan is infinitely industrious to keepe our hearts resolutely stubbornne and unstirred against the might and piercing of the most powerfull Ministerie; and when hee perceives it once to begin to worke upon them, raises all possible opposition against their yeelding, and the Devill is such a stirrer against true sorrow for sinne wrought by the word, that the most part know not what it meanes; for he well knowes, that if once a poore soule burdened with the burden of sinne and weight of Gods wrath into teares of godly sorrow, and penitent softnesse, flie into the bosome of Christ Jesu bleeding upon the Crosse, and as it ought and is bound, in his name to seize upon with the hand of faith, and to grapse with all holy greedinesse, as his owne, all the promises of life in Gods blessed book; I say that then, this very act *ipso facto*, as they say, deprives him of all right and interest unto it for ever. And therefore he labours might and maine to keep it all, and as long as hee can from returning for sinne. Whence spring our first sinnes in this second survey, see a little before; at first our lothnesse to leave Satans service, &c. So when Gods mercifull violence hath once conquered them, and they begin to melt kindness, and sincerely to abhor all sinne, so that wee have a reasonable calling to lay hold upon Christ; Oh, then he labours might and maine with all restresse of malice and malice to keepe our consciences continually upon the racke; when godly

Psal. 77: 2.

godly sorrow is once on foot in an afflicted soule, (so endlesly and on every side are wee prest with the policies of hell) it is sometimes too forward to feed upon teares still, and too wilfull in refusing to bee comforted ; when the floud-gates of remorsefull teares are once opened, they should run for ever, if hee might have his will, with bitternesse and bleeding, into the gulfe of honour and despaire, without refreshing or wiping away: and in this case, what adoe is there, and what a hard matter is it to be perswaded of Gods mercy, and to applie the promises? Oh, what adoe there is to draw the hand of his weak faith, to clasp fast hold about the blee ding body of his crucified Lord, and rest in the mercifull bosome of Gods eternall love, as in a rocke of eternitie! *Hic labor, hoc opus est.* Here the Devill interposes with all his cruell policie and cursed contradiction. He then objects and urgeth to the utmost the hainousnesse of our sinnes, and fiercenesse of Gods wrath, which he utterly concealed before, the littlenesse of our sorrow, our unworthinesse to meddle with any promise, &c. For he knowes that such application of mercy is seasonable and sound, and if it succeed, hee loses a soule for ever. Wee that visit houses of mourning, find the truth of this point many times upon beds of death. See how David, a man after Gods owne heart, was pittifullly plunged in this very perplexitie, *Psal. 31. 2. and 77. 7. and 116. 11.* Nay, see how Christ himselfe was troubled, *Mat. 27. 46.*

Secondly, we must know, that whona man is once sincerely humbled under Gods mighty hand with sight of sin & sense of divine wrath, so that all his sins lie

lie as an heavy burden upon his heart, whereupon hee thirsts for Christ's blood, farre more eagerly, than the tired Hart for the rivers of water, prizing it before the pleasures, wealth and glorie of the whole world, and is as well willing to take upon him his sweet and easie yoke, for to please him in new obedience, as to partake of the merit of his passion, for the pardon of his sinne : Or in a word and shortlier thus ; Though thou comest freshly out of an hell of hainous sinnes, and hitherto hast neither thought, or spoke, or done any thing but abominably, yet if now with true remorse thou groanest under them all, as an heave burden, and longest sincerely for the Lord Jesus, and newnesse of life, thou art bound *ipso facto*, as they say, immediately after that act, and unfained resolution of thy soule, to take Christ himselfe, and all the promises of life, as thine owne for ever. All delayes, demurs, exceptions, pretexts, standing out, scruples, to the contrarie, are dishonourable to God's mercies, disparagement to the promises, and derogatory to the truth and tender-heartednesse of Jesus Christ. I take the ground for what I say, from that sweet invitation, *Math. 11.28.* As soone as we are poore in spirit, wee are presently blessed, *Math. 5.3.*

Which things being so, let us take notice, that all that space and distance of time, wherein our owne distrustfull hearts, Sarhans malicious cruelty, unnecessary scruples, lothnesse to beleieve the Prophets, naturall pride, (for it was no better) &c. kept us from laying hold upon Christ, as our owne, after

Seewards
Life of faith,
Cap. 5.

after we truly felt our sinnes to lie so heavie upon our hearts, that they were weary of them all, and longed sincerely after the blood and holinesse of Christ, I say, all that time is to be lamented; for sins wee were not then so sensible of, or have taken to heart and laboured to reforme in times of temptation, and trouble of mind, since; they are such as these.

1 Our sinfull unmannernesse towards Christ, not to come when hee called us, Mat: 11. 28. It is pride and high pride, saith a worthy Divine, not to come when thou art called. It is rudenesse, and not good manners, not to doe as thou art bidden to doe. It were a sinfull disobedience in any subject in this land, though never so ragged and tatter'd, not to come unto the King, if it pleased him earnestly to call upon him.

2 Our sawcy prescribing unto him, upon what termes he should take us. *Hoc* (saith hee) *every one* *that thirsteth, comeyce to the waters.* — Come ye, buy and eat, yea come, buy wine and milke without money and without price. No, say we, we will either bring something in our hand, or wee will none.

3 Our undervaluing the invaluable worth of his precious blood, as though our sinnes had exceeded the price that hath beene paid for them. Whereas it is called, The blood of God, Act: 20. 28. And therefore there is no want in it to wash away any sinne and for ever.

4 Our offering disparagement to all the promises in Gods blessed booke; Every one whereof did then sweetly and upon good ground invite us to rest

See Muscul. in
Ioban pag. 344.

1/2. 55. 1.

rekupon them, as a fowndard of God, for everlast-
ing rest and safetie. But we giving too much way
to the Devils lies, and distrustfull fearfullnesse of
our owne uneword hearts, did unhappily keepe
afarde retire, as though they had beeene too weake
to sustaine and support our new scrubbling follies,
especiallly loaden with so many hainous sinnes;
whereby, how great indignitie was offered to such
precious promises and places as these : Ihs. 11. 28.
Mark 36. 23. Iste. 53. 7. 18. 9 and 15. 7. 23. Especially so
strongly backe by God hymselfe. See Ezekiel 33. iii. 4.
*Abaze, from the Lord God, I do not deserte the death of a
sinner, & cōfesse by his mercys life, that is, by the stern-
nesse of his discipline, by his rebukes and rebukes the
sins and sinnes also if he shoulde say unto me forred in know-
ledges this is that I live and that I am he true plenaray, glori-
fying & magnipotent God, with such braue & fullie of immeas-
urable greatness of veritie in his promise backed. Rom. 10. 9.*

Consider that place also; * 1 Cor. 16. 18. We
have not only his promise, but also his oath, up-
on purpose that we might have strong consolation,
and what it is in the foretold place belonging to all
the faithful, the heirs of his promise, from 1700 to 1800.
Our distribution exhibt his free love. See 1700.
14. 4. Jer. 31. 3. Ezek. 16. Dan. 7. 7. Am. 9. 11.
12. 13. Job. 3. 16. Job. 12. 2. 5. Ephes. 1. 5. If God
would now give us Christ without some condition, shal-
lowes in us, wee shalster something alone by our
selues first, it were something too standart in such a
case. But hee gives him that freely without any re-
spect or expectation at all of any work or worth en-
deavours.

* Vivo ego, dix-
it Dominus
lebova, nolo
in ore me impii
&c. Iurav per
vitam suam, ut
destitutus sue
eternam esse
etiam omnipo-
tentiam, et
vindicem Majes-
tatem ac natu-
ram: quod
Quam certum
& immutabile
est quod vivam
ego & finierem
eternam vitam
& omnipotem
Deum, tam insal-
ibilis, tamque
irrevocabilis
certitudinis
argumento nisi
ut hoc promisso
et factu

cc. 870, p.
88. Cc.

6

See Luk. 18 18.

our part : shely there must bee a predisposition in the party to take Christ, a preparation to beleve ; legall dejection, fight, sense and burden of sinne ; we must bee truly wounded, sensible of the Devils yoke, feele our selves in prison, &c. wee must prize and thirst for him, more than the whole world. A man will not seeke for ease before he feele his burden ; for a plaster before hee be wounded ; for heavenly riches, before he bee sensible of his spirituall beggery, for enlargement and pardon, before he find himselfe in prison, &c. Now we cannot deny, but we did know and feele our selves in this case, when wee so retired and stood off from taking Christ ; which aggravates the sinne of that time. For that was all that God required, and nothing in us at all, but sensiblenesse of our owne nothingnesse. He never did or ever will sell his Son unto any Pharisee, or any that will needs bee something in himselfe, hee euer did and euer will give him freely to every poore soule that is vyle in his owne eyes, truly burdened with all sinne, and is willing to take him as a Saviour and a Lord. A full hand can hold nothing, either it must bee empty, or wee cannot receive Christ. First thirst, and then buy without money, and without price, Isa. 55. 1.

Heare how sweetly Chrysost. sets out the admirable and adored frankenesse of his divine bountie. ¶ whether thou wilt (saith he) bee trimmed with my ornaments, or bee armed with my weapons, or bee indued with my garments, or bee delighted with my dainties, or goe my journey, or come into the Citie, whereof I my self am the wrokm an and builder, or else build a house in

Give me va-
luarie espolt
uram, pro ar-
mamentis armari,
five me iudeo
vestimenta, five
dipibus meis de-
utriari, five me
meum perapere,
five in cruce-
tam parere, et
enior artifices
et conditores
sum, five invi-
gione mea do-

my Country; thou mayest so doe all these thinges, that I will not only exceede the reward of all these things from other, but I my selfe will bee much indebted to thee, so that thou doest not disdaine to use my things. what possibly can be founde equall to this bountie?

If God then was so infinitely good, to offer his Son so freely, and wee so fittet to receive him, by sensiblenes of our owne spirituall miserie, thinkeing for his blood, resolving for his service ever after; &c. How cruelly foolish, and unmanerly sinfull were wee, that would needs stand off so long from taking Christ, and suffer our poor trembling soules to stand upon the rucke? Sith our gaine was nothing in the meane time, but Gods dishonour. 2 Our owne unnecessary torture. 3 Gratification of Satans malitious crueltie.

Obie. But had it not beene fit for me, my selfe to say, first to have done some good workes, to have amended my life, to have had experiance of the change of my conversion, &c. before I should presume to take Jesu Christ, and lay hold upon the promises?

Answe. Thou must first be alive before thou canst worke. Thou must have spirituall life inspired before thou canst walke. Now spirituall life is onely there; and never before, or by any oþer ministrations brought into our soules; but when they being truly humbled under the heavy burden of all sinnes, and longing for Christ, take him as a Savoir and Ressuer. Which being thus once infused into the transformation, spirituall abilitie towardr and to Righteousnes, an universall new obedience, know Dij Christ, and

mut adficare:
ita haec omnia
sacra posse, ut
non modo mul-
lam abesse ba-
rum rerum om-
nium mercedem
exigam, sed ipse
tibi magna va-
lum ege mercadis
debet, dum
modo uti rebus
meis non abomi-
neris. Quid
buic liberalitati
equale unqua
inunvis posci?
In cap. Matth.
24. Hoc. 77.

As for thy do-
ings, thou must
have that po-
wer from God
after thy believ-
ing; therfore
believe first,
Rogers of Bed-
lam, pag. 148.
See Culverwell,
pag. 222.

a worthy Divine saith well) indent with *Zacharias* for restitution and almes ? or *Paul* bid the Jaylour first repent, become a new man, and then believe ? No, they knew, that the one would voluntarily, necessarily, together and immediately follow, or rather accompany the other. Herein was thy fault and folly ; Thou thoughtest thou shouldest not bee welcome, unlesse thou camest with thy cost. Thou wouldest not accept of a pardon, except thou mightest pay for it ; thou wouldest needs goe the old and naturall way to worke ; What shall I doe to inherit everlasting life ? whereas God ever gives his sonne freely, and bids thee come and buy without money and without price , or else hee saith, Thou and thy money perish.

Ob. 2 But might it not be presumption in mee, having no good thing in me at all to bring with me, but comming as it were, fresh out of hell, from a most wicked, impure, abominable life, to take Christ as mine owne, and all those rich and precious promises sealed with his blood ? And might not I justly feare, it might prove a dead faith ?

Answe. Take part of the answer out of the life of faith, cap. 5.

At first, it shall suffice to find and feele a change of the mind, an unsainted purpose, desire and resolution of new universall obedience, which is contemporary with faith, though a younger and second brother in order of nature ; which where it is, sufficeth to warrant faith, and to imboden confidence in the first act of conversion. *Zacharias*, the jailour, and all new Converts had not any more, could have

no experience of amendment of life, and yet they relied upon the word; *Believe, and thou shalt be saved.* an uncharred and untaught tract of the scripture

It were execrable presumption for any man, who purposeth to goe on in the willing practice, or allowance of any one knowne sinne, to belieue that Christ is his *righteousness and sanctification.* But where all sinne is a burden, every promise, as a world of gold, and the heart sincere, for a new way, there man may bee bold. If the taking of Christ, that I take of, bee not attended with an *universal* repentance for all sin; 2. *Universal* sanctification in every power, and part of body and soule; 3. *Universal* obedience to all God's lawes, and other works of grace and fruits of faith, (I mean, all in sanctitie, perfection is for heaven) I say then, the flesh was indeed but dead and difflamed to breed; 4.

Time must try that. We who are Gods Ministers, comfort in such cases, onely upon supposition, that the heart and speeches, all the promises and protestations of the party and patient we deal with, bee sincere every way.

2. His sweet name, *Jesus*, 34, 6, 17, wherein is prevented, whosoever may any waies bee pretended for standing out in this case;

3. His glorious attributes, all ye boold

1. His truth. *We offend least,* *but he is so free* that *God is true,* Job. 3, 9, 3. He that is thorowly tynded with light and sense of his sinnes, feeleth them all a burden, goes unto Christ for ease which he is delid; takes him for his Sov'reign and Dound, and there upon grounde a stedfast, justholpen, and evanescing confidence,

** See Rollack. in
Ioban. pag. 181.*

Ephes. 1. 9.

Ex. 2. 14.

confidence, that hee is his for ever, puts to his seale that Christ is true; that his precious promise (Come unto me all ye that labour and are beaste laden, and I will give you rest. Matth. xi. 28.) is unviolate; whereby Christ Jesus, blessed for ever, is mightily honoured, and his truth glorified; but he now that retires in this case, and holds loose, makes Iesus Christ which is truth, is selfe ignorant. *Hec tanum teletur non Cuiuslibet*
mactum him a liar. 12 Joh. 5. 20. Now what a fearefull indignitie is this against the God of truth! We see how miserable mortall men take such an affront, one at the hands of others: for many times for the lie given them, they throw themselves desparately upon the irrecoverable ruine of their lives, states, soules and posterite by challenging the field and killing back other; i which dishonour to the mighty Lord of heaven and earth is the greater, and is much aggravated by the infinite infallibilitie of the promises. Of which see Byfield Marlow, pag. 287. & seq. *bris et limoq. eis. In confessi bracis et o*
coq. His mercie. To say nothing of the freeness of his mercie, which springs onely out of the riches of his owne infinite bountie, and the godd pleasure of his will; of his readiness to forgive, otherwise the death of Christ should bee of none effect, the blood of Christ shed in vain; Christ should indeed the greatest worke that ever was done, of his delight in mercie. *which 7. 18.* Now looke what mans delight is, hee will never bee weary of; but what he doth against his delight, hee is not apte to see. When God is angry? in is but by accident, upon occasion, when he is provoked but. *Bee gives*
comprobatio *c. i I* *honey*

honey naturally, never stings, but provoked. Gods delight is to shew mercy, his anger is onely exercised, when provoked to it. Though mercy bee a qualitie in us, yet it is a nature in God. Now what is naturall, we doe willingly, and unweareidly: as the eye is not weary with seeing, nor the eare with hearing, &c. I say, to lay nothing of these, this one consideration may convince us of extreme folly in refusing mercy in such a case, for all the hainousnes and number of our sinnes: to wit, that no sinnes either for number, or notoriousnesse in a truly broken heart, can make so much resistance to Gods infinite mercies, as the least sparke of fire, to the whole sea. Nay, as infinitely lesse, as an infinite thing exceeds a finite; betweene which there is no proportion.

3 His power. For wee may remember, that wee were then ready to reason thus within our selves: Alas, my poor heart is as dark as the very middle hell, much harder than a rocke of Adamant, as cold and dead as the senslesse center of the earth, as uncomfortable and restlesse, as desperation it selfe, &c. It is more than infinitely impossible, that ever such a darke, hard, dead and comfortlesse thing, should ever be enlightened, softened, quickned, or established with joy, &c. But marke how herein wee unadvisedly undervalued, and unworthily set bounds to the unlimited power of God, and did not imitate Abraham the father of the faithfull in beleeving.

Roma. 4. 23.
We might have compared these two things together; *The making of the seven staires, and Orion, and*

* Cogita sciam
lam si in mare -
cedent, non
poterit sua, et aut
apparet?

Quantum scia-
tula ad mare se
babet tantum
hominis malis-
tiae ad Dei in-
clementiam,
pietasque,
in vero non
taxium modo,
Sed et longe su-
pra. Nam et pe-
lagos, tometis
magnum sit,
mensuram reci-
pit: Dei vero
clementia, et
pietas, mensu-
ram nec habet.
Hoc dicam, non
quo vos desidia-
res, sed promp-
tores reddamus.
Chrysost. Tom.
3. De panit.
col. 46.

The Saints

turning the shadowe of death into the morning : and the infusing of heavenly light into our soules ; and thereupon well thinke the second as easie as the first ; and so have made a comfortable conclusion for the possibilitie. Presse for this purpose, Amos 5. 8.

We might have laid these two together; *To bring honey out of the rocke, and oyle out of the flinty rocke,* Deut. 32. 13. *and the turning of our stony hearts into hearts of flesh,* Ezek. 36. 26 *and have acknowledged that they both are equally easie to the same almighty arme.*

Wee might well have considered, that it is a far greater worke to make heaven and earth, than to put spirituall life into one of our soules. And hee upon whom wee depend, made heaven and earth. Presse here, Psal. 146. 6.

In such an extremisie of helpelesnesse and hopelesnesse ; in that trembling and terror of our hearts, we might have called to mind to our comfort ; that he which established all the ends of the earth, Prov. 30. 4. and hath hung that mighty and massy body upon nothing, Job 26. 7. can most easily stay and establish the most forlorne and forsaken soule, even sinking into the mouth of despaire. Hee that said at first to the earth, *Stand still upon nothing,* and it never stirred since the creation, can uphold and recover thine heart in the depth of any spirituall miserie ; even when in the bitterness of thy spirit, thou criest out, *My strength and my hope is perished from the Lord,* Lam. 3. 18.

4 His justice. You know full well, what con-
ceit

ceit wee should hold of that man, who having a debt fully discharged by the suretie, should preesse upon the principall for the payment of the same summe againe. Wee should indeed think him to bee a very cruell hard-hearted and mercilesse man; wee should call him a Turke, a Cut-throat, a Canniball; far fitter to lodge in a den of Tygers, than to live in the societie of men. What a fearfull dis-honour then is it to the mercifull and mightie Lord of heaven and earth, to the righteous Judge of all the world, to conceive, that having received full and most exact satisfaction for all our sinnes, by the hearts blood of his deare sonne, should ever require them againe at our hands! Farre bee it then from every one, who would not offer extraordinaire disparagement, even to the justice of God, to entertaine any such thought, especially sith wee have his word, his oath, and the seale of his sonnes blood for securitie. And assuredly wee may build upon it, as upon a rock of eternall truth, when we come unto Christ, wearie of all our sinnes, thirsting sincerely for him, and throwing our selves upon him, as salvation it selfe, resolved to take upon us his sweet and easie yoke for the time to come, he doth presently ease us as hee hath promised, takes off the burden and frees us everlastingely from the guilt and shame, damnation and reigne of all our sinnes. Let us then lament our misconceits in this kind heretofore, and prevent them hereafter: For wee may perhaps bee put unto it againe in time to come, in some strong temptation, desertion, upon bed of death.

See Chamierius
Tom. 3, pag 245.
Iffius Tom.
4, pag. 309.

Before I passe out of this point let mee tell you, that as the passage of some out of the kingdome of darknesse into the state of grace, is with more boisterousnesse, and noise, they lie long under wrath and terror, and though prepared with legall dejection and extreme thirst, like that of the parched earth, for refreshing showers, or of the hunted Hart for rivers of water; and also graciously invited by Jesus Christ himselfe, *Isa. 55.1. Matth. 11.28.* And having a well grounded, strong and seasonable calling to take him for their *wisedome, righteousness, sanctification and redemption;* yet they stand off, and so become accessary in some measure, to the sinnes, I have now discovered in that kind. So there are others, who come out of their naturall estate into the kingdome of Christ, more sluggishly and insensibly, not affrighted with such a suddaine tempest of divine indignation, and terrible renting of the heart with horrour, and so lie a long time, sometimes, two, three, or foure yeares, masked, and amazed, as it were, in a doubtfull estate without any such visible and remarkable change, without that varietie of temptations, spirituall pangs, and assaults of despaire, without that care in holy duties, and feare of sinne which many times befalls the former sort.

Let these among other things, consider and lament,

1 That when they saw themselves comming out of hell, and horrible sins from Sathan and his cursed slaverie, they hied no faster, nor made more haste out of that damned, desperate estate.

2 That

2 That when they had Iesus Christ and all the glorious pleasures of his kingdome so seasonably revealed, and freely offered to them, they did not entertaine and imbrace them with more eagernesse and joy, quicknesse, and dispatch.

4 Fourthly, Let us take notice how infinitely wee have beeene wanting in thankfulness, for that most mighty, glorious and incomparable work of our conversion, a greater worke than the making of the whole world, and to us farre more, than the glory, riches, and pleasures of ten thousand worlds; wherein the blessed Trinitie had their hands, with infinite mercie, with infinite merit, with infinite might; A serious contemplation of the greatness of the benefit, is able to overwhelm the largest capacite humane, or angelicall, with everlasting admiration, what? to be freed from every moment of the eternitie of hellish torments, and to bee enriched to every moment of the everlastingnesse of heavenly joyes; Oh the depth! if all the hearts and tongues of all the men and Angells in heaven and in earth were industriously set on worke to extoll and magnifie this happie change of ours, they would come infinitely short of that which is due and deserved.

Thus much shall suffice for the discoverie of the abominations of the dayes of our vanitie, and our failings in our translation from darknesse to light; to suggest unto us further matter for our deeper humiliation.
Now somewhat must bee said of the third and last, that is, our relapses falls, and frailties since; this will

will afford us (had wee time to unfold them) most ample matter of humiliation above all the rest.

Now in the review of our relapses, and falls, and frailties, let us first consider the multitudes of them, and then the aggravation of them.

1 The multitudes of them will appeare by these and such like considerations : 1 It will be needfull to consider what sins especially we have beeene most inclined unto since our calling (as there are still in the best of Gods children such sinfull inclinations) wee may easily call to minde how our profitable or pleasing sin in former times hath broken in upon us in latter times. 2 Wee may consider what our constitutions have naturally led unto, whether or no some inordinate affection or distempered passion, as carnall sorrowes, carnall feares, carnall joyes, rash and unadvised anger, &c. if we shall observe the dayly stirrings of these, it will adde greatly to the heap of the matter of our humiliation, as our Saviour warned his Disciples, *Joh. 13. 10.* he that is washed (i. justified and regenerate) needeth not, save to wash his feet, but is cleane every whit, implying plainly, that the feet of our affections and passions after conversion, had most need to bee washed. 3 Wee are to remember our manifold confessions and daily prayers and promises made in them, how often we have confessed the same sinnes to God, prayed against them ; that argues many relapses and backslidings.

4 We may recount the wandrings and the distractions of our hearts in holy duties, the coldnesse and deadnesse of our prayers, unprofitableness under the

the means of grace, especially our worldly thoughts, idle or earthly talke upon the Lords day, and divers other wayes of uncomfortable mispending at the least some part of it. 5 We may consider how that innumerable sinnes passe by us dayly, that wee take no notice of, which made holy David pray and complaine, *Psal. 19. 12.* who can understand his errours? Lord cleanse thou mee from my secret faults. All these meditations will bring tidings of the multitudes of our relapses and infirmities.

I I For the aggravations of them, they are especially very fearfull, as first, because they are committed against more knowledge than we had in our unregenerate estate by farr, *Luk. 13. 47.* the servant that knew his Lords will, and prepared not himselfe, neither did according to his will, was beaten with many stripes, with farr more stripes than he that knew it not : for (as it followes *viii. 48.*) to whom much is given, of him much shall be required. 2 There is a greater ingratitude and unthankfulness in all relapses, in neglecting or abusing the good gifts of God, and turning his grace into wantonnes, it is like the sin of the wicked Israelites, *Numb. 14. 43.* the Lord fed them in the wilderness with Manna, and Quails from heaven, and water out of the rock, and delivered them out of Egypt with mighty signes and wonders, yet for them now to desire to returne backe again into Egypt, this is wonderfull unthankfulness, the Lord saith that none of them should ever come to Canaan, but shoulde perill in the wilderness : so it is in some sort with those that are delivered out of the darkness of spirituall Egypt,

gypt, and yet will bee hankering againe after the leeks and onions, & flesh-pots of your unregenerate estate, there is marvelous unthankfulness in this.

3 There is in these relapses a breach of covenant with God in a hainous manner when as wee have bound our hearts to their good behaviour (as it were) by our covenant many times renewed, yea, entred into an oath and a curse to keepe the Commandements of the Lord, at the receiving of the Sacrament and in divers cases of extremitie, now by our revolting we breake all such bonds asunder: and besides the transgressing of Gods covenant, we breake our covenant with him, that hee may justly avenge the quarrell of his covenant, as hee hath threatned to doe. 4 There is ever in these sinnes a great grieving of the spirit of God, according to that *Ephes. 4.30. grieve not, &c.* alas, if we grieve our Comfortor, where shall we find comfort? 5 There is many times a great wrong that by our fals we doe unto the blessed name of God, his word, religion, & the profession of godlinesse, they make the name of God to be blasphemed, as it was said of the Jews, *Ro. 2. 24. the name of God is blasphemed among the Gentiles through you:* this God is greatly displeased with, as you know the Lord threatened *David himselfe, 2 Sa. 12.13, 14.* 6 Such backslidings breed great hardnes of heart, besides the disturbing of our peace, as it is with iron that hath beene heated in the fire it grows harder when it is taken out, so it is with an heart that hath beene once heated by the grace of Gods good spirit. 7 In case of relapse if wee have lien long in our backslidings, our condition is the more grievous:

grievous : when a man falls into a sinne and imme-
diately rises againe, he may farre more easily re-
cover himselfe, as it is with a candle that is newly
put out and smokes still, with a little blast it is easily
lighted againe : so it is with the soule that is newly
fallen into sinne, if hee soone betakes himselfe to
humble him selfe before the Lord for it, he shall be
more easily restored : so a part, as an arme or a leg
that is out of joint, must quickly be set againe ; if it
bee long disjoyned, it will cause unspeakable tor-
ment to set it, and knyt the joynts together againe :
that was it that made David repenteance so bitter,
psal. 51. 8. when hee had lien so long in those two
fearefull sinnes of murther and adulterie.

Out of all which I may well draw this corolary
and conclusion, that in case of relapse all the dutie,
of repenteance, as examination, contrition, confessi-
on, &c. are to bee practised in a greater measure
and in a more powerfull manner. *2 Cor. 7. 11.* the
Apostle speaking there of this renewed repenteance,
faith, behold, what care is wrought in you, yes, what fears,
yes, what indignation ! So that in this case ? There must
be a more strict examination of our hearts and lives,
and that especially for our estate to Godward, be-
cause that many relapses are such as doc uteerly con-
clude the partie to be a very dog and a swine. *22. Ph. 2. 1, 2, 22.* Besides, there must bee a more severe
judging of our selves, and a greater measure of con-
trition in this case : as judges use to dealt more
roughly against malefactors that are twice daid in
the same offence. *1 So we must be more severe and*
severe by hand in our selfe judging for our transpu-
dings,

dings, so in our confession wee must bee more particular and free, and large in the aggravating of the circumstances of these kind of sinnes, and be more earnest in prayer with God both for the pardoning and healing of these maladies ; that our latter end bee not worse than our beginning, yea that we doe not endanger our poore soules to the uncleane spirit to make a re-entrie into them with seven worse than himselfe.

This shall bee sufficient for to help and direct us in the first dutie in this spirituall exercise ; that is, Examination, to help us to a throughe-view and survey of our sinnes and estates.

II
The second part of the spirituall exercise. How to apprehend Gods wrath against sinne.

Now to help us in the second thing, wherein the spirituall exercise of fasting consisted : to wit, A sense of Gods infinite wrath and most holy indignation against sinne : Let us consider,

1. The severitie of Gods judgements, and punishment upon sin. For which purpose looke uppon the destruction of the Angels, the curse that fell upon Adam, and all his posteritie, for eating the forbidden apple; the confusions which came upon the first world by the flood, the burning of Sodom with fire and brimstone from heaven ; the scarfull rejection of his owne people, the horrors of a guilty enraged conscience, which is an hell upon earth; the everlasting fire which is prepared for reprobate men and Angels.

2. That no satisfaction would serve the summe, but the blood of his owne sonne. Had all the dust of the earth beene turned into silver, and the flesh into pebbles : should she maine and boundlesse sea have

have streamed nothing but liquid gold ; would the whole world and all the creatures of heaven and earth have offered themselves to have beeene humiliatid before his angry face ; had all the blessed Angels prostrated themselves at the foot of their Creator, with one strong united glorious cry ; yet in the point of redemption of mankind and expiation of sinne, not any, nor all of these could have done any good at all : nay, if the Son of God himselfe blessed for ever, should have supplicated and solicited (I meane without suffering) the Father of all mercies, yet he could not have prevailed, either the Son of God must die, or never could any sinne have beeene pardoned, nor any soule saved. In this point ponder also effectually, how hee poured out the full viall of his heaviest wrath without measure upon the soule of his owne deare Sonne ; so that hee cried out in the bitterness of his spirit ; My God, my God, &c. and in the garden did sweat drops of blood.

3 With what unquenchable, devouring, irrefistible vengeance he comes armed against impenitent wretches, having out-stood the gracious day of their visitation, see Deut. 32. 22, &c. and 40. Ch. 13. Psal. 11. 6. And the manner of his coming, see Isa. 66. 15. Hos. 13. 8, Prop. 1. 16. How terrible was

4 How mort directly and desolately sinne offendeth Gods holiness.

To helpe us in the third, i. to wit, an impertinell acknowledgement and sensible feeling of our owne unspeakable and unconceivable misery by reason of sin ; Let us looke backe vpon methinks upon

Upon

Helpes to con-
ceive of our
misery by sin.
Consider the
time past.

The Saints

I Upon our time past : and therein consider,
I That all the sins thou hast heretofore committed at any time, in any place, with any company, or been any waies guiltie of, are all upon record, writ, as it were, with an Adamant, a pen of iron, point of a Diamond, in the book of thy conscience, by the hand of Gods justice, and there they lie, like so many sleepy Lions, and Giants refreshing with wine, gathering vigour, poison, and stinging points, that whensoever hereafter it shall please God, effectually and finally to awake thy conscience (if by timely repentance, thou prevent not the wrath to come) will torment with inexplicable horror and anguish, and teare thy soule in peeces, when there is none to helpe.

Now wee see many times one little sinne in the worlds esteeme and account of men, to put a guilty conscience into extreme horrour, and a very hell upon earth. As I have heard of, and knowne in many, one for a short suddaine imprecation and curse against their owne soule ; another for a thought conceived of God, unworthy so great a Majestie ; another for covetous keeping a thing found, and not restoring it, or inquiring after the owner; another onely for an adulterous project, without any actuall pollution, &c. thinking upon these things in their cold blood, God putting particular stings into these severall sinnes, were so troubled in minde, afflicted in conscience, and haunted with restlesse horrour, that their very bopes were broken, strange tremblings and distempers seized upon their bodies, they had no delight in any earthly

ly thing, they have become ready to despair of their salvation, and make away themselves. If the guilty sense then of our sinne, when God sets it on, draw so many fiery points of stinging Scorpions after it, and makes a man so miserable, that out of his distempered terror he is weary of his life, wishes heartily that he had never been, might be annihilated, made nothing, were any other creature, might be hid for ever under a rocke from the face of God, &c. what tearing of heart, gnawing of conscience, hellish rage, will the whole blackand bloody catalogue of all thy sinnes marshalled and mustered up together at once, bring upon thee, that hates to be reformed, and upon thy wofull soule, when the time of Gods heavy visitation shall come upon thee, as travell upon a woman with child? If a lighter sinne many times light so heavy when the conscience is enlightened, when all thy sins together, all thy lies, all thy oaths, all thy rotten speeches and railings, all thy Bedlam passions & filthy thoughts, all thy good-fellow-meetings, ale-house-hauntings, and scoffings of Gods people, all the wrongs thou hast done, all the goods thou hast gotten ill, all the time thou hast mis-spent, thy prophanation of every Sabbath, thy killing of Christ at every Sacrement, thy non-prosiciency at every Sermon, thy ignorance, thy unbelief, thy worldliness, thy covetousnesse, thy pride, thy malice, thy lust, thy huke-warmenes, impatency, discontentednes, vain glory, selfe-love, the innumerable swarmes of vaine, idle, wandering and wicked imaginations ; in a word, all the pollutions, distempers, estrangeness from God, in the inward

parts ; all the villanies, vanities, and rebellions of thy whole life : I say, when all these shall bee charged upon thy impenitent soule by the unquenchable indignation of that just God, whose mercy, ministry, and long suffering, thou hast abused ; whose anger, patience, and pure eye thou hast provoked all thy life long, what an heart wilt thou have ? No mortall heart can comprehend it, no Angels tongue can tell or possibly expresse the thousandth part of that rufull estate and wofull horrour.

Neither blesse thy selfe in the meane time, because thou hast neither feare, fore-taste, or feeling of the wrath which is to come, the vengeance which hangs over thine head, and the horror which dogs thee at the heels ; for that is the very complement of thy misery , and perfection of thy madnesse ; to bee sicke and sensesse of it, is the sorest sicknesse. To have all this misery towards ; and bee secure and fearelesse, is a misery with a wilnesse.

Now it may be Satan will not trouble thee, until he catch thee at some advantage, and dead list, that he may irrecoverably confound thee ; and it may be thy conscience is hard asleepe, being as yet dronke with worldlinesse, and sensall pleasures, and still lollid in its golden dreames, by the charmes and enchantments of earthly delights : but assuredly upon thy death-bed, all thy sinnes will come upon thee like so many fierce and furious wilde beasts newly awaked, and will torment and teare in peeces thy poore soule ; then shalt thou lie upon thy bed of death

soule-exalting humiliation.

147

death like a wilde bull in a net, as *Isaiah* speakes, full of the wrath of God.

2 How heretofore thou hast had thine hand in drawing many towards hell, &kin some measure hast beene a bloody murderer of other mens soules. For so far as thou hast beene a means to make others to sin, so farre, so much as in thee lies, hast thou made away their soules, and damned them for ever. Recall then into thy mind how many waies thou mayest have thine hand in other mens sinnes ; and examine thy conscience in the point, to aggravate the sense of thy wofull estate and inexplicable miserie. To take away a mans naturall life, and to imbrue his hands in the blood of his body, makes a man extremely miserable, and exposeth him to furies of conscience, and cries of blood, which waysoever he goes. Consider *Cain*, *Heracl*, *Richard the third* : what a miserable man art thou then, who hast the crie of many soules bleeding to eternall death, yelling loud in thine ears, but that hee deafes thee, most certainly dogging thee at the heeles, without timely repentance, with unquenchable vengeance, and that wrath of God, which once set on flame by the abusing his long suffering, will burne to the bottome of hell. I say, of the soules, even of all those, whom thou hast any waies inticed or drawnen to any sinne, to drunkennesse, to whoredome, or any kind of uncleannessse, to Sabbath breaking, to prophane sports, to lying, swearing, forswearing, to idlenesse, gaming, filthy dancing ; to oppose the Ministerie, to rail upon Gods people, to bee like thy selfe in notoriousnesse, good-fellowship, Praise-me,

Plurimos enim
me perdes pre-
care feci, &
multa causa ma-
li existi, &
exemplis vita
mea nonnulli
subversi sunt.
Bart. de interi-
ori domo, pag.
1077.

risalisme ; in a word, to any service of Sathan, and way of death or work of darknesse : nay, it may be, the soule of thine owne wife, that lies in thy bosome, lies bleeding also to eternall death, under thy bloody and mercile hand, because thou livest not with her as a man of knowledge. Knowledge, perhaps, thou hast enough and too much to thrive in the world : to prosper in thine outward estate, to ingrosse, inclose, and enrich thy selfe, to couzen, over-reach and defraud thy brother ; but no wit, no understanding, no braines at all, to tell her one foote of the right way to heaven, wise to doe evill, as the Prophet speaketh, ver. 4. 22, but to do good, no knowledge at all.

Because thou doest not instruct her, pray with her, encourage her in the waies of God ; because thou doest not keep the Sabbath holy, repeat Sermons, conferre of good things with her, and acquaint her with daies of humiliation, &c. Nay, and because, which is the strongest barre to Keepe her from grace, and the bloody cut-throat of both your soules, thou wilt needs perswade her, that all this is too much precisenesse.

It may be, thine owne deare children are already in the pestilent path that leads to endlesse perdition, by thy default : and the bloody knife of thine unconscionable negligence stickes full deep in their soules, and stops all hope of cure, because thou doest not catechise them, call them to account upon the Sabbath, prepare them for the Sacrament ; because thou doest not restraine them from ill company, ale-houses, profane sports, prophaning the Sabbath,

Sabbath, &c. Nay, and perhaps besides, because thou art in thine owne familie, a cursed precedent unto them of lying, swearing, cavilling against the ministerie, of rotten talke, good fellowship, doing of wrong, &c. And to conclude this point, and presse this pang of misery upon thine heart, to make it bleed, know assuredly, that all those, in whose damnation thou hast any wayes had thine hand, (and thou hast done thy part to damne all them, to whom thou hast beene any cause to sinne) I say, all those, whether they be wife, children, servants, &c. will hereafter in that hellish dungeon of fire and torment, flie in thy face with horrible and hideous bannings and carles, crying, woe, and alas, that ever they saw thy face ; that ever they had thee to their husband, father, or master ; a miserable and wretched man, that would never bee warned, before hee had damned his owne soule, and undone many more for ever.

3 Now thus long thou hast beene Satans bond-slave, the Devils dradge : many and many a grievous sinne hast thou committed at his command, at his becke and bidding : thou hast told many a lie, uttered many a rotten word and filthy jest, sworne perhaps many an oath, perhaps beene many a time drunke : at his suggestion thou hast entertained and harboured many an uncleane, proud, covetous, malicious, disdainfull, selfe-loving, uncharitable, unkind, impatient, angry, fierce, envious, revengefull, &c. thought : no sooner hath hee strucke thy flinty heart with his hellish Steele, but presently, from time to time, thy raging passions, like tinder

have broke out into flatne and fire, and furie, thy prophanation of the Lords day, pressing so unworthily unto the Sacrament, all thy heart-rising, cavilling against, belying, secret plotting, or any way opposing the Ministry and Gods people, have been the most speciall and notorious service, thou hast done the Devill. For which thou well deservest to bee dub'd a Knight with a fiery sword, and of the blackest order. And assuredly, if now at length thou wilt not leave the Devils colours, under which thou hast marcht furiously thus long of thy life, and come under the banner of Christ, to which thou hast beene called with cries of blood all thy life long, thou wilt shortly be paid home for all thy cursed service to the powers of hell, with everlasting plagues.

Thou wouldest have thought thy life very miserable, if thus long thou hadst lived a gally slave to the Turkes : but if thou hadst done so in the most cruell, and mercilesse manner that ever any did, it had beene nothing to the bondage thou hast beene in. The Turkes would onely have whipt thy body with scourges, laid upon thee fetters of iron, fed thee with the bread and water of affliction, and at length cut off thy miserable life from this vale of teares ; And there an end. But the master that thou servest, the Prince of hell, feeds thy soule continually with ranke poison, scourges it with fiery, invemoned Scorpions, (though for a while thy seared and senslesse conscience feele it not) enfetterers it in the invisible chaines of darknesse and damnation : and after a while without timely repentance, and returne,

reuarne, will locke it up for ever in the dungeon of
brimstone and fire.

The time pre-
sent.

2 Look upon thy present estate, & therin consider,

1 Thy hurtfullnesse ; whilst thou continuest a
naturall and unsanctified man, thou prickest and
stingest all that are about thee. There is nothing in
the world but thou hurtest and vexest it one way or
other. Thou fearfully dishonourest God the Fa-
ther, by a stubborne rebelliousnes to his Comman-
dements, and disobedience to his word. Thou tram-
plest under foot, as it were, the precious blood of
Christ by thy wilfull going on in sinne, and deny-
ing the power of his passion in thy sinfull practices.
Thou grieveſt Gods blessed spirit, by neglecting his
inward warnings, and smothering those holy mo-
tions which he sometimes stirres up in thine heart.
Thou discontentest so much as in thee lies, and ma-
keſt ſad, ſo farre as thoſe glorious creatures are ca-
pable, the bleſſed Angels, and bereaveſt them of
that joy which they would conceive at thy conve-
rſion. Thou polluteſt all the creatures thou med-
dleſt with, because they are not ſanctified unto thee
by the word of God, and prayer ; addeft weight
unto their burden of bondage and grievonfenesse
unto their groanes, which they make for deli-
verance out of that vanitie, to which the ſins, of men
have made them ſubject. And perhaps, as thou in-
joyeſt them by uſurpation and intruſion, ſo ſome-
times thou exercifeſt an hard-hearted, and merci-
leſſe tyranny over them. *A righteous man (ſaith Sa-
lonon) regardeth the life of his beaſt, but the mercies of
the wicked are cruell, Pro. 12. 10.* As for thy com-

¹ Tim. 4. 5.

The Saints

panions and brethren in iniquitie, thou fearfully hardenest them in their unregenerate courses, and couragest them in the way to hell; others thou imposonest and perverteſt with thy lewd example, and infectious company. But above all, thou art most outragious and notoriously dogged against Gods children. In thy carriage towards them, thou art, as it were, an Epitome of all wilde beasts; a confluence and quinteffence of all malicious cruelties and prophane villanies, though by their presence and praiers thou escapeſt many judgements, enjoyest much comfort of outward peace and hapinesſe, neither in doing of mischiefe doest thou ſpare thine owne familie, by thy precedency in iniquitie and prophanenesſe, and by neglect of that christian dutie of praying with, instructing and reſtraining them from the contrary vanities of the times; thou drawest after thee thy ſonnes and ſervants with the cords of vanitie, and cart-ropes of iniquitie, as fast and forcibly as thou canſt, into the ſame damnation of hell. Nay, while thou art a prophane and naturall man, thou art a very Lion in thine owne house; thou art bloody and cruell to that deare and precious ſoule that lies in thine own boſome. With varietie of vanities and continuance in ſinne, thou haſt ſo hach't and mangled it, that it is already, as it were, bleeding to everlasting death, except by a cordiall composed of the precious blood of Christ, and teares of true hearted repentance, it be happily and ſpeedily revived. In the mean time, every houre thou ſo continueſt, thou treasureſt up to thy ſelfe, ſome wrath againſt the day of wrath; and when

when the measure and the number of thy sinnes are full, perhaps in the brightest sun-shine of thy worldly happiness, the Lord will suddenly raine upon thee snares, fire and brimstone, and an horrible tempest, &c. *Psal. 11. 6.* Nay, it will be an easie to him to poure out his vengeance on thee, *Isa. 1. 24. Zeph. 2. 2.* He will rejoice over thee to destroy thee, *Deut. 28. 63.* And hee will laugh at thy destruction, and mocke when thy feare comes, &c. *Prou. 1. 26.*

2 Thy liableness every moment to all the ill, that a man destitute of divine grace may commit; as to the daily increase and tyranny of all spirituall plagues upon thy soule: as, more blindnesse of mind, hardinesse of heart, spirituall giddiness, the spirit of slumber, a reprobate sense, strong delusions, deadnesse of conscience, infidelity, carnall securtie, impenitencie, slavery under the Devill and thine own lusts, &c. far greater than all the plagues of Egypt; and also to all the ill that a man unprotestted from above may indure. Thou art every moment justly in danger and dreadfull expectation of all the vengeance threatened in the booke of God.

3 That if thou now bee cut off by the stroke of death in thy present, impenitent estate, thou art certainly damned for ever. And how many wayes maiest thou die in a day? Besides the many diseases, that insensibly breeding in thy bodie, may kill thee suddenly, thy house is subject to fire, robbery, tempestuous winds, thunders, and other wasting calamities, not without hazard of thine owne life. If thou put from the shore in a ship, or boat, there is but a foots breadth distance (as they say) between thee and

*Perkins, v. vol.
pag. 379 col. 1.*

*Pliny reckons
up 300. from
the crowne of
the head to
the sole of the foot:
some of these
suddenly.*

and death, if thou get on horse-backe, one stumble may take away thy life : if thou walke through the streets of a Citie, so many tiles upon the houses, may be so many instruments of thy death : besides, im poisonings, insidiations, rage of creatures, the hands of bloody men and infinite waies besides : if thou come even to a sweet and wel-fenced garden, where thou thinkest of nothing but pleasure and safetie, even there (faith *Calvin*) may lurke an Adder, which may bee thy bane. What privilege, or protection hast thou, bee thou never so strong or young, to see the sunne rise the next morning, sith many have gone well to bed, and before morning it is become their grave ? If then there bee so many waies to let thee out of this life, and thou maiest be cut off so suddainly and so soone, and if thou die as thou art, art certainly damned, what a miserable man art thou ? and in how wofull a case ?

3 Looke forward and upon the time to come. And therein consider,

1 Death, through which thou must shortly passe. Some dreadfull and stinging circumstances whereof, see *Pin. De quatuor novissimis.* pag. 131 sed T 8

2 The dreadfull tribunall of the everliving God, before which thou must shortly appeare, whete, what miserie will meet thee, it is unconceivable.

3 That fierylake wherein thou must lie forever, which is the miserie of all miseries, because endlesse, easlesse and remediless ; where there are torments without end and past imagination, and such as thou shalt never be able to avoid or abide. But no tongue can tell them, no heart conceive them.

The time to
come.

*Pin. vol. I. pa.
379. col. 1.*

To

soule-exalting humiliation.

155

4 To helpe in the fourthe course, nonged in to our hearts a vile and base conceit and esteem of our sinfull selves most worthy to bee abhorred in dust and ashes. Doe thou that art yed in thy naturall estate, consider,

1 That thou art faire viler, wortier, and more to be abhorred than a toad. Hadst thou looked upon that man, who, as our Chronicles report, was haunted by toads, which never left him, until they had earen him to the bones, that he died; thou wouldest have, I know, thought him to have been a verie miserable man: but thou thy selfe art in a faire more wofull case, if thine eyes were opened to see it, much more lothsome, hatefull and ugly, than if thou wer't wholly turned into a toad; nay, the foulest toad that creeps out in a sunnes night were a verie faire, amiable & happy creature, in respect of thy selfe lying in thy naturall estate, & unconciled unto God. I will make this plain in a word, to every understanding man, nay to the most wilfull scorner, if he will not curstely cavill against the evident truth, and continue a bloody Tygre against his own soule; by these reasones,

1 A toad serves God in his kind; drinks up, and sucks in poison and venome from the earth, as God hath appointed it, that it may bee lesse hurtfull to man or beast. It keeps its place and ranke amongst the creatures, and doth never transgresse or misse those rules and ends, for which it was ordained. But thou servest the Devill, Gods sworne enemie, thou art a shamelesse rebell and traitor against thy Creator, thou liest in the knowne and willing breach

IV

The fourth duty
in the spiritu-
all exercise of
fasting.
Helpes to it.

The vilenesse
of the naturall
estate.

It makes a man
worse than a
toad.

See Stow. Hen.
7.2. pag. 218.

The Saints

of his most righteous and holy lawes; thou stainest that glorie continually, for illustration whereof, thou wert created, and planted in this world. Thou suckest venome even from the very mercies of God, and the ministerie of the word. How swelled and full then of spirituall pride art thou, from lust, drunkennesse, and such damned wayes, by which thou infectest others, and invenomest all about thee by lewd example and ill conditions.

2 The toads venome can but onely kill the body of a man: but the poison of thy sinnes will plague thy soule for ever, and strangle it with eternall horrour.

3 When the toad is dead, there is for ever an end of all ill incident to that creature: but thy death is the birth of thy miserie, and beginning of endless woe. Oh! how then wilt thou desire and wish, that thou hadst beene a beast, or bird, or any creeping wortme, that thou mightst never more have any being? As the Poet brings in the Magician, when the covenanted time of the giving of his soule to Satan was expiring, crying to this purpose; *O Pythagoras, I would thy Miracula now were true, &c. that I might be turned into a bird, or beast, or exhalation, &c.*

2 Hadst thou scene that man in *Luke 8.* out of whom Christ Jesus cast so many devils, that for their number, their name was called, Legion, *v. 30.* (Now a Legion is commonly compared to be six thousand six hundred sixty and six,) if thou hadst looked upon him all naked, as he was, haunting the graves and dearne places, tearing in peeces his chaines

Worse than
one possessed
bodily by Sa-
tan.

chaines and fett'rs, wherewich hee was bound, and hurried oftentimes by the Devill into the wildernes, as he is there described, thou wouldest have holden him to have beeene a spectacle of extremest misery. Now thou thy selfe in thy naturall state, art a thousand thousand times more miserable, nay, hadst thou in thy body, for his legion, a million of devils, yet shouldest thou be infinitely lesse miserable, than thy many unpardon'd and unrepented sinnes doe make thee. My reasons are these :

1 Every such sin is fouler than the foulest fiend in hell, as you have seen before.

2 The devils may possesse and have power over the bodies of the Saints, when God gives them leave : they had over Christ, *Mattheo 4. 5.* But such sinnes as thine, thou lying yet in thy naturall estate, unpardon'd and unrepented of, cannot possibly be found in any sanctified man.

3 Were all the devils in hell in thy body, yet if thou heartily hatedst and turnedst from all sin, and didst cleave to Christ and his truth, in truth, they could not all doe thee a pins worth of hurt about the salvation of thy soule, which is the *one necessary thing*. But one knowne sinne, heartily loved, willingly lien, and delighted in, will damne thy soule for ever.

3 What a wretch art thou, that one way or other wrongft all the world, and every creature is worse for: God and man, heaven and earth. See *Ier. 3. 12.* and *4. 28.* and *23. 10.* *Psal. 107. 34.* *Gen. 19. 35.* *Exod. 17. 7.*

Now yet by the way let me tell thee, upon re-pentance

Note.

V
The fift part
of the spirituall
exercise.

penitence all this inexplicable misery shall be turned into unconceivable felicitie. Here you may runne over the counter-comforts in respect of time, first, past. 2 Present. 3 To come.

To helpe in the fifth, to wit, to make thy heart to break and bleed within thee for the sinnes of thy soule; Before I propounded the helps, consider, that the end of our former through search and examination, is this affliction of our soules (as the Scripture calls it) or the humbling and casting downe of our soules before the Lord. The Prophet *Ioel* calls it, the renting of our hearts. For therefore doe we abstaine for a time from meat, that wee may have a quicke sense and feeling of our owne unworkhiness. Therefore we bring downe the body, that the mind might also bee brought downe, and our hearts broken and rent in sunder. You may observe, that fasting and mourning are joyned together, and used promiscuously for the same thing; if you compare *Matt. 9. 15.* and *16. v.* together. *Lev. 23. 29.* What soever soule shall not be afflicted upon that day, shall be cut off from his people. *Ioel 2. 12.* Turne ye unto me with all your hearts, with fasting, weeping and mourning. And this affliction of the soule hath been usually expressed outwardly in abundance of tears, as *Judg. 2. 2, 3.* The people there mourning for their sinnes, lifted up their voices and wept so exceedingly, that the very name of the place was called *Bochim*, that is, weepers. And likewise, *1 Sam. 7. 6.* The repenting Israelites being gathered together at *Mizpah*, drew water, and poured it out before the Lord; they drew it, as it were with buckers, or they poured forth

soule-exalting humiliation.

159

forth full buckets of tears before the Lord.

Now this humiliation for sinne must be especiallly for the vilenesse of our sinnes, rather than for the bitterness of those punishments, that are either felt or feared. There is not the veriest hypocrite in the world, but will mourne as Abab did when Gods hand lies heavy upon him, 1 King 21. 29. But though the people of God will be, and ought to be humbled for Gods judgements, yet that is neither the onely, nor the chiefeſt cauſe of their humiliation; but their sinnes doe most of all affect them. As it was with holy David, Psal. 38. 18. *I will declare mine iniquitie, and be ſorrie for my ſiane.* And the repenting Church ſaid, Lam. 5. 18. *Wee unto ſo that we have ſinned, not onely wee unto us that wee are plagued.* And Ezra 9. 15. *we are before thee in our trifffes, we cannot stand before thee, because of this.* This wee had need looke very carefully into, because otherwise all our labour in this exercise will be utterly lost, and the Lord ad counts no better of that other worldly ſorrow, than he doth of the roaring of a beast or a wilde bull in a net, whereas the ſorrow for the evill of sinne, as it is the joy of Angels, ſo it is the delight of our heavenly Father, and alwaies ſpeeds well with him, as appears by the parable of the repenting prodigall, Luk. 15. This is for the dury and the manner of it, Now to helpe therewith, conſider,

1 How that heart of thine hath beene the fountaine and forge, wherein all thy ſins have been first hatched and hammered out; all thy filthy thoughts, raging paſſions, wicked purpoſes, rotten ſpeeches, rebellious actions, &c. have sprung and iſſed out
of

Helps to ſor-
row for ſinne.

of that den of darknesse, dungeon of iniquitie, and puddle of uncleannessse. That bottomlesse sinke of filth hath sent out continually imposioned streams of abominable thoughts, words, and deeds all thy life long : then great reaon hast thou, and most just cause to make that heart of thine for the time to come, a fountain of godly sorrow, of penitent tears, of moaning and lamenting, of bleeding and bewailing thy sinnes, all the daies of thy life. If Christ Jesus youchsafe to open upon thy soule a fountaine of his owne deare, warme hearts-blood for sins and for uncleannessse, thou art a cursed wretch and cruell enemie to thy soules comfort, if thou do not endeavour and be content to keepe open in thine heart a counter-well, as it were, of weeping over him, whom thou hast pierced, and for those sinnes which have put the Son of God to death.

2 Consider, that the heart of the onely deare innocent Sonne of God, for thy sake was pierced through, and filled with that singularity of spirituall heavinessse, anguish of spirit and affliction of soule, that I am perswaded, were all the severall sorrowes of all the sonnes and daughters of Adam, from the creation to the worlds end, collected and inflicted upon one heart, they would come short. For you must know, that hee was seized upon even by the second death, and assaulted with hellish paines : all the powers of hell were set loose against him : his soule, though hee was Lord of heaven and earth, upon the croſſe was even as a scorched heath ground, without so much as any drop of dew of comfort, either from heaven or earth. The fiercenes

fiercenesse of his fathers wrath did presse him so sore and lie so heavy upon him, that it wrung out of his blessed body even drops of blood, and from his heart that ruffull cry, *My God, my God, why hast thou forsaken me?* now, shall the pretious heart of Gods owne sonne (infinitely free from sinne) fall asunder in his brest like drops of water for thy sins, and shall not thy sinfull heart groane and sigh at all? shall not it mourne and melt for the infinite abominations of thine owne heart and life? Oh horrible hardnesse! prodigious ingratitude!

3 Bee assured, that if that heart of thine be not wounded by the ministery of the word in this day of thy visitation, and sincerely take sin to heart, while it is called to day, it will and must hereafter bee filled with that horrour, which would burst a thousand to thinke upon it, and abide the whole and unquenchable wrath of God, flaming upon it with extrekest anguish and torment world without end. Must *Job*, the justest man alive, be fought against with the terrors of God, and the envenomed arrowes of his indignation drinke up his spirit? must *David*, a man after Gods owne heart, have no rest in his bones because of his sinne, roare all the day long by reason of his heavy hand, and be so wasted with the grieve of his heart, that his vitall moisture, as hee complaines, is turned into the summer drought? must *Hezekiah*, who walked before the Lord in truth, and with a perfect heart, have the anger of the Almighty to breake his bones like a Lion &c.

Nay, must the Sonne of God himselfe lie bleeding

Job 6.4.

Psa. 32. &
38. & 102.

Psa. 33.

ing upon the crosse, and cry out in the bitternesse of his spirit, My God &c. And thinkest thou, the worst of men, to goe to heaven in a bed of downe, and bee saved without trouble of conscience for sin? Set thy heart at rest, it will never bee. It is infinitely more impossible than for thee to reach the heaven with thine hand: either therefore let thy heart breake under the hammer of the word while it is to day, and make it the subject of godly sorrow in this vale of teares; or, as sure as thy heart is in thy body, it will hereafter become the object, upon which the fierce wrath of God, and fiercest torments in hell shall bee exercised and executed with extremity and everlastingnesse.

4 Get a truly broken heart into thy bosome, and thou presently gettest title, right and interest to all the purchases of Christ's passion, all the promises of life, and all the pleasures in heaven. See Luk. 4. 18. Psal. 38. 18. & 51. 17.

5 By bringing true contrition and brokenesse into thy heart, thou shalt bring downe the great majesty of heaven to dwell in it, as in a royall throne, chaire of state, and seat of eternity. The high and lofty one hath as it were two royall thrones: the one, the imperiall heaven, the other, an humble heart. See Isa. 57. 15.

To helpe in the sixt, to wit, to quicken and stirre up to a particular and impartiall confession of our sins, and to outward, sincere, and seasonable acknowledgements, representations, and expressions of inward grieve for the same; consider,

1 The practice and precedency of the Saints.
See

VI.
The sixt spi-
rituall duty of
fasting.

Motives to
confession of
sinne.

Ior. Lam.
Aubins.
confess.

soule-exalting humiliation.

163

See 1. Sam. 7. 6. Luke 7. 38. & 18. 13. Isa. 38. 14.

2 The eyes, hands, and tongue, which are wont to shed teares, smite upon the brest, aggravate, and amplifie in pangs of godly sorrow, have all formerly one way or other been notorious agents for the devill, and ready instruments of our corrupt nature, to doe wickedly: with congruity therefore in their kind, may they justly condole with the grieved heart, and have their part seasonably and sincerely in penitent demonstrations.

3 In case of outward troubles, as losses, crosses, disgraces, departure from deare friends, death of children, &c. people are wont to take on extremely, to wring their hands, beat their brests, sometimes to teare their haire and weepe immeasurably. Looke upon David, a wise man, how pittifull hee takes on for a wicked sonne, 1. Sam. 18. 33. But I need not proceed in the proofe of this point; dayly experience teacheth us, and representes to our eyes the sad and heavy countenances, weeping eyes, deepe sighes, ruffull complaints of men and women visited and vexed in their outward states: much taking on, lamenting, and many pittifull expressions of grieved hearts for losse of wife, husband, children, health, liberty, goods, an high place, former credit, worldly happiness, &c. Now assuredly, whereas the concurrence of all *Iobs* outward miseries upon one man would require one watery teare; the least sinne of thy soule might justly challenge, & exact at thine hand a whole torrent of bloody teares: If thou wouldest spend one sigh for the death of thy sonne, the groaning out of the last drop of thy dearest

Note.

VII.
The seventh.Helps to hatred
of sinne.1. Cor. 5.6.
Psa. 51.2.
Ier. 13.27.

dearest blood were far too little for the death of thy soule. If thou wouldest wring thy hands for the losse of thine husband, well mightest thou waile in the bitterness of thy spirit all the dayes of thy life, for the losse of communion with Jesus Christ. If thou wouldest beat thy brest for the burning of thine house, justly mightst thou breake thine heart in peeces for the sinfull consumption of thy soule. For it is a principle in the practice of mortification; *That grace ought to raise our affections to as high a pitch and straine about heavenly things, as nature about earthly, nay to an higher.*

4. Weigh well, Pro. 28. 13: *Hee that covereth his sins shall not prosper: but hee that confesseth and forsaketh them, shall have mercy.*

To helpe in the seventh, to wit, to get a great deale of hatred of sinne in our wills, consider,

1. The foulenesse.
2. Ilnesse.
3. Infectiousnesse.
4. Perniciousnesse of sin. It is the onely object of Gods extremest hatred. It is fouler than the foulest fiend in hell. It is a greater ill than the eternall damnation of a man, nay than the destruction of all the creatures in the world. It is of that pestilentiall, infectious propertie, that it pollutes every thing it comes neere. Therefore fitly resembled to leaven, and leprosie, which filthy disease presently spreads over the whole body, Num. 12. 10. infects the clothes, the walls, Lev. 14. 37. &c. posterity,
2. King. 5.27. Then it is full of fearefull and pernicious effects, both privative and positive; of which you heard more largely before. All which well weighed, might bee sufficient to provoke an utter hatred

soule-exalting humiliation.

165

hatred and detestation of sinne.

To helpe in the eighth, to wit, to get strong reasons in our mind against sin; Consider,

- 1 The three grand generall arguments.
- 1 Punishments and paines of hell, due to sinne.
- 2 The joyes of heaven, of which wee bereave our selves by sinning.

3 The glory of God, which should bee the prime and principall motive against sinne, the other two being but subordinate, and introductory, as it were.

2 Take reasons against sinne from every attribute of God: every passage of his blessed booke: every logicke place of sinne; as you may see, *Practice of Christianity*, pag. 293. &c.

3 Compare the incomprehensible excellency of God, with the bottomlesse depth of thine owne vilenesse. Who art thou that liftest up thy proud heart, or wherst thy prophane tongue, or bendest thy gracelesse course against so great a Majesty? thou art the vilest wretch that ever God made, next unto the devill and his damned Angels: a most weake and fraile creature, dust and earth, or any thing that is naught; the very dreame of a shadow, worse than vanity, lesse than nothing; who, when thy breath is taken away, which may bee a thousand times every moment, diest, and rottest, and all thy thoughts perish. But now on the other side, if thou cast thine eye seriously, and with intention upon that thrice glorious and dreadfull Majesty whom thou offendest, thou mayest justly upon the commission of every sin cry out with the Prophet,

VIII.
The eighth du-
ty.
Helps, See Job
30. 3. 28.

Ier. 312.

Oh heavens, bee astonisched at this : be afriad and wiserly confounded ; nay, thou mayest marvell, and it is Gods unspeakable mercy, that the whole frame of heaven and earth is not for one瞬间 fearfully and finally confounded and brought to nought. For hee against whom thou sinnest, sitteth in the highest heavens encompassed with glory and light, that no man can attaine unto : all the glorious Angels, Seraphims and Cherubims adore him continually with covered faces : the devill, and all the damned spirits, those stubborne fiends quake and tremble at the horrour of his countenance, as the leaves of the forrest that are shaken with the wind. All the nations of the world are before him, but as the drop of a bucket, and the inhabitants of the earth as grasshoppers. At his presence the mountaines melt away like wax, and the most flinty rockes are rent and torn with his mighty voice. Whose power and punishments are so infinitely unrefistable, that hee is able with one word to turne all the creatures in the world into hell, nay even with the breath of his mouth to turne hell, and heaven, and earth, and all things into nothing.

4. Looke upon Christ bleeding upon the Croffe, and think upon that full storie of the death and sufferings of the Son of God for our sakes, and this will make our spirit to melt within us into teares of indignation, and stormes of anger against thy selfe, whose sinfull soule was the cruelest Jew that nailed him to the Croffe.

5. Reflect the eye of thy soule upon its owne immortallitie and precioufulness ; not all the devils in hell

Sectaryes,
pag. 290. 291.

hell can kill the soule of any man, it must live as long as God himselfe, through an infinite line of eternitie. What a cursed and cruell thing then is it, for a man to imbrue his hands in the blood of his owne soule, and to make it die eternally? To load it with those sins in this life, which will bring upon it in the world to come sorrowes without end and past imagination? Every sinne committed deliberately and with delight, gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment, against the day of wrath, never to bee recured and removed but by the blood and hand of Christ.

6 Take up the same reasons against sin with the Saints of God, or offered in his word. (But to understand all the quoted places aright, know, that that which is a perswasive to any grace or duty, is also a dissuasive from the contrary vice, or vile act.) Now see, Gen. 39. 9. 2 Cor. 5. 11. 14. Ephes. 5. 8. Rom. 13. 13, 13, 13. 2 Pet. 3. 11.

To helpe in the ninth, to wit, to a continual resistance of sin in the whole course of our life, when we are tempted, inticed, or any way allured thereunto; consider, and call to mind upon the very first assault of any sin,

1 That dreadfull *Dilemma*. See my Walking with God, pag. 68.

2 Thy prodigious folly in yeelding. Thou hast put in one ballance the glorie of God, the joyes of heaven, the life of thy soule, and the blood of Christ; and in the other, some earthly pelfe, flesibly pleasure, worldly preferment, some sensuall vanity

I X
The ninth duty

Helping con-
derations to re-
sist sin.

or other : and after deliberation and choice suffer this to out-ballance and over weigh them all. Oh monstrous madnesse and inexpiable villany !

3 Consider those many curbes in such a case.
Theol. cas. p. 165.

X

The tenth spirituall duty. To grieve because we can be no more grieved. Considerations tongue it.

To help in the 10. to wit, to grieve at the heart that we cannot grieve more for our sins, and because we cannot so heartily inlarge our hearts to these acts & exercise of repētance, as we should & desire; consider,

1 That hadst thou a thousand eyes, and wept them all out, it were infinitely too little for one wanton wand'ring of that sinfull sense : hadst thou a thousand hearts, and they shou'd all burst with sorrow, and bleed to death, what were that to the least wicked thought hatcht therein ? Since not even that could ever have beeþe pardoned without the pouuring out of Christ's dearest blood. Why then, when thou hast broken thine heart with greatest bitterness, and poured out penitent teares most plentifully before God for all thy sinnes ; yet for all this, thou mightest justly grieve, that thine heart was not yet a great deale more inlarged, and with more sinceritie and softnesse, even to fall asunder, if it were possible, with drops of blood in thy brest, for thy former beastly life, &c. How much more then, when thy heart is more barren, dry, and lockt up, as it were, that it will not so easily relent, dissolve and melt in thy bosome.

2 That as upon review of the holiest duty, and most religious exercise that ever thou passedst through ; were it prayer, sanctifying the Sabbath, a day of humiliation, &c. thou mightest finde just matter,

matter, when thou hadst done, to bewaile the wants, failings, unheavenliness, and distractions that attended thereupon: so even after thy mourning for sinne, and that most meltingly, thou maiest justly grieve, that thou mournedst not more, and for the privy pride, hypocrisie, vaine glory, &c. which are wont to insinuate and mingle therewith.

3. That by a sincere exercise of this last act, thou maiest crown thy selfe with this comfort, that when thou complainest, and art much cast downe for the hardnesse, and unsorrowfulness of thine heart for sinne, and for all the means thou assayest, thou canst not get into it; that remorse and measure of humiliation which thou desirest; yet in such a case, thy hearty grieving, thou canst grieve no more, by joint-consent of best Divines, is godly sorrow. For this is a principle in the great mysterie of godlinnesse, *true desire argues the presence of the thing desired.* A true desire of spirituall grace, is the graces themselves, at least in the accepration of God, who out of his incomparable goodnessesse of nature, and excellencie of mercy, takes the will for the deed, hoy affections for actions, sincere purposes for performances, godly desires for the deeds themselves. A true hearted desire of reconciliation to God, of faith, repentance and sorrow for sinne, is, in Gods interpretation & acceptation, reconciliation, faith, repentance and sorrow it selfe. A true desire of grace, is saving grace.

Thus far you have heard of those ten severall duties required in the spirituall exercise of fasting, all which concerne our humiliation; with the meanes

Tail upon Ps.
32. pag 38.

See Down. p 51.
8. Dike of rep.
pag. 134. and
p. 3. 6.

Foure more duties to bee practised in fasting.

Another part of the inward fast, is fasting from sin.

Note.

and motives. Now foure duties more than more generally concern the nature of the day & of this duty: And then an end of this large discourse of Fasting.

In a true spirituall fast, there must bee fasting from sinne, or the forsaking of all our sinnes: for whilst that wee abstaine from lawfull things, we are admonished much more from all things that are utterly unlawfull at all times; for if wee abstaine from meats and drinks which at other times we may use, wee ought especially to renounce all our sinnes which should never be used: he that fasts from meat and abstaines not from sinne, is like the Devil and the spirits of darkness, which neither eat nor drink, and yet doe nothing else but dishonour God by sin; and so the fast of hypocrites, malicious or covetous persons, drunkards, whoremongers, and whosoever lives in any known sin, is no better than a devilish Fast. It is the Lords complaint Isa. 58. 4. Behold ye fast for strife and debate, and smise with the fist of wickednesse, ye shall not fast as ye doe this day, &c. and in the same Chapter he complains of their oppression, injustice, and other sinnes, to shew plainly that the Lord will endure no Fast of those that goe on still in their wickednesse: yea Jer. 14. 12. the Lord saith of such, when they fast, I will not beare theirarie, and when they offer burnt offerings, I will not accept them, but I will consume them with the sword, and famine, and pestilence; and therefore ye shall ever find it the practice of the faithfull, that at their Fastes immediatly they reformed those sins for which they mourned, as yee may see Neh. 9. 1, 2, 3. the seed of Israel that had married with the daughters of a strange God, separated

separated themselves on their fast day from all strangers: thus it is the duty of all others that set apart any time for this solemn duty, to shake hands with all their sins, chose especially that they have been most addicted unto, and provoked the eyes of the Lord.

2 The word and praier must be added, the word preached and read at such times, yee find Neh. 9. 3. they read in the booke of the Law one fourth part of the day, and together with their reading, they expounded the word, Nehem. 8. 8. So wee alwaies find in holy Scripture, that fasting is joyned with prayer, as in the forenamed places, and Neh. 2. 8, &c. Now for as much as prayer is a daily and ordinary exercise of Gods children, it is manifest that by prayer that is coupled with fasting, is understood a speciall and peerelesse kind of prayer wherein two things are requisite; 1 Fervency of desire, and 2 Assurance of faith that wee shall obtaine our request. 1 Fervency indeed is required alwaies in our praiers, but especially upon such daies of humiliatiōn: for then wee must not onely pray, but cri unto the Lord, Zec 1. 14. whereby vehement praier is signified; yea as the Ninivites speake, Isa. 3. 8. *wee are as negligibly unto him*: for the use of entward abstinance is but the wing of praier, where-with it might more easily fly up to heaven. 2 In such a prayer there should bee an assurance of faith, the Lord hath made a gracious promise in many places to this ordinance, Zec 2. 18, 2. 3. & Chro. 7. 14. & Isa. 58. 8 & 3. & let all the facts of the Churcheſ of God & godly men recounted in Scripture, both in the old and new Testamente looke them up, will ſhew

A second duty,
The word and
prayer in a spe-
ciall manner.

Basil de Jérôme,
f. 2. b. 6.
Tom. 4. bon. 16
pp. 71-.

30.23. Ezr.9.6. Heft. 4.16. 2 Chro.20.3. and it shall be seene that the end of their Fast(which kept it in any measure of truth and simplicity) was a feast, and the issue of their mourning great rejoicing : yea, even Ahab's hypocritical Fast, though joyned with no true repentance, was not without some fruit, 1 King. 21.27. all which may serve wonderfully to strengthen our faith, in this holy performance.

A third duty.
Workes of mercy.

3 Workes of mercy must bee added in this case, Isa. 58.6,7. Is not this the Fast that I have chosen, to loose the bands of wickednesse, to deale the bread unto the hungry, to bring the poore that are cast out into sybouse, and when thou seest the naked to cover them ? The like the Lord calls for in the Israelites Fast, Zachi. 7.9. Execute true judgement, shew mercy and compassion, every man to his brother ; for as the Lord hath promised to shew mercy to the mercifull, and to answere their cry : So on the contrary, he that stoppeth his eare at the crying of the poore, himselfe shall crie and not be heard, Pro. 21.13. In a word then, both in our publike and privat Fasts, this must alwaies be observed, that the poor may have the gain of our fasting, and not our owne purses : if that their loines and bowels shall blesse us, as Isaiah speaks, the Lord will also blesse us abundantly. Fourthly, after our humiliation, we must ever in these daies of humiliation renew our covenant with the Lord, and not onely unfainedly purpose, but faithfully promise amendment, in performing duties heretofore omitted, and eschewing sins heretofore committed: to make a sure covenant with our God, to part with all sinne, and to cleave to him for ever. And there are good reasons for it.

Otherwise

Matth. 5.7.

Ieiunium tu-
um non sit lu-
crum morsupis,
sed saturitas
anime, Aug. de
temp. ferm. 173.
A fourth duty.
Renewing of
our covenant
with the Lord.

soule-exalting humiliation.

173

Otherwise all your labour is lost : all your outward formes of humiliation, abstinentes, for bearing of harvest-workes, abridgement of your pleasures and profits, will vanish into nothing. See Mat. 6. 16. Isa. 58. As those formall Jewes lost also their labour in other services, Isa. 1. 11. &c. Ps. 50. 8. All outward formes of humiliation are nothing, without turning from our evill wayes, and especially from our bosome sinne, Jon. 3. 8.

But alas ! this losse is nothing to that which followes in a second place: neglect of this duty, and not keeping now of our covenant, will expose us and lay us open to a more fierce and finall ruine, to a more implacable and devouring wrath. Hearre the people of God in Ezra upon good ground professing thus; Should wee againe breake thy commandements, and joyne in affinity with the people of these abominations? wouldst thou not be angry with us till thou hadst consumed us, for that there should bee no remanent nor escaping? Ezra 9. 14. Nay if wee will not now obey, wee must cast our selves desperately upon the sharpe points of any or all those fearefull plagues and grievous judgements, Deut. 28. 15. &c. Lev. 25. 14. &c.

Nay yet further, all this is nothing to that which follows. In a third place, if we doe not now make and keepe our covenant of parting from all our evill wayes, and especially from that, or those speiall sins, with which our consciences tell us wee have most provoked God (which is the life, and summe, and one most necessary thing in this excellent and extraordinary exercise of fasting, and prayer,

Reaf. 1.

See 2. Job vers 8.

Reaf. 2.

Reaf. 3.

prayer, (See *Jonah* 3.) & and without which all other abstinentes, austerties and outward formes of humiliation, are but fruitlesse and Pharisaicall, (See *Isa. 58. Matth. 6.*) wee may looke for spirituall plagues, more hardnesse of heart, blindnesse of mind, benummednesse and scarednesse of conscience, &c. The least of which is far, nay incomparably worser than all the plagues of Egypt. The more excellent ordinance it is, that is prophane and abused by us, the more spirituall miseries and mischieves it brings upon our soules. If any after this exercise returme with the dog to his vomit, and with the sow to wallow in the mire and mud againe of his lusts and sinfull pleasures, his drunkennesse, covetousnesse, wrong-doing, &c. let him looke to bee far worse hereafter, and many times more the child of the devill than hee was before in many respects, unlesse he by teares seeke repentance, and by prayers endeavour amendment.

4 It would be a great shame and griefe unto us not to keepe touch with men, not to bee men of our words: with extraordinary tendernesse and some kind of curiositie wee are jealous of our credits and good name in that regard. What an horrible shame then, and sinne is it to breake our covenants with almighty God, sith in this point, not onely our reputation, but salvation lies at the stake,

5 God himselfe on his part makes a sure covenant with us: and therefore ought wee to learne and labour for our part to be faithfull and constant in keeping our vowes, promises, and covenants with him. See the constancy of his covenant, *Isa. 54.10.* and

and *Jer. 31. 33.* Chapters compared together, *Psa. 89. 33. Numb. 23. 19.* He that said it, he hath sworne it, hee hath sealed it with the blood of his sonne. See *Heb. 6. 17. 18. 9. Cor. 1. 20.* Now what a cursed incongruity and absurdity is this? shall Gods covenant bee so sure, constant, and inviolable? and shall all our goodly promises and goodnessse bee as the morning cloud, and early deaw? then let mee intreat every one in the name and feare of God, as you have any care to be saved, and to see the glory of the new Jerusalem, as you would have any hope to appeare before Christ Jesus with any comfort; as you feare to receive your portion in hell fire with the devill and his Angels, even most intolerable and bitter torments for ever and ever, bee perswaded now at last to make a sure covenant with the Lord your God, of abandoning utterly the devils service, of forsaking all sinne, of hating all false waies, &c. and of giving up your bodies and soules to his glorious service and spending the short remainder of a few and evill daies in soberity, righteousnessse and holinessse. Otherwise affare your selves, and take it for a warning, and it may bee the last, there is a day comming upon you, God knowes how soone, (for though the generall may bee somewhat further off, yet every mans particular account and doome cannot but bee neere, for little knowest thou whosoever thou art, whether thou shal' ever after this time have grace and mercy offered) I say, there is a day comming upon you, a day of wrath, a day of trouble and distresse, a day of wastenesse and desolation, a day of darknesse and gloominessse,

gloominesse, a day of clouds and thirke darknesse, that no grace or glory, nor the prince of all the lights in heaven, or all the lights that shine from high, shall ever againe bee able to comfort or enlighten. There will shortly bee a time, after the refusing and neglecting of this grace and salvation offered, that the Lord will barre and bolt against you for ever the gate of mercy, never more to bee intreated. His Angell shall answer you, *that time shall bee no more : the night is come, wherein you cannot worke. The vision is ended, the prophecy fulfilled; the doores shut up, your day of visitation past.* And so in the closing of an eye, from the feares and horrours of your bed of death and despaire, you sinke suddenly and irrecoverably into the pit of hell.

Bee moved then at length, all you that have stood out so long against your owne salvation, to make this covenant, by considering the innumerable, incomparable, everlasting benefits, which will follow thereupon. Conceive their sweetnesse and excellency thus: Marke,
 1 what you shall scape :
 2 what you shall enjoy.

First, what you shall escape ; that is, the cursednesse and discomforts of the contrary condition. The lothsomnesse of the naturall estate, the fierce wrath and unquenchable vengeance which hangs over thy head, and dogs thee at thy heeles by reason of thy sins ; that endlesse maze of unsatiable desires and restlesse pursuit of those shadowes, wherein a poore soule which hath not tasted of the power of grace, wanders and wearies it selfe, which yet it can never comprehend, nor can they satisfie it.

Motives.

*inflammantibus
cupiditatis
agitati in flagi-
tia & facinora
propellantur, nec
ominis requies-
cunt, deside-
rando ut acqui-
rant, metuendo
ne amittant.*

*Aug. in Psa. 67.
pa. 851.*

it. Thou shalt escape the sorrowes & curse of death, Gods strict tribunall, and the endlesse torments of hell.

Secondly, what you shall enjoy ; a most glorious comfortable estate, in which there are no such sufferings as are furnisched. All the pressures either inward or outward, from man or devill, they are all but as mists, which the sunne will presently dissolve and scatter, and shine upon them for ever after with unutterable glory, Rom. 8. 17. When his friends urged upon Athanasius the extremity of Iulians bloodie reigne, he answered ; It is a cloud, it will soone passe over. Many privileges you shall have, you have a part in the free, infinite, everlasting love of God, in Jesus Christ, in the holy Ghost ; deliverance from evill, pardon of sin, restitution of Gods image, the farnesse of Gods house, accessse to the throne of grace, the guard of Angels, communion of Saints, possession of all things by the right of Christ. You shall have much comfort in all outward things ; you shall find the sting taken out of death, terror from Gods Tribunall, everlasting blisse. You shall have the honour and happinesse to bee of the number of those who stand in the gap against those three terrible judgements, which might now most justly ruine this Kingdome, and rob us and our posteritie of the Gospell ; the sword, famine, and pestilence.

And when you have entered into, or renewed this covenant, take heed of breaking of it, and returning with the dog to his vomit, & with the sow to the wallowing in the mire, &c. To this purpose it shall be

M m very

Nubecula
est, transfit.

very necessary for the better sealing of our resolution, to bind our selves by a solemn vow, as the Jewes did, Neh. 9. last : *They made a sure covenant, and put their seals to it, and the substance and manner of their covenant is set down, Neh. 10. 29.* They entred into a curse and into an oath to walke in Gods law, and to observe and do all his commandments. The necessity of this unsainted purpose required in this exercise is evident, because without it we remaine in our impenitencie, and being impenitent sinnes, the Lord will nochear us, as the Lord threatened the impenitent Jewes, Jer. 14. 12. *When they fast, I will not bear their cry.* Besides, our hearts are exceeding fickle, and all good motions and purposes doe presently die in them : therefore they had need be bound to their good behaviour by solemn vowes and resolutions.

5
The last duty.
Take heed of
spirituall pride.

Fiftly and lastly : When all this is done and performed, wee must take heed above all things of inward pride and resting in the performance. It was the case of the proud Pharisee, and it is also of the Papists at this day, who will needs merit heaven by such exercizes as these. But this spirituall pride is that worme, that will breed in the best fruits of the spirit ; and a poison, that the Devill, that helsish spider, will suck out of the best flowers in Gods garden ; and if he can but prevale over thee to be selfe-conceited with thine enlargements, and to trust to that service thou hast done, he hath what he lookes for, and deprives thee of all the comfort of thine humiliation : therefore labour as much as possibly thou canst, to humble thy selfe with a thorough view

view of thy failings in the best of thy performances; and the consideration of the fountaine of all thy inlargements, which is not any ability of thine own, but the good spirit of God, breathing where, and when it listeth, and letting out thy streit heart, which otherwise would bee utterly closed and shut up. Therefore let him have the glory of all thy abilities and inlargements, who hath given thee his grace, and hath said, that he will not give his glory to another. When thou hast done all that is commanded, (of which thou commest infinitely short) say, that thou art an unprofitable servant. Mee thinks, that the serious thought and consideration of the infinite imperfections, failings and distracti-
ons, that wofully attend, insinuate unto, and di-
staine all our holiest actions, especially, duties of so
long a continuance, should be very cutting to a true
Christian, sufficient to cat the combe of selfe-con-
ceit and confidence, and to plucke the plumes of all
spirituall pride and puffing up, and able to make his
heart sinke in his bosome, had hee not many sweet
and precious supports out of Gods booke, and pro-
mises thereof. See a prime and pregnant one, *Lev.*
28. 38. Psal. 103. 13. Malach. 3. 17.

*a Schola Tem-
tat. pag. 243. Al-
bed. Theol. ca-
siun. pag. 59.
Ciryl. Hom. 2.
in Matth. 6. pa.
36.*

FINIS.
